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MALABAR LAND TENURES.

APPENDICES I TO XXI.

VOL. II.

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APPENDIX I.

MALABAR LAND TENURES.

CHAPTER I.

THE REIGN OF KING CUSTOM.

Some preliminary account of the political organization necessary.

To attempt to write even a short account of the Land Tenures of Malabar without any preliminary reference to the political organization which gave them birth, would be as sensible a plan as to attempt to give an intelligible account of the law of real property in England without mentioning the feudal system. And yet that seems to have been the plan hitherto invariably followed.

Lord William Bentinck's minute of 22nd April 1804.

2. I have therefore come to the conclusion that I cannot better introduce the subject of the Land Tenures than by quoting the following passages from a Minute,* dated 22nd April 1804, by Lord William Bentinck, who was at that time Governor of this Presidency. He wrote as follows :—

All authorities agreed as to the—

"There is one point (and one of very material importance upon the present occasion) in which all writers seem to agree, however diametrically opposite their opinions are upon other parts of the subject. Indeed much of the difficulty of judging this question arises from the various opinions, even of those who are known to have had great local experience and might have been supposed to have been able to have acquired accurate and exact information.

independent character of inhabitants of Malabar.

"The point to which I allude relates to the character of the inhabitants. Independence of mind seems to be the characteristic which distinguishes them from our other subjects. The Poligars to the southward affected and fought for independence and have been happily subdued. Those to the westward have lately shown a spirit of disobedience to our authority. But these are chiefs exercising an absolute control over their dependants and converting their influence to the worst of purposes—mutual plunder and robbery, and resistance to the demands of that power to which they are tributaries. But the independence in Malabar is said to be generally diffused through the minds of the people. They are described as being extremely sensible of good treatment and impatient of oppression ; to entertain a high respect for Courts of Judicature, and to be extremely attached to their customs. Agriculture is considered as an honorable occupation, and the rights of landed property and the division of the produce of the soil between the landlord and tenant, are perfectly defined and confirmed by immemorial usage. Notwithstanding the changes which that country may have undergone from the introduction of the Muhammadan Government and all the revolutions of late years, still these features demonstrate the existence of former civilization, and manifest a disposition on the part of the people favorable to the principles of good government."

Independence generally diffused through the minds of the people and other characteristics—

evidence the existence of former civilization.

Must have been the slow growth of a steady political system.

3. Here Lord William Bentinck contrasts the "independence generally diffused in Malabar through the minds of the people" with the spirit which animated the Tinnevelly Poligars to resist the Honorable Company's authority. And he was quite right in concluding that this one point "of very material importance," on which all authorities were agreed, however opposed their other opinions might be, was evidence of "the existence of former civilization." Such independence of mind could only have been the slow growth of a steady political system.

Truth within certain limits of Lord William Bentinck's observations.

4. Of the truth, within certain limits, of Lord William Bentinck's observation no one can have the slightest doubt who has resided in Malabar for any considerable time, and who has used his opportunities for studying the character of the people. What is true now, seems to have been a matter of common observation at the very commencement of British rule, and may be accepted unhesitatingly as a fact.

What was this steady political system ?

5. What was the political system which produced such (for India) unexpected results ?

* See Appendix, No. 3.

Malabar originally colonized by a military race.

6. There is still abundant evidence, both in names of Nāds or counties, in names of places and in titles of individuals, to show that Malabar, like the greater portion of Southern India, was colonized by a military race under military organization. Moreover the historical accounts of the country (such as they are) preserve the traditions on this point. The domain of a chieftain is usually styled as a territory of so many thousand Nāyars, divided into so many Taṛas or dēṣams, with so many commandants, and extending (from north to south) a distance of so many leagues.

The military system probably of Rājput origin.

Derivation of "Nāyar."

7. This military system was probably of Rājput origin, for Nāyan (plural Nāyar or Nāyanmār)—the distinctive class or caste name of the military colonists—is not a Dravidian but a Sanskrit word, and seems to be identical with the Nāyak and Nāyudu of the East Coast. It literally means leader, and in the honorific plural lord, and in ordinary sense a soldier. The name seems to carry us back to the time when Chēra, Chōḷa, and Pāndya were the three great kingdoms of the south.

Nāyars organized for military purposes into *Dēṣams* and *Nāds*,

8. These military colonists, as they spread over the face of the country, apparently organized themselves *for military purposes* into small territorial dēṣams (also a Sanskrit word) under the command of an hereditary Dēṣavāḷi or captain of a company. He had never more, and the Nāḍuvāḷi (the lord lieutenant of a county) above him, it is said, had never less, than 100 men under him.

and for civil purposes into *Taṛas*—Dravidian villages—presided over by *Kāraṇavar* (elders).

9. But *for other purposes* the colonists apparently adhered to their native Dravidian customs, and assembled in their Kūṭṭams to discuss public affairs and to decide questions of importance. These Kūṭṭams or assemblies of elders (Kāraṇavar) were apparently of three kinds—the Kūṭṭam of the Taṛa (Dravidian Teru = street, village), the Kūṭṭam of the *Nād* or county, and once in twelve years at Tirunāvāyi in the Ponnāni Taluk there was a Kūṭṭam of all Kēraḷam.

All classes except perhaps slaves enjoyed similar self-government.

10. Nor was this privilege of settling their own affairs confined to the upper classes of Hindus, for we know from the Syrian and Jewish copper-plates that the Christians and Jews, and from the *Tahafat-ul-Mujāhidīn* (written about A.D. 1579) that the Muhammadans also had the privileges of self-government in matters appertaining to their respective classes. Moreover to this day some castes—notably the fishermen—do still regulate their internal affairs at meetings of the *Kāraṇavar* (elders) of the caste; and among the Māppiḷḷa settlers in the Laccadive Islands, where many ancient customs of the mainland are still preserved, the *Kāraṇavar* (elders) still regulate internal affairs. So far as I know the only class who did not have this privilege originally were the agrestic slaves and other outcastes.

Hence interminable class privileges and sumptuary laws and customs.

11. Hence arose interminable lists of privileges and endless sumptuary laws and customs, dividing off precisely what one caste or class might, and what another caste or class might not, do.

The law of the country may be condensed into one word, viz., Custom.

12. The law of the country, in short, might fittingly be condensed into one word, viz., CUSTOM. In Malayāḷam it would be "*maryāda*," "*mārggam*," "*āchāram*," all signifying established rule and custom. To break through such custom was as difficult for the ruler as it would have been imprudent and presumptuous for the commoner. It was the interest of each caste and class to acquire as many as possible of the privileges from which they were excluded; and it was also their interest to resent and oppose any attempt to withdraw or break through any privilege already acquired.

This regard for custom and caste probably imported by the Jains.

13. It is notable that all words of general meaning in this connection in Malayāḷam are of Sanskrit origin, so is "*jāti*" (caste), which seems to me to be just *custom regulated in the matter of birth*. There was evidently no caste in Malabar originally; the Nāyars claim to be Aryan Sūdras, but many existing facts are against such a supposition. It was the Aryans (probably Jain missionaries* originally) who brought with them into Malabar Aryan ideas of method and order.

This system was admirably adapted to endure.

14. The political system thus organized was admirably adapted to endure for a long season. In gathering up the detached notices of Malayāḷi history, nothing is so surprising as the endurance of families. We find, if Dr. Burnell has hit on the correct date, families who were ruling in Malabar more than 1,000 years ago still placidly ruling almost without change† when the Portuguese arrived on the coast now nearly 500 years ago, and who, but for foreign intrusion and other foreign influences in the last century and a quarter, would, without doubt, have been calmly ruling still. If individual character had been in those long centuries allowed free scope and development, it is impossible to conclude but that change instead of permanence would have been the result. No theory explains the phenomena so well as that "*custom*" was lord of all.

Custom was king.

* See Asoka's first Edict at Girnar.

† Such changes as had taken place were the result of foreign (Arab and Muhammadan) influence.

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Aryans also preached the duty of conquest.

15. The Aryans who preached and practised doctrines of method and order in civil government, also, at least in later times, expressly sanctioned conquest as one of the duties of a ruler. Hence one can well understand how each petty ruler in Malabar was constantly on the alert to increase his influence by conquest of his neighbours. This at first sight, it might be thought, would have had a very disturbing influence on the body politic, and so doubtless it would have had, but for certain physical conditions in the country of which full advantage was taken by the military colonists. Each Nāyar's house and the orchard in which it stood was a fortress, protected on all sides by deep ditches backed by impenetrable thickets of bamboos or thorns, and with only one narrow entrance, also guarded by a gate-house, where to this day in all great houses watchmen are stationed. Moreover this entrance could only be reached by a ladder or a flight of steep steps. Conquest was a slow process under such physical conditions and with such arms as bows and arrows, swords and spears.

But this, owing to physical conditions, produced little change.

The influence of the Nāyar Taṛa in curbing ambition.

16. Moreover another and more powerful influence was at work to prevent the carrying out of ambitious schemes of conquest, and that was the influence of the Taṛa—of the Dravidian village. We have already seen that the Dēṣam was the territorial unit of the military system, and that the Taṛa was the true equivalent of the Dravidian village. The council of Kāraṇavar (elders) consisted of one male member from each of the Taṛavād (Taṛa, village, and pāḍu, authority) houses in the Taṛa. The Taṛa varied in size, but it frequently embraced several Dēṣams. Perhaps the best way of illustrating the matter is to take an actual example. The present Kachchēri Amṣam of the Calicut Taluk, comprising two Dēṣams, constituted a Taṛa. The Taṛavād houses in it were the—

Example of a Taṛa.

1. Palat house.	3. Markat house.
2. Nilambara house.	4. Mandut house.

The Karaṇavar (elders)—one male member from each of these four houses—constituted the council of the Kūṭṭam * of the Taṛa. This Taṛa council by itself was but an insignificant power to oppose the whole force of a ruler like the Zamorin, near whose head-quarters it was situated. But then it was one of the units in the Kūṭṭam of the Nād (Pōlanād) in which it lay. The two branches of that Nād, respectively *presided over* (N.B.—Not despotically ruled) by the Ayyāyira Prabhu Kartāvu (literally, lord of 5,000 Nāyars) and by the Calicut Nāyar, mustered no less than 72 Taṛas, the Kāraṇavar (elders) of which represented a large body of Nāyars with correspondingly large and powerful influence. The Dēṣavāḷi or military commandant of the Dēṣam militia, and the Nāḍuvāḷi or military commandant of the militia of the Nād or county, had thus to serve two masters, the one in their military capacities as captain and colonel respectively of the local company of militia and of the regiment of county militia, the other in their civil statuses as inhabitants of the Taṛa or village and Nād or county. It is needless to point out that what follows under such circumstances in other cases followed in this. The master whom they always obeyed was the one with whom all their own personal interests were bound up; the one whom they obeyed when their duty to the other did not forbid it, was their military chief, the Rāja. Malabar, in spite of the universally admitted bravery of its people, was thus badly organized to repel foreign invasion on an extensive scale, as events abundantly proved.

The Taṛa was one of the units in the Kūṭṭam of the Nād.

The local commandants of the Nāyar militia sided with the Taṛa and the Nād against the Rāja.

Conquest was thus a slow process for a local chief.

17. Conquest under such conditions, physical and moral, was an extremely slow process *for any local chieftain*, and those who were the most successful resorted to artifices rather than to fair fighting. Chicanery and fraud were the most powerful weapons; money was used rather than arms.

The Kūṭṭam of the Nād used to resist by force of arms any encroachments on their rights.

Instance from the Tellicherry Factory Diary, 28th May 1746.

18. So powerful indeed were the Kāraṇavar (elders) constituting the Kūṭṭam of the Nād, that they resisted by force of arms any encroachments on their privileges by the Rāja or his ministers. Here, for instance, is a significant extract from the diary of the English Factory at Tellicherry under date the 28th May 1746. The English Factors at Tellicherry had been apprised of certain disturbances having occurred at Calicut, the head-quarters of the Zamorin, the most powerful of all the chieftains in Malabar. They accordingly wrote to their Linguist (Interpreter, Agent) at Calicut to explain the cause of the disturbances and whether it would affect the Honorable Company's trade at that place. His reply was couched in the following significant words:—"These Nāyars, being heads of the Calicut people, resemble the Parliament, and do not obey the king's dictates in all things, but chastise his ministers when they do unwarrantable acts." The same spirit breathed in the words used 350 years previously (1498 A.D.) by the Nāyar hostages on board Vasco da Gama's ships. On being told of the breach of faith which the Zamorin had committed in detaining Vasco da Gama on shore, and of the fate which awaited them if he

The Nāyar hostages on board Vasco da Gama's ships another instance, A.D. 1498.

* This is probably the *Niḻal Kūṭṭam* (Shade-assembly) of the Kēraḷa Utpatti, so called because probably it was held under the shade of a tree.

Further instance, the *Ettu-vittil Pillamār* in Travancore, beginning of eighteenth century.

Murder of the Anjengo chief, 15th April 1721.

The Hon'ble Company resolve to subject the country to the King of Travancore.

were injured, the hostages replied: "Yes, that there they were, and if any harm were done to the Ambassador on shore, the Portuguese might cut off their heads if they pleased, for they were men who had brothers and relations on shore, who would revenge * their deaths even upon the person of the king." As one further proof of the extreme lengths to which these organizations at times proceeded, reference may be made to the well-known case of the Ettu-vittil Pillamār at Trevandrum. The story is told with a good many details by the historian of Travancore, who, however, has failed to grasp the meaning of it or to perceive the revolution of which their overthrow was the first important step. On the 15th April 1721 the Honorable Company's chief at the Anjengo Factory was murdered,† along with ten other persons, at Attingal in Travancore territory by (as an ancient deed recites) "the treachery of Pullays and Karikars." Whether reference is here made to the Ettu-vittil Pillamār ‡ or not, I am not aware, but at any rate the massacre of the chief and his escort made the Honorable Company resolve (as another old deed has it), "in spite of money expenses, to put down the enemies and subject the country to the king" of Travancore, and, as above said, the overthrow and utter destruction of the Ettu-vittil Pillamār was the first important step taken in this direction by Mārtānda Varma Rāja (A.D. 1729-58).

Foreign influence directed to the increase of trade,

which flourished best under one supreme ruler,

who got in exchange big guns, &c., for pepper and piece-goods.

19. But here we come in contact with foreign influences, and it will be as well to point out what originally brought Europeans to these shores. The reply may be condensed into very few words, viz., "Pepper and piece-goods." Such at least were the objects which the Honorable Company had in view in forming their settlement at Anjengo; and it is not difficult to understand how the Honorable Company's mercantile operations would be hindered and curtailed by having to deal with a ruler whose actions were curbed and controlled by a body of men like the Pillays of the eight houses (as their name implied), instead of with one supreme ruling monarch. It was clearly the interest of the Honorable Company, as well as their duty, to avenge the murder of the chief and his escort by compassing the overthrow of the Ettu-vittil Pillamār. Their interest lay in the direction of securing in the hands of one supreme ruler, monopolies of pepper and piece-goods, which he was only too glad to be able to exchange for big guns, and gunpowder, and stands of fire-arms.

Eustachius D'Lanoy taught the Travancoreans to use their guns and regular troops,

and by means of them swept away the old body politic.

The new system was rapidly degenerating into commonplace Hindu despotism when British influence brought to bear.

20. Chance next threw in the way of the Travancore ruler a European soldier of fortune (Eustachius D'Lanoy) who was able to show him how to use his big guns and fire-arms with proper effect, and D'Lanoy with his trained gunners and regiments of regular troops, swept away in a very few years the old body politic. Gate-houses with ladders and steps, and ditches and thorn fences proved but small obstacles to round shot and shells in the hands of skilled gunners, and these were backed up by regular troops, who killed and took prisoners in one day more people than had fallen in half a century of the skirmishes in former times. His operations having rapidly broken down the old system, there was substituted for it a new one, which was rapidly degenerating or had degenerated into commonplace Hindu despotism when British influence became supreme and was fortunately brought to bear in the direction of reform. The clause in the reciprocal deeds exchanged between the Rājas of Travancore and Cochin on the 13th, 22nd and 23rd December 1761, to the following effect, is suggestive of what their desires had been for a long time previously.

Something similar happened in Cochin.

"The Rāja" (of Travancore) "will assist me" (the Rāja of Cochin) "agreeably to my design in abolishing the dignities of every rank in my country, as also in the concerns appertaining to them." D'Lanoy had already performed this task for Travancore, and the apparent advantages being so great, it was but natural for Cochin to wish for a similar solution of its difficulties. In Travancore the hereditary Dēsavālis had already disappeared, and in the commotions which followed upon the Mysorean invasion (1766), those of Cochin were also to a great extent abolished.

Events took a different turn in Malabar proper.

Sir Thomas Munro's remarks regarding Mysore system of administration.

21. In Malabar proper events took a different turn after Hyder Ali Khan had in his second campaign (1775-76) fairly established his authority. Sir Thomas Munro pointed § out in 1817 that "it was no part of the policy of the Mysore Government to employ a race of permanent district officers, and the place of the Nāduvālis was therefore not supplied; but fixed or hereditary heads of villages were an essential branch of its system, and provision was therefore made to fill up the vacancies occasioned by the removal of

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* Blood, or literally, house feuds, called Kudippaka, or abbreviated Kuduppa, were part of the recognised usages in Malabar in ancient times.

† The Travancore historian omits all notice of this important incident.

‡ The plural form of *Pilla*, corruptly written Pullay in the English records. Karikars is the English way of writing *Kāryakkārar*, which means agents, ministers. *Pilla* is the caste name of Nayars in Travancore, and also a title granted by the Travancore Rājas.

§ Rev. Selections, I, p. 842.

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Head of villages a necessary part of it.

It was the Taṛas, not the Dēṣams, that the Mysoreans tried to organize into villages.

the Dēṣavāḷis" who had been killed in Hyder Ali's campaigns. It will be seen, however, from Sir Thomas Munro's own account of the matter, that it was not the Dēṣam and the Dēṣavāḷi but the Taṛa that the Mysoreans endeavoured to foster and keep alive. With Sir Thomas Munro's ripe experience he would probably have seen through this arrangement at once, had his knowledge of Malabar and its institutions been more extensive.* The Dēṣam and the Dēṣavāḷi were, as already often pointed out, portions of the military organisation of the country, while the Taṛa (written by Sir Thomas Munro as Terrah) was the true equivalent of the village of the East Coast. It is not therefore to be wondered at that the skilled native administrators who introduced the new system should, in organizing a civil establishment, discard what was military and retain what was civil. This is clearly the true explanation of why, as observed by Sir Thomas Munro, the village organization introduced by the Mysoreans was by Taṛās instead of by Dēṣams, and why the Dēṣavāḷis were at first passed over by the Mysoreans when selecting the headmen of the hamlets (styled Dēṣams) subordinate to the Taṛās which the Mysoreans formed. The Mysorean system thus introduced continued in force under the Honorable Company's Government, but the Taṛās were enlarged and their distinctive name changed to that of Hobali. Sir Thomas Munro pointed out that the establishment thus organized was "so inadequate to the object of its institution that it required a complete revision;" it was, in fact, a subordinate district establishment and not a village establishment at all, and instead of bringing the head of the district more immediately into contact with the people, it only served to lengthen the chain—already too long—of officials between them. Sir Thomas Munro's views regarding the measures of revision necessary, are worthy of the best study, but further detail seems to be here out of place.

The Mysoreans discarded the military Dēṣam,

and retained the Taṛa.

Under the Honorable Company the Taṛās were enlarged and styled Hobalis,

which Sir Thomas Munro characterised as a subordinate district establishment quite inadequate for the purposes of village organization.

22. The upshot was that the Hobali establishment was abolished and the existing Amṣam establishment was organized in its place. Strange as it may seem, I cannot find in any of the papers bearing on the reorganization of the village establishment in Malabar—except, of course, Sir Thomas Munro's report already mentioned—any allusion† to the Taṛa, that is, to the village itself. A creditable attempt was, however, made to revive the Dēṣavāḷi in the (to him) new and unaccustomed rôle of village headman in civil matters, a function which, as previously observed, he had exercised only in common with other Kāraṇavar (elders) of the Taṛa. It has not been very successful because, for administrative purposes, many Dēṣams had to be rolled up into one Amṣam. There were formerly 2,000 and odd Dēṣams; there are now only 400 and odd Amṣams. The Dēṣavāḷi selected was not necessarily Dēṣavāḷi of all the Dēṣams put under his charge; indeed, in the sunnud of appointment given to him by Mr. Græme in 1822-23, the rights of other Dēṣavāḷis in his limits to the Sthānamāna avakāṣam (rights and privileges of office) are expressly reserved. Hence there was frequently "more than one king in Brentford," and of course this led to divided authority with its usual consequences.

Hobalis abolished. Amṣams organized.

The Dēṣavāḷi in his new rôle as Amṣam headman not a great success.

23. Finally, Sir Thomas Munro and others both before and after him had noticed "an extraordinary degree of subordination among the different castes, and of deference from all to the chief of the village;" and Sir Thomas Munro continued: "Though the inhabitants in general still continue, as usual, to execute all his orders, yet the fear of the Courts often deters him from employing even the lower classes in carrying messages, or in bringing supplies for troops or passengers, and other duties which by custom they are bound to perform." The "fear of the Courts" is here a pregnant phrase, for the Courts then, as now, under the guidance and control of British officers born and educated with ideas of personal freedom entirely foreign to the natives among whom they dwelt, had already made their influence felt in enforcing laws which protected the slave as well as the Rāja in the free exercise of his legitimate inclinations. King "Custom" was beginning to die. "Personal freedom" was slowly beginning to reign in his stead.

Sir Thomas Munro noticed an extraordinary degree of subordination in all classes to the chief of the village.

This subordination was giving way owing to the influence of the Courts.

King Custom's death-knell.

24. We are now fairly in a position to estimate the extent to which, as noticed by Lord William Bentinck, a spirit of independence was diffused in Malabar through the minds of the people. I have said in paragraph 4 that there was truth in the observation, within certain limits. If asked whether this spirit of independence extended to the lowest ranks and to the lowest classes of the community, I should unhesitatingly answer No. This spirit did not descend lower in the social scale than to Nāyars, to Native Christians, and to Muhammadans. It was prevalent in exact proportion to the degree of importance which

The extent to which Lord William Bentinck's observations were true.

Not true of the lowest classes.

* His stay in Malabar extended only to one month.

† The fact was that the Dēṣam was mistaken for the village, and this is, so far as I am aware, the first occasion on which the difference between the Dēṣam and the Taṛa has been pointed out.

each class had gained in the minutely graduated social scale. But the Nāyars were spread over the whole face of the country, and wherever their organization into Tarās prevailed a serious obstacle was raised to despotic ambition, and security in the peaceful arts of agriculture was guaranteed.

But the Nāyar Tara organization was a bulwark against despotism.

25. That agriculture flourished there can be no doubt; that crime was kept down is also certain. Here is the evidence of a trustworthy eye-witness, who in the fourteenth century A.D. travelled every foot of the country he speaks of, and in some parts more than once. "We next came into the country of Malabar, which is the country of black pepper. Its length is a journey of two months along the shore from Sindābūr to Kawlam. The whole of the way by land lies under the shade of trees. * * * And in all this space of two months' journey there is not a span free from cultivation. For everybody has here a garden, and his house is placed in the middle of it; and round the whole of this there is a fence of wood, up to which the ground of each inhabitant comes." "They put a thief to death for stealing a single nut, or even a grain of seed of any fruit; hence thieves are unknown among them, and should anything fall from a tree none except its proper owner would attempt to touch it." ("Travels of Ibn Batuta," Oriental Translation Committee: London, 1829.) To some this may seem an overdrawn picture of Arcadian bliss, but I believe that such a condition of things was possible under the old regime, and it is at least noteworthy that in the Laccadive Islands, where the old organization of government by the Kāraṇavar (elders) is still, or was till lately, in full force, the almost total absence of crime of any sort, in spite of other conditions eminently anarchical, has surprised officer after officer who has visited those islands. Custom rules everything; personal freedom is unknown. You must not go out of doors at night; if you do, and are caught, you will be fined or put in the stocks!

Agriculture flourished. Crime was kept down.

Ibn Batuta's evidence, fourteenth century A.D.

Absence of crime in the Laccadive Islands.

Custom rules supreme.

26. The "innocence" of the Hindus when Europeans first came among them has frequently been remarked, and so also has the strange mixture of fraud and honesty in their characters. In certain cases an uneducated native *never* speaks the truth; but if these cases are analysed it will be seen that they mostly consist of instances in which the witness is himself not the only one concerned. He is above all things loyal to his community, to his village, to his superior, and will swear black is white with supreme complacency, if he thinks his community or his superior's interests require it of him. This characteristic in the natives of Malabar seems to me to be due entirely to the extreme degree of subordination in which all castes below those already mentioned were kept by their superiors. Conscious of his own sense of justice—a sense which, except when warped by extraneous circumstances, I have noted as extremely keen—the Nāyar expected, and in the old days, as a matter of course, received explicit obedience from all subordinate to him.

Fraud and honesty in a native's character due to his loyalty to superiors,

who exacted an extreme degree of subordination.

27. With the enforcement of personal freedom and strict equality before the law, all this is being gradually changed. The Nāyar sees his influence and his commands less and less regarded by his inferiors, who presume to do things now that in former days they would never have dreamt of attempting. One consequence of this has been that the relations between the so-called landlords and tenants have been strained. The landlord seeing his influence on the wane, has taken the natural step of breaking through old-established customs and of insisting on the tenant giving him a larger share of the produce than he formerly did. In short, now-a-days the poorer a tenant is, the greater is the hold a landlord has over him. The landlord, in reducing him to poverty, is merely carrying out the traditions of his ancestors in endeavouring to insist on the strictest obedience to his commands. There can be no doubt as to which party will ultimately win, but meanwhile much suffering and crime and possible civil disorders may be experienced.

This is all gradually being changed with the enforcement of personal freedom and strict equality before the law.

28. I believe the above to be a correct outline of that portion of the constitutional history of the country with which we are at present concerned down to the period of British occupation. Evidence to the contrary may be found on record, but so far as I have been able to judge, the facts on which opinions have been founded are all reconcilable with what I have set forth above. For instance, it has often been assumed that the chieftains of Malabar—the ruling Rājas—were in former days all petty despots like the familiar types in other parts of the country, and the opinion was founded on the extreme degree of severity and lawlessness which characterised their actions at the time of the Honorable Company's occupation of Malabar. This, however, was looking but a short depth below the surface of events. Here is the account which Mr. Murdoch Brown of Ancharakandi, than whom no better witness* could be selected, gave to Dr. Francis Buchanan of the events which followed upon the Mysore occupation of Malabar:—

The above believed to be a correct outline,

All evidence to the contrary reconcilable with the above.

The idea that the petty Rājas of Malabar held despotic power is quite erroneous.

Mr. Murdoch Brown's evidence.

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* See paragraph 420 *et seq.* of the Report of the Malabar Joint Commissioners, dated 11th October 1793, and paragraph 93 of the Governor-General Sir John Shore's minute on that report.

"Malabar, however, was then a country very rich in money. For ages the inhabitants have been accumulating the precious metals that had been given them for the produce of their gardens. Hyder's only object in the countries that he conquered was to acquire money; and provided he got plenty of that, he was very indifferent as to the means which his officers took to obtain it. Immediately after the conquest of Malabar, vast sums were extorted from its inhabitants by the military officers and by the Canarese Brāhmans placed over the revenues. Of these extortions Hyder received a share; and no want of a system of revenue was felt until these sources began to fail. When he found the assets from Malabar fall short of its charges, he listened to proposals from the Rājas to become tributaries. An estimate of the revenue was made by the above-mentioned Brāhmans, who, as many of them were to remain with the Rājas as spies on their actions, took care that the estimate should be so formed as to leave a large sum to be divided between them and the Rājas. *By this new order of things, these latter were vested with despotic authority over the other inhabitants, instead of the very limited prerogatives that they had enjoyed by the feudal system, under which they could neither exact revenue from the lands of their vassals nor exercise any direct authority in their districts.* Thus the ancient constitution of government (which, although defective in many points, was favorable to agriculture from the lands being unburthened with revenue) was in a great measure destroyed, without any other being substituted in its room. *The Rāja was no longer what he had been, the head of a feudal aristocracy with limited authority, but the all-powerful deputy of a despotic prince whose military force was always at his command to curb or chastise any of the chieftains who were inclined to dispute or disobey his mandates.* The condition of the inhabitants under the Rājas thus reinstated in their governments, was worse than it had been under the Canarese Brāhmans; for the Rājas were better informed of the substance of individuals, and knew the methods of getting at it. In short, the precarious tenures by which the Rājas held their station, joined to the uncontrolled authority with which they were vested, rendered them to the utmost degree rapacious; and not even a pretence was set up for exacting money from all such as were known to have any. There were no laws; money insured impunity to criminals, and innocent blood was often shed by the Rājas' own hands under the pretence of justice. In the space of a few years many of them amassed treasure to an amount unknown to their ancestors; and had it not been for the dread entertained of Hyder's calling them to an account for their ill-gotten wealth, their situation under him was better than that which they held before the invasion." (Dr. F. Buchanan's Mysore, Canara, and Malabar, Vol. II, pp. 189, 190.)

What happened then, was simply a parallel to what had already been brought about in Travancore by means of D'Lanoy's round-shot, shells, and regular troops, of which mention has already been made. Without foreign aid, the power of the Rājas would have been as strictly limited as Mr. Brown asserts it was before the Mysoreans arrived.

Personal freedom quite unknown until the introduction of the British administration.

29. No less erroneous has been the opinion that everybody, except perhaps the slave was, free in former days to follow his own personal bent and inclinations, and the Rājas were there to see that justice was done. This is the English view of the situation assumed and tacitly acted upon, more perhaps than actually asserted. It assumes as a matter of course, because, perhaps, in the history of England there has been no experience of it, that there can be no gradations between absolute personal freedom on the one hand, and abject slavery on the other. Lack of imagination has also had much to do with this error. For error it is, and it is as well to keep constantly in mind that ideas of personal freedom were, for the first time, imported into India with the Honorable Company's first ventures in Sheffield hardware and what not, and became the law of the land only when the Honorable Company assumed charge of the country.

The whole question has, however, been too little discussed to admit of matured opinions being formed.

30. At the same time I must not be understood to assert that all the positions I have taken up in the above sketch are absolutely incontrovertible. The matter has been far too little discussed hitherto to arrive at perfectly matured opinions, and I put forth the above simply as the views I have adopted after an attentive consideration of all the facts that have come under my notice, and only so much of those views as it seemed necessary to bring forward before proceeding to the main object of this paper—a consideration of the Land Tenures of Malabar.

CHAPTER II.

WAS KĒRAḶAM CREATED FOR THE BRĀHMANS?

Land tenure question not ready for exhaustive treatment.

31. In the following account of the Malabar Land Tenures, I shall not attempt to deal exhaustively with the subject, first of all, because I think it would be out of place in the present enquiry, which has to deal with facts as they are, and not with facts as they perhaps ought to have been; and secondly, because the more I have looked into the subject the more fully persuaded I am that the materials for an exhaustive treatment of it are not yet available.

32. And on this latter point, I would observe that the vernacular literature is not only scanty, but unreliable. What there is, is chiefly in Sanskrit. At the outset of this Commission I was under the impression that much valuable information might be got from such works, and I was at considerable pains to obtain copies of them. The attempt was not altogether successful or satisfactory, for those who have copies are extremely reluctant to part with them, or to lend them, or even to admit that they have them at all. However copies, perhaps more or less imperfect, of the chief works were obtained and examined. The result was disappointing, inasmuch as the assumption which in one and all underlay the superstructure of facts was the old and threadbare one that Paraṣu Rāma created Kēraḷa for the Brāhmans by reclaiming it from the sea, and made it over in full proprietary right (Janmam) to 64 grāmams (Brāhman villages) brought hither on purpose to settle upon and enjoy it for ever. This pretension, it is perhaps needless to say, is consistent neither with such historical facts as have come down to us, nor with the facts as they exist at the present time.

Scantiness and unreliableness of vernacular literature on the subject.

The threadbare theory of Paraṣu Rāma's reclamation of the land for the special benefit of the Brāhmans.

33. This pretension has, however, received such extensive circulation, and from being in everybody's mouth has obtained such extensive credence among the Malayālis themselves, that it will be as well, before going further, to notice it for a space. Moreover, like a good many other fictions it shows itself possessed of a most wonderful vitality, and may do harm in the future, as it undoubtedly has in the past, if correct notions on the point are not speedily disseminated.

Necessary to consider on what grounds this fiction rests.

34. "The Brāhman saw the degeneracy of mankind, and translated into the Malabar tongue the book *Vyavahāra Māla*, from which the Karaṇams (deeds) attached to this account are extracted. The period at which the book was translated is said to be 4002 years ago." So wrote Major Walker, the first and almost the only European, strange as it may seem, who has attempted the difficult task of unravelling the complicated net-work of Malabar tenures. Major Walker did not, it is true, credit the "fictitious portion of Malabar history," but he certainly considered it "probable that the possession of Janmam land was originally inalienable and confined to one or two castes;" and he unhesitatingly accepted and handed on to his successors the theory of property contained in the Sanskrit work named. So that from his time downward the assumption, which as I have said above is consistent neither with history nor with facts, has exercised no inconsiderable influence over the decisions of the Courts administering the land laws. Major Walker has again and again been referred to, as the standard authority on all questions of tenure, although he himself expressly stated that his examination of the subject was "far from being exhausted," and while asserting what is most true, as every one must admit, namely, that he had been "at some pains to ascertain the truth," he yet submitted his "performance with great diffidence," and evidently viewed it as a work to incite others to follow in his footsteps. His treatise is in fact an excellent *résumé* of the peculiar views entertained on the subject by Malayāḷi Brāhmans, but it is none the less unreliable for all that.

Major Walker's treatise and views.

35. My chief objection, as already noticed in the opening paragraph of this note, to the views set forth by Major Walker, is the omission of any enquiry into the constitution of the society by which these peculiar land laws were evolved. Major Walker did not credit the Brāhmanical historical account, and yet he supplied no other. He expressly stated that "the power of the Rājas was very limited, and it was seldom they could command more from a jealous and discordant aristocracy than a short personal service;" and yet it never seems to have occurred to him that the direct road to a correct appreciation of the land laws lay in the direction of an enquiry into this feudal system. He admits that "in no country in the world is the nature of this species of property better understood than in Malabar, nor its rights more tenaciously maintained." How such a desirable state of affairs came to be the outcome of a political system with, as he himself pointed out, a Rāja of limited powers at its head, and a "jealous and discordant aristocracy" beneath him, ought surely to have first engaged his attention.

Chief objection to Major Walker's work.

36. The glamour, so to speak, which the Brāhmans managed to cast over the first European administrators, and from which we are now only half consciously and rather painfully emerging, is a thing which need excite no wonder when we recollect how, as already pointed out above, King Custom was lord of all. By custom the Brāhmans' monopoly was that of the learned professions, just as ruling and fighting was that of the Kshatriya, the making of pots and pans was that of the Koṣavan, and scavengering that of the lowest of all. The Brāhmans' intellect, cultivated for generations and generations, was of the keenest and subtlest; it was he who was thus best fitted to understand his new masters' thoughts, and it was he, consequently, who was ordinarily selected to explain the laws of the country and to help to control the administration. Of course, he did the best for himself and his fellows under such favorable circumstances. The influence thus brought to bear has had a most marked effect on the administration even up to the present day. In Malabar this influence served to divert attention from the real state of the facts connected with land tenures, and to bolster up instead a theoretical system of Brāhman origin, as little representative of actual facts as, for instance, the laws of Menu are of Hindu society in his or in any other time.

Brāhman influence on the administration.

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37. The questions which seem first to present themselves are—

Who are the Malabar Brāhmans?

(a.) Who are these Malayāḷi Brāhmans? and
(b.) What do we know about them and their settlement in Malabar?

Derivation of Nambūtiri.

38. In Malabar the Malayāḷi Brāhmans proper are styled Nambūtiris, a word which, in its derivation, bespeaks the character of this class of foreigners when they entered the country. Dr. Gundert derives the name from the Dravidian word *nambuka* (= to confide, desire) and the common Sanskrit affix *tiri* * (= office, dignity). I have heard several other derivations, more or less fanciful, but the above may be taken as the correct one, as it not only has the authority of so distinguished a Dravidian scholar as Dr. Gundert, but as the character of confidential adviser and trusty friend of the Rājas and people of influence is even now the peculiar character which this caste bears.

Jain Brāhmans probably the precursors of Vēdic Brāhmans in Malabar.

39. The Nambūtiris are Vēdic Brāhmans. I use these terms to distinguish them from Jain Brāhmans, who, it is as well to remember, with other Jains seem to have been their precursors on this coast. It has been conjectured, but the fact requires proof, that they are of pure Aryan descent. The bulk of them are followers either of the Rik or of the Yajur Vēda, while a very few follow the Sāma Vēda, and some are excluded from studying the Vēdas altogether.

The existing distribution of the Nambūtiris.

The existing actual distribution of the several schools is shown in the following table:—

Taluks.	Number of Nambūtiri Families settled in each Taluk.	Of whom there are			
		Rik Vēdists.	Yajur Vēdists.	Sāma Vēdists.	Excluded from Vēdas or uncertain.
Chirakkal	79	3	76	..	..
Kōṭṭayam	30	4	26	..	..
Kurumbranād	70	51	19	..	..
Wynād	..	..	..	..	..
Calicut	152	8	144	..	..
Ernād	120	10	85	..	25
Walluvanād	277	192	40	2	43
Pālghat	..	..	..	..	..
Ponnāni	289	264	17	5	3
Cochin	..	..	..	..	..
Total ..	1,017	532	407	7	71

The Vaishnavite and Saivite factions.

40. It is asserted that the Panniyūr (literally, pig village) Grāmam is totally excluded from the Vēda. In that case 21 of the families in Kurumbranād, shown as of Rik Vēda school, and one of the Yajur Vēda school, should be transferred to the last column of the above statement; and similarly, in the returns for Ponnāni, 45 of the Rik Vēdists and one of the Sāma Vēdists should be transferred to the last column. In the early history of the caste there was a split into two factions, the Panniyūr Grāmam adopting the Vaishnavite faith with the Vaishnavite emblem, the boar, and the Chovūr Grāmam that of Saiva. The latter† seems to have had rather the best of it, till the whole caste adopted the Vēdantist doctrines of Ṣankara Āchārya, himself believed to have been a Nambūtiri.

Nambūtiris are organized by Grāmams,

41. Their organization is by *grāmams* (villages), just as the Nāyars were organized by *taṛas*, and the Tiyars and other foreigners by *chēris*. The principal extant Grāmams are—

1. Ṣukapuram or Ṣivapuram.
2. Peruvanam.
3. Irinyālakuḍa.
4. Panniyūr.
5. Karikkād.
6. Trissivapērūr.
7. Perinchellūr.
8. Venganād.
9. Ālattūr.
10. Eḍakkād.

presided over by six Smārthās.

42. These Grāmams are presided over by six Smārthās, who are presidents of the assemblies at which caste offences are tried. These assemblies are formed only when the local chief has given orders accordingly to the local Smārthā. There seems to have been in former days no appeal from the Grāmam assembly, presided over by

* *Tiru*, blessed, fortunate; = *Sri*.

† The boar was also the Chalukya emblem, and, as a more or less successful resistance, probably with Brāhman aid, was made by the Perumāl to Chalukya aggressions, it is possible this had something to do with the decline of the Panniyūr Grāmam.

the local Smārthā, to any other authority; but within the last few years the decision of such an assembly was called in question, and the attempt to overrule its decision greatly exercised the minds of the "twice born" in all the Malayāḷi countries.

The Nambūtiri religion.

43. In religion the Nambūtiris worship the Trimūrtti (Brahmā, Ṣiva, and Vishnu), but their worship hardly ends there, and it would be difficult to say to what low forms of demonolatry the Nambūtiri does not lend his countenance in the worship of Ṣiva and his multiform spouse. It is generally now admitted that Ṣankara Āchārya, the high-soaring founder of the Vēdantist sect, was himself a Nambūtiri, and yet, notwithstanding such high aims, the Nambūtiris are arrant demonolaters in their sanctioning of such orgies as occur annually, for instance, at the Bhagavati Kāva at Cranganore. Their religion has been a religion of compromises. Owing to lack of living principle (except, perhaps, their craving after ease and influence) they have condescended to level themselves down to the lowest depths of devil-worship, and have in consequence, notwithstanding the soaring ambition of their nobler spirits, failed to raise (even in the smallest appreciable extent) the population subject to their influence. The effect upon themselves as a body has been equally depressing. Many of them read or repeat their Vēda from end to end without, however, understanding one word of its meaning. It is only just to mention that there are still numerous individual instances, among them, of men who righteously try to do their duty to themselves and to their neighbours, but there is no use in blinking the fact that they are, as a body, given up to material self-seeking and sensual gratification.

The extent to which this prevails, as brought to my notice in the course of this enquiry, is almost * incredible.

Brāhmans of this type comparatively modern.

44. It is probable that the Nambūtiris were among the first Vēdic Brāhmans who emigrated to the south.

The Chinese traveller, Hwen Thsang, seventh century A.D.

It is doubtful if the Chinese traveller Hwen Thsang's kingdom of Mo-lo-kiutchā† (Malakouta) can be identified with Malabar; but, however this may be, it is certain that Hwen Thsang either found no Vēdic‡ Brāhmans at all in South India east of the ghats, or in such numbers and influence as not to deserve mention. Of course this does not prove that they were not at that time settled on the west of the ghats. It is, however, extremely improbable that if Vēdic Brāhmans had at that time (A.D. 629–45) been settled on the West Coast in such large numbers and in such commanding power and influence as their descendants now assert, the fact would not have been noted by Hwen Thsang, who was particularly alive to Brāhmanical intrigue and artifice as brought under his personal observation at the Court of Silāditya.

Evidence from the Jews' and Syrians' deeds, eighth century A.D.

45. Then again we know as matter of fact that the Brāhmanical hierarchy did not attest the Jews' settlement-deed at Cranganore, and we know that the hierarchy did attest the later grant made to the Syrians at the same place. It is reasonable, therefore, to conclude that the Brāhmanical hierarchy had in the interval between the dates of those two deeds acquired the power and influence which have never since deserted them. If this reasoning is correct, then the rise of the Vēdic Brāhmans on this coast may be placed not earlier than the latter half of the seventh or beginning of the eighth century and not later than A.D. 774.

Native traditions other than Malayāḷi.

The Canarese tradition.

46. Turning next to native traditions, *other than Malayāḷi*, there are in the Mackenzie MSS. two separate accounts current among the Canarese and among the Mahrattas in the early part of the present century. The former account, taken from the St'hala Māhatmya of Banavāsi, relates how one Mayūra Varmma, a Kadamba king of Banavāsi, impressed with reverence for a Brāhman who refused to eat in a country where no Brāhmans were settled, established this man in his capital. Mayūra Varmma's son, called Chandrangatan, it is said, called in a large colony of Brāhmans and located them in Kēraḷa, in Tuḷuva, Haigiri, Concana, and Corada. The Kēraḷa Brāhmans are said to use Malayāḷam. It was *after* this that Paraṣu Rāman came to the country, bringing with him sixty-four families, among whom he established his own Vaidīka (ascetical) system.

The Mahratta account.

47. The Mahratta account states that Paraṣu Rāman turned the Boyi jāti§ (fisherman caste) into Brāhmans in order to people Kēraḷam. They were to summon him from Gōkarnam, whither he had retired, if they had any cause of sorrow or regret. They summoned him unnecessarily, and he cursed them and "condemned them to lose the power of assembling together in council, and to become servile. They accordingly mingled with Sūdra females and became a degraded race." "About this time one Mayūra Varmma, considering those Brāhmans to be contemptible, sent for others from Haī-Kshētram and located them at different places in his dominions." Mayūra Varmma was a Kadamba king, and was "selected," so the tradition runs, to rule over "Kēraḷa and Caurashtaka Dēṣam."

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* See also one of the papers of the late Mr. F. S. Ellis in the "Indian Antiquary," Vol. VII, p. 285.

† "Histoire de la Vie de Hiouen Thsang, &c.," by Stan. Julien; Paris, 1853.

‡ Dr. Burnell has given substantial reasons for thinking that Hwen Thsang's *Nirgranthas*, translated by M. Stan. Julien as "sectaires nus," were Digambara Jains, *i.e.*, adherents of the 24th Tirthamkar. (Indian Antiquary, I, p. 309.)

§ Probably intended as a slur on the origin of the Nambūtiris. In Malabar also there are indications of some such tradition having been at one time current.

The Kadamba king Mayūra Varmma.

48. Both traditions, it will be seen, credit the Kadamba king Mayūra Varmma* with having been mainly instrumental in introducing Vēdic Brāhmans into Kēraḷam. Who this Mayūra Varmma was is the next question. Dr. Gundert, in his extensive Malayāḷam reading, seems to have come across the name, for in his Dictionary (p. 791) there is the following entry : "Mayūravarmman, a king of North Malabar, who introduced Brāhmans in Taulawa." There is no reference to the Malayāḷam work where this reference occurs, so I have been unable to follow it up. But from other sources of a reliable kind, published by Sir Walter Elliot, we know that a Mayūra Varmman† was the first of a dynasty of Kadamba kings, one of whom (Tailapa) reigned from A.D. 1077 to A.D. 1108. Calculating back from these dates, through the sixteen generations which had elapsed between Mayūra Varmman's time and Tailapa's, and allowing thirty years to a generation, Sir Walter Elliot proposed to fix the age of Mayūra Varmman about A.D. 578 to A.D. 598. This, however, seems to be too early a date, because facts show that an average of thirty years is too long an average period for the reigns of Indian princes. The average of the analogous dynasty of the Western Chalukyas, twenty-four of whom reigned 573 years, is something under twenty-four years. Adopting twenty-four years as a better average, Mayūra Varmman I, may be set down as having begun to reign about A.D. 693, that is, at a time when, as will be presently shown, momentous events were happening in Malabar.

Princely privileges conferred on the headmen of the Jews and Syrians.

49. We also know from the Jews' and Syrians' deeds that it was just about this time in the case of the former, and certainly later in the case of the latter, that extensive privileges were conferred on those two colonies of foreign merchants settled in Malabar. The two deeds will be found printed *in extenso* further on. In the case of the Jews, their headman was raised to princely rank, and even the royal share of the taxes was remitted in his favor. In the case of the Syrians, their headman likewise was raised to princely rank.

How were these obtained?

50. Privileges of this sort are not to be had for the asking, and it is only reasonable to conclude that they were purchased at considerable cost.

The Western Chalukya king Vinayāditya Satyasrāya's subjugation of Kēraḷam.

51. I find then in an inscription of A.D. 695 that Vinayāditya Satyasrāya, the son of Vikramāditya I of the Kalyāni or Western Chalukya line, is described as being "like Bharata, on account of his being the refuge of kings, and by whom the Pallavas, the Kalambhras, the Keralas, the Haihayas, the Vilas, the Malavas, the Chōlas, the Pandyas and others were brought into a similar state of servitude with the Aluvas and Gangas and others, who were hereditarily (subject to him)." (Fleet, Ind. Ant., VI, 93.) The conclusion of course is that the Kēraḷas had never up to this time recognized the Chalukya sway.

Why was the Kōlattiri's attestation of the Jews' deed omitted?

52. Moreover it is a fact, which had already attracted the attention of Dr. Gundert, that the great Kēraḷa feudatory of North Malabar—the Kōlattiri Rāja—was not a witness to the Jews' deed. This can only be accounted for by assuming that he was not at the time a member of the group of great feudal chiefs over whom the reigning Perumāl, Bhaskara Ravi Varmman, then held sway. It must not be forgotten that the attestation of the Travancore chief, the near kinsman of‡ the Kōlattiri, was obtained to the deed, and this makes the absence of the Kōlattiri's attestation all the more remarkable.

The extent of Vinayāditya Satyasrāya's subjugation of Kēraḷam.

53. I conclude then that the portion of Kēraḷam which fell§ to Vinayāditya Satyasrāya was that portion of it only which acknowledged the immediate sway of the Kōlattiri, that is to say, North Malabar as it exists at the present time, and also any other Kēraḷa chieftainships lying to the north of the Kōlattunād. The boundary‖ southwards would be the Turaśśēri river, beyond which to this day Nāyar females of North Malabar may not proceed without losing caste. Moreover native tradition, as embodied in the *Kērala-utpatti*, assigns the distinctive name of Kēraḷam¶ to that portion only of Malabar lying outside the Kōlattiri's domains and north of the Kannetti river, which looks as if the name had not been known *in Malabar itself* until the Brāhmans imported it at the time I have suggested.

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* For further notices of the tradition as current among the Canarese, both Jains and Brahmans, see *Buchanan's Mysore, Canara and Malabar*, Vol. II, pp. 225, 259, 269, 270, 279. Madras Edn., 1870.

† There was a second of the name, but his date is much later, long after the time when, from the Syrian grant, we know that the Vēdic Brāhmans were fully settled in Malabar.

‡ The Kōlattiri family has, it will be recollected, supplied heirs by adoption several times to Travancore.

§ With so little to go upon, it is perhaps useless to attempt to get at the facts, but we know that Mayūra Varmman I, was the founder of a resuscitated but subordinate dynasty of Kadambas, and tradition says he also ruled Kēraḷam. Whether he achieved, or whether the Chalukya achieved for him, the conquest of Kōlattunād, it is impossible to say. I am inclined to think that the part of Kēraḷam, that is, of ancient Chēra, conquered at this time lay to the north of Kōlattunad, and that peace was made *after* the Kōlattiri had withdrawn from the suzerainty of the Kēraḷa king.

‖ This is approximately the southern boundary of the Kuṛumbranād Taluk.

¶ *Kēralam* is now by scholars recognized to be a dialectic (Canarese) form of the ancient name of the whole country—*Chēra*. The name was probably imported into the country by the Brāhman colonists. People outside Malabar called the whole country from Gōkarnam to Cape Comorin "Kēraḷa," whereas in Malabar itself the name was anciently applied only to that portion of the coast where the Nambūtiri Brāhmans settled most thickly.

54. It was probably for services rendered at the time of Vinayāditya Satyasrāya's invasion of North Malabar that the Jewish merchants were rewarded by the privileges recorded in their deed. In estimating the probability of this, it will not be forgotten that Vikramāditya I, the father of Vinayāditya Satyasrāya, had an old score outstanding against the Kērala king, who in his (Vikramāditya's) infancy had joined Chōḷa and Pāndya in an attempt to check the rising power of the Western Chalukyas, and Vinayāditya Satyasrāya was expressly sent by his father to take vengeance on the confederacy of "the three kings."

Probably for services rendered at this time that the Jews were rewarded.

55. Finally, we know from another inscription dated A.D. 758 that Vikramāditya II of the Western Chalukya line, evidently too much in a hurry to carry out the policy of his immediate predecessors, set out shortly after his coronation (A.D. 733)—and it may be conjectured, before thoroughly consolidating his power at home—on a distant expedition against the Pallava king of Kānchi (Conjeeveram). This was too good an opportunity to lose, and the great feudatories nearer* home, directly his back was turned, rose in revolt.

Vikramāditya II also embarked on a southern expedition.

56. What happened about this time can only be conjectured from the vague language of the deed, but it would seem that Vikramāditya II was to some extent successful in his southern raid, for he is said not only to have slain the Pallava king and to have captured many trophies, including a big drum called Roar of the Ocean, but also to have dwelt on the seashore "after withering up Pāndya, Chōḷa, Kērala, Kalabhra and other kings."

He is said to have "withered up" Kēraḷam, &c.

57. Now it is a significant fact, as bearing on these lofty pretensions, that the dominions of the Kērala Perumāl had between the time of the grant to the Jews and the time of the grant to the Syrians (A.D. 774) again suffered diminution, for in the latter grant we miss the attestation of the prince of Nedumpurayūrnād and of the "Kīḻpadaināyakam," which latter word Dr. Burnell (following Gundert) proposes, though with some doubt, to translate as the "Commander of the Eastern army." To this day the Rajas of Pālghat are known as the "Vaḍakka" (Northern) and "Tekka" (Southern) "Nāyakkans," their respective dominions (all, however, under one family) being still known as Vadamalapuram and Temmalapuram, comprising the northern and southern divisions of the modern taluk of Pālghat. The Nedumpurayūrnād prince was probably (as suggested by Dr. Gundert) the Pālghat Rāja, the then head of the house, and the Kīḻpadaināyakam was probably, I would suggest, the member of his family entrusted for the time being with the command of the Kērala king's frontier army in the Pālghat gap. The splitting up of the family into two branches, to each of which was allotted a share of the country, is quite in accordance with Malayāli usage. The eldest male of the two branches is still head of the whole house. The head of the whole house did not necessarily take any part in the executive government; in fact, in the case of the Cochin Rājas, it was usual, as we know from the Portuguese writers, for the head of the house to retire from the active management of his country as soon as he attained that rank.

The omission of the Pālghat Rāja's attestation to the Syrians' deed shows further diminution of Kerala dominions.

58. Now Vikramāditya II, in his southern expedition against Conjeeveram, if he attacked Kērala at all, must have attacked it through the Pālghat gap. It is quite reasonable to conclude, therefore, that the "withering up" which Kērala received at his hands resulted in the withdrawal of the Pālghat Rāja from the suzerainty of Kērala Perumāl. This event may be placed at or about the year 758 A.D., just a few years before the Syrian grant was executed (774 A.D.)

If Vikramāditya II attacked Kēraḷam, it must have been through the Pālghat gap.

59. There is no direct evidence that the Syrians were on this occasion and in this manner, rewarded for their assistance in stopping the further advance of the Chalukya king into Malabar, but it is plain that the Perumāl did require help just then, and that the Syrian merchants gratified him in some shape or other.

The Syrians were probably rewarded for assistance given on this occasion.

60. Finally, on reference to the table already given of the distribution of the Nambūtiris in the present day, it will be seen that they congregate most largely in the territory which we may, for the above reasons with considerable certainty, suppose constituted the dominions of the Perumāl, always excepting the southern half of Travancore, at the time when the Syrians' grant was given, that is to say, in the modern taluks of Calicut,† Ērnād,† Walluvanād† and Ponnāni† of Malabar. In the Native† State of Cochin and in the northern† portion of Travancore they also congregate largely.

The Nambūtiris congregate in the territory then held by the Kērala Perumāl.

61. The facts (1) that they are but sparsely settled in North Malabar, and (2) that they are not settled at all in Pālghat nor in Travancore beyond a certain point, seem to require some further remarks. As regards North Malabar, it is significant that one of the Nambūtiri families in the extreme north of Malabar proper, has adopted the rules of inheritance peculiar‡ to the

Their sparse settlements in North Malabar, and their absence from Pālghat and South Travancore.

* Rashtrakutas, Kalabhuryas and Yādavas.
† It will be noted that these portions of territory constitute Kēraḷam as defined in the Kēraḷa-utpatti.
‡ *Marumakkattāyam*, or descent in the female line to the exclusion of the male.

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In North Malabar one of their families has adopted the Marumakkattāyam system of inheritance.

province. It is also significant that Muhammadans (Māppillas) settled there have done the same thing. If, as I suppose, the influx of Vēdic Brāhmans into Malabar was from the north and along the coast, it is easy to conjecture that the point where they would first of all meet with opposition would be the extreme north of the Kōlattiri's dominion. Here they probably met with a demand that they should adopt the peculiar laws of the province as a condition precedent to their being allowed to settle. At any rate the fact remains to this day that one of them did adopt those laws.

Did the Nambūtiris flocking in from the north meet with a demand to adopt the custom of inheritance prevalent in the country?

62. It is impossible to state with accuracy what the position of the Kōlattiri was, directly the great feudatories rose in revolt in the rear of the Chalukya king Vikramāditya II. There is nothing to show that the successors of Mayūra Varmman* of Banavāsi had any authority in Kēralam outside the limits of ancient Tuluva. According to the peculiar code of honor then in vogue, it would have been madness in a comparatively small chieftain like Kōlattiri to have reverted to his ancient suzerain the Perumāl, until the latter had shown his superiority in arms over his new suzerain, the Chalukya; so it may be pretty safely concluded that he awaited the turn of events and looked suspiciously on all foreigners who entered his dominions from the north. I conclude, therefore, that the Nambūtiris were looked at somewhat askance in Kōlattunād, and that this is the reason why comparatively so few of them are there settled.

The Kōlattiri's position after the revolt against Vikramāditya II.

63. It is easy to guess why they did not settle in Pālghat, or, if they settled there, of which there is some evidence, why they did not remain† there, namely, because it too went over to the Chalukya, but it is not so easy to say why they did not go south into Travancore. It is a fact that no Nambūtiri proper has settled to the south of what was evidently the northern limit of the Travancore Rāja's dominion at the time of their entrance into Malabar. (See Day's "Land of the Permauls," page 23, and Mateer's "Land of Charity," p. 29.) If asked to explain this, I can only point to the fact of the close relationship between the Kōlattiri and the Travancore family, and conjecture that the lack of warmth in their reception in the north, had something to do with their failing to obtain a hearty welcome in the extreme‡ south. The Travancore Rājās have since, however, according to Dr. Day and from all I have been personally able to gather, "in vain§ tried by every means in their power to induce them to reside there."

Nambūtiris not settled in Pālghat because it had gone over to the Chalukya.

Not so easy to say why they did not settle in South Travancore.

64. In conclusion, I think there is enough to show that they entered and settled in Malabar in large numbers and as an organized body, precisely at the time (end of seventh and first half of eighth century A.D.) when the extinction of the Perumāls' authority was for the first time menaced by the Western Chalukyas. It is reasonable to conclude that the Perumāls received them with open arms at a time when, as shown, I think, by the Jews' and Syrians' deeds, they were seeking succour from every quarter; and it is also reasonable to conclude that they in some way managed to do the Perumāls some friendly offices, for we find from the Syrian grant that they had already in A.D. 774 obtained commanding influence in the country.

Conclusion that they settled in Malabar, end of seventh or first half of eighth century A.D.

65. In P. Shangunni Menon's "History of Travancore," p. 171, there is a picture of the great Travancore king Mārtānda Varmma Mahā Rāja, at the conclusion of the victories won for him by General Eustachius D'Lanoy, making‖ over his kingdom to Srí Padmanābha Svāmi, and "declaring that from that day forward he was the vassal or agent of the deity, and that he would conduct the affairs of the kingdom as a trustee of the Dēvasvam." If we picture one of the Perumāls of the eighth century going through a similar ceremony, out of gratitude for deliverance from the overwhelming forces of the Western Chalukya, we may shrewdly conclude that, coupled with the fact to be presently alluded to, we have found the very minute germ of truth which may underly the pretensions of the Nambūtiris to all the land of Kēralam.

Travancore king a vassal of Srí Padmanābha Svāmi temple.

Did the Perumāl of the eighth century do similar homage?

65A. In the Travancore Census Report¶ of 1871, I found that these pretensions were there gravely alluded to as facts, and a reference through the Resident to the Sirkar for information on the point brought me the following reply, dated 15th September 1877, from the Dewan:—"The passage alluded to by Mr. Logan is unfortunately one of the several misstatements

Nambūtiri pretensions alluded to as a fact in Travancore Census Report, 1871.

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* The Kadambas are not mentioned as among the number of Chalukya feudatories who rose on this occasion.

† I am told that one or two *branch* families are settled in Palghat.

‡ It is as well to notice that Travancore proper lay outside the limits of *Kēralam* as defined by tradition in the Kērala-utpatti, and so did Kōlattunād as noticed above.

§ It is not unreasonable to conclude that they found it more profitable to stay away.

‖ The Mahārāja, surrounded by Brāhmans, is represented as laying down his State sword in front of the shrine.

¶ Page 190. I may also add that in all the communications from Travancore landed proprietors kindly furnished to me by the present Dewan, these pretensions are always made the starting-point of the discussions which follow. It does not require to be pointed out that pretensions like these stand the Brahmans in good stead at a Native Court. What more laudable than to give them back small portions of what was once all their own?!

which have crept into the Census Report. The Sirkar is by far the largest Janmi in the country. Then again there are Nambūtiri as well as Nāyar Janmis, though the former preponderate. Large tracts of land belonging to the Pagodas or Dēvasvams are also Janmam. Thus the Nambūtiri is only one out of several classes of Janmis, and by no means the most extensive holder. The Sirkar holds about three-fourths of the land, the remaining one-fourth being held by all the other classes of Janmis put together."

But the Nambūtiri is only one out of several classes of Janmis in Travancore.

The Nambūtiris in Malabar possess only a small portion of the land.

66. The Nambūtiris further north certainly acquired large estates, but the bulk of the land there, as in Travancore, still remains in the hands of the ancient princes and their feudal subordinates.

The Nambūtiris were probably placed on an equality at least with the Jews and Syrians in respect of land grants.

67. The other fact to which I alluded in paragraph 65 is that we know from the Jews and Syrians' deeds, that the Perumāl was in the habit of giving land free from all royal dues, and with full control over all persons settled upon the land, to other communities than Nambūtiri Brāhmans, and it is reasonable enough to suppose that similar grants were made to them also. In fact the Syrians' grant shows that the Nambūtiris had already by that time acquired princely rank in the country. The headmen of the Jews and Syrians, who were also princes, had jurisdiction over all members of their own communities as well as over certain others subordinate to them. The Nambūtiris were doubtless granted similar, or perhaps superior, privileges.

The unfortunate mistake made at the commencement of British rule, of adopting as a standard, a treatise based on this fiction as its fundamental truth.

68. I think, I am justified in concluding from the above that the old story of Paraṣu Rāman's making over the whole of the land of Kēraḷam to the Nambūtiris, to be enjoyed for ever, is consistent neither with such scraps of history as have come down to us, nor with existing facts, and it will be seen how unfortunate a mistake was made at the outset of British rule here in adopting, as the standard work on land, a treatise which was based on that as its fundamental truth. I do not suppose that any of the European Judicial officers have ever been so far misled as to think that the pretension was founded on fact, but it is different with the class of Native Judicial officers, who, seeing their European superiors indirectly countenancing the pretension, would naturally enough give weight to it in all cases of doubtful title, and it is to be recollected that the great bulk of the civil judicial work in the district is done by Native Judges.

CHAPTER III.

THE COLLECTION OF AUTHENTIC DEEDS AND THE DERIVATIONS OF THE FOUR IMPORTANT WORDS.

A collection of ancient deeds commenced.

69. On finding, then, that so little reliable information was to be gathered from native literature regarding the actual history or facts of the land tenures, I set about making a collection of as many authentic ancient deeds as I could procure. To this end, I printed and circulated extensively throughout Malabar, Cochin and Travancore, a note on Janmam which will be found printed at the end of this paper. The result of this appeal was the collection of deeds, also to be found at the end of this paper, and I take this opportunity of acknowledging with gratitude the services of the gentlemen who so kindly interested themselves in my enquiry, and whose names will be found in notes appended to the deeds themselves.

The collection made, though small and imperfect, throws new light on various points.

70. This small collection is necessarily very imperfect, but, small and imperfect as it is, it will be found to throw new and interesting light on many points which have never, I think, hitherto been clearly understood, and it will serve as a basis for larger collections, which will, I have no doubt, yield matters not only interesting to Malayāḷis themselves, but important as illustrations of the development of ideas connected with property in land generally and specially in India. One point in particular is extremely interesting, namely, how it came about in Malabar that a tenant who made improvements on his holding was entitled to the value thereof before ejectment. In this respect the Malayāḷi tenant, if he may be so called, has for generations enjoyed a privilege which tenants in more advanced communities are now only seeking to gain.

The land tenures history wrapped up in the history of four words.

71. The history of the Malabar tenures may be said with much truth to be wrapped up in the history (if we could only trace it in detail) of the following four words :—

1. Janmam.
2. Aṭṭipēṟu.
3. Kāṇam.
4. Pāṭṭam.

1. Janmam is the Sanskritised form of the Dravidian Pēṟu.

72. As regards *Janmam* little need be said, because the deeds prove conclusively, I think, that it is merely the Sanskritised form of the Dravidian word *pēṟu*. Both words mean "birth." *Pēṟu* occurs in various combinations—*Aṭṭipēṟu*, *Aṭṭipettōla*,* *Viḍupēr*, *Peṟumartham*,† *Eppērpeṭṭatu*, &c.—all of which will be frequently found in the deeds both ancient and modern now printed. *Viḍupēr* occurs in the earliest deed of all belonging to the Jews of Cranganore.

Janmam is probably quite a modern word as applied to land rights.

73. I suggested in the note on *Janmam* that the use of this word in its modern sense (as equivalent, in most respects as regards land, to the Latin word *Dominium*) was quite a modern use. There may, of course, be further evidence forthcoming, but the deeds themselves show clearly so far that the word itself (and not merely its use in the above sense) is comparatively speaking a modern one as applied to landed property. The earliest deed in which it occurs (No. 22) dates back only to A.D. 1681, and naturally enough, being a Sanskrit word, it occurs in the deed of a Nambūtiri family. I question if the word itself came into general use till a century later, and on this point the curious reiteration of its ancient equivalent *pēṟu* in deed No. 44 (A.D. 1778) deserves attention.

Janmam came in handily to express a new idea.

74. As the facts brought out in these deeds are considered, it will be seen that in the eighteenth century A.D. new‡ ideas in regard to property in land were slowly developing themselves, and so the newly-coined word *Janmam* came in handily to express a new idea.

The idea was too readily adopted by the British Courts.

75. When British rule commenced (A.D. 1792) the word and the idea were readily—indeed far too readily—adopted by the British authorities already familiar with its Latin equivalent. And so, the familiar use of the word in that sense has steadily progressed since. Major Walker's treatise, written in 1801, helped not a little in this direction.

Janmam a convenient word for expressing the idea now attached to it.

The mistake was in permitting the Janmi to step into the British Courts in 1792 a full-fledged Roman dominus.

76. I am very far from deprecating the use of the word *Janmam*, however mistaken have been our ideas regarding the part it played in former days. It conveys very precisely in its modern sense a definite meaning—the sum of all the rights over land. What is to be regretted in regard to its use in that sense is, that we have all along taken for granted that that was the idea which it conveyed to the minds of those who first used it, as individual rights began slowly to extricate themselves from the communal rights which preceded them. The *Janmi* came into the British Courts after A.D. 1792 clothed with all the prestige of an old Roman *Dominus*. The result, of course, was that other persons holding inferior titles had scant measure of justice shown them.

A Janmi was not a dominus, nor was a Kāṇakkāran a simple lessee or mortgagee.

77. The real fact was that a *Janmi* was not a *Dominus*, and a *Kāṇakkāran* was not a simple lessee or a mortgagee, though the reverse has been assumed and consistently acted upon ever since the British rule commenced. What their respective positions were will be considered shortly.

78. Passing on, then, to the consideration of the three remaining words, namely, (1) *Aṭṭipēṟu*, (2) *Kāṇam*, and (3) *Pāṭṭam*, it will be a convenient arrangement to take them together after explaining the derivations of the words.

2. Aṭṭipēṟu or Nīr-aṭṭipēṟu = the birthright acquired by contact with water.

79. *Aṭṭipēṟu* is a compound word; *aṭṭi*, the causal of a Dravidian verb signifying to be contiguous, close, means come in contact, and *pēṟu*, as already said, is a Dravidian word signifying "birth." The full § phrase is *Nīraṭṭipēṟu* = the birthright acquired by coming in contact with the *nīr* (= water). On the other hand *Viḍupēr*, a word found in the Jews' deed, seems to mean the birthrights given up. (See note to Deed No. 20.)

3. Kāṇam = supervision or protection right.

Kāṇapaṇam and Kāṇāpaṇam.

A modern gloss.

80. *Kāṇam* comes from the Dravidian verb *Kāṇuka* (= to see, &c.) Mr. Ellis, in his paper on "Mirasi Rights," gives a similar derivation of the Tamil word *Kāni* in the compound *Kāni-yātchi*. The usual explanation of the term *Kāṇam* is that it simply means money; the *Kāṇapaṇam* or money seen, that is, the money secured on the land, is distinguished from the *Kāṇāpaṇam*, the invisible money, that, namely, which has been spent in obtaining a renewal of the *Kāṇam* lease or mortgage. These deeds however, it seems to me, effectually disprove this modern gloss, and place the original position of the *Kāṇakkārs* in a more rational light as overseers and protectors of the Nād.

4. Pāṭṭam = the pād's share of the produce.

81. *Pāṭṭam*, which is usually now-a-days translated as "rent," did not, I think, bear that meaning originally. Dr. Gundert, with however some hesitation, proposed to derive it from *pāḍu*, a Dravidian word which crops up frequently in combinations of words both ancient and modern. *Pāḍu*

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* *Pēṟu* inflected becomes peṟṟu, the two ṟṟs having the force of tt.

† The *e* here is short, but pēṟu comes from the verb peṟuka (= to bring forth, &c.)

‡ By "the gradual disentanglement of individual rights from the blended rights of a community." *Maine's Anc. Law*, p. 270.

§ Dr. Gundert takes *aṭṭipēṟu* as a compound of *aṭṭi* (= stoppage, pile) and *pēṟu*, but the derivation in the text, while more natural, is fully borne out by the *deeds*.

originally meant "falling," then passing through "falling under one's power" it came to mean the position or office of a person of rank or in authority; such are *Kō-pād* and *Pati-pād* in Deed No. 3, and numerous instances might be quoted of its use in modern times, *e.g.*, *Nambūtiripād*, *Kāraṇamulpād*, *Tirumulpād*, *Pandārapād*, *Changātippād*, *Taṛavād* (*i.e.*, *Taṛapād*), &c., &c. I have suggested in a note to paragraph (*i*) of Deed No. 3 that *pāṭṭam* is a contracted form of *pāṭṭa-vāram** (the *pād's* share of the produce, &c.) which occurs in that deed. This explanation, while deriving full force from Dr. Gundert's authority, has also, it will be seen, ancient evidence on its side.

Dates and places of execution of the deeds.

82. Before proceeding to deal with the documents in detail as they bear upon the history of these words, it will be as well first of all to notice the dates when, and the places where, these deeds were executed.

Forty-seven date prior to A.D. 1792.

83. Forty-seven of them were executed before the British administration commenced (A.D. 1792). Of these 47, the first six are not referable to any era, and of these six, the first four are undoubtedly very ancient deeds; the Jews' deed (No. 1) and the two Syrians' deeds (Nos. 2 and 3) go back to the eighth and beginning of the ninth century A.D. Deed No. 4 is probably almost as ancient as Nos. 1 to 3. No. 5 is comparatively also an ancient deed, while No. 6 was certainly executed within the last 200 years. Of the remaining 41, one only (No. 15) is dated in the *Putu-veppu* era of Cochin, and the other forty are dated in the usual Kollam era of the West Coast.

Classification of the deeds.

84. The deeds may therefore be thus arranged:—

Ancient.—Nos. 1, 2, 3, and 4.
Middle aged—that is, prior to the Portuguese arrival (A.D. 1498). Nos. 5, 7 and 8.
Earlier modern—that is, from Portuguese arrival till assumption of British rule (A.D. 1792). Nos. 6, 9, 10, 11, 12, &c., to 47.

Analysis of the dates, &c.

85. Analysed as to place, the following are the results for these 47 deeds:—

—			Numbers.	Totals.	Earliest A.D.	Latest A.D.
British	North Malabar.	Chirakkal Taluk	35, 38	2	1730	1750
		Koṭṭayam Taluk	....	..	....	..
		Kuṛumbranād Taluk	11, 12, 13, 14, 16, 20	6	1587	1670
		Wynād Taluk	....	..	....	..
	South Malabar.	Calicut Taluk	4	1	Uncertain.	
		Ērnād Taluk	....	..	....	..
		Walluvanād Taluk	9, 10, 17, 23, 27, 29, 30, 31, 32	9	1523	1723
		Palghat Taluk	6, 8	2	Uncertain.	1465
		Ponnāni Taluk	....	..	....	..
		Cochin Taluk	† 15	1	1622	..
Native States		Cochin State	1, 2, 6, 7, †15, 21, 22, 26, 28, 33, 39, 40, 42, 43, 44, 47	16	Beginning of eighth century.	1788
		Cochin State (East)	18, 19, 24, 25, 34, 36, 37, 41, 45, 46	10	1656	1784
		Travancore State	3	1	Beginning of ninth century.	..
				48		

Materials imperfect.

86. The above analysis will show at a glance how imperfect the materials are for a complete and exhaustive treatment of the subject. In Malabar proper there has unfortunately never been a survey and registration of titles, so the materials are not forthcoming on the public records. Even in the Cochin deeds there is a great blank. Between Nos. 1 and 2, which go back to the eighth century A.D., and No. 15, which is dated A.D. 1622, there is but one deed, No. 7 (date A.D. 1290), to carry us over the gap of nearly eight and a half centuries.

The quantity of evidence is small, but the quality is of high value.

87. Still it is not the quantity of evidence, but the quality of it, that leads to true judgments, and it will be seen immediately that the "ancient" deeds give, when compared, a very fair idea of things as they were long ago, and the considerable number of "earlier modern" deeds enables an opinion to be formed on things as they were just before the British assumption of authority. What took place in the interval must remain for the present more or less as matter for conjecture.

* *Pāḍu* inflected becomes *pāṭṭu*.
† Deed No. 15 relates to both British and Native territory.

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CHAPTER IV.

THE ANCIENT DEEDS.

Nos. 1, 2, and 3 well known; No. 4 now first published.

88. Of the "ancient" deeds, Nos. 1, 2, and 3 (usually styled the Jews' and Syrians' settlement-deeds) are well known and have long been regarded with great interest. No. 4 is now for the first time published. The light thrown by it on Deed No. 3 is very important.

Additions to our knowledge of the ancient organization of the country.

89. The "ancient" deeds (Nos. 1, 2, 3, and 4) enable us in the first place to add a little more to our knowledge of the ancient organization of the country, and the following facts are, I think, borne out by evidence:—

Keraḷam ruled by a *Kōn* or *Perumāl*.

(*a.*) *Chēra*, or to use its better known Canarese equivalent *Kēraḷam*, was a petty empire, including South Malabar and the Native States of Cochin and Travancore, but excluding North Malabar. It was ruled by a *Kōn* or *Kō*, styled also *Perumāl*.

Below whom came chiefs (Udayavar) of *Nāds*.

(*b.*) Below the Perumāl came a number of chieftains or princes of *Nāds*, including among the number the present well-known Malayāḷi Rājas *Vēṇād* (Travancore), *Ērālanād* (Zamorin of Calicut), *Vaḷḷuvanād* (Valluvanād), *Neḍumpuraiyūrnād* (Pālghat).

The Nād was the territory of the Six Hundreds (*Nāyars*).

(*c.*) The *Nād* was a territorial organization of the ruling class (Nāyars), the territory, in two instances at least, of the "Six Hundred." (Deeds 3 and 4.)

The Six Hundreds were *Kāṇakkār* or protectors of the Nād.

(*d.*) These "Six Hundreds" were *Kāṇakkār*, overseers (Deed 4) or protectors (Deeds 3 and 4) of all within the *Nād*.

The Jews and Syrians were put on the same footing as the *Nāyars*.

(*e.*) To the Jews (Deeds 1 and 3) and to the Syrians (Deeds 2 and 3) organizations were given similar in all respects to that of the Nāyars. Their headmen (Joseph Rabban and Iravi Corttan respectively) were raised, with hereditary rank, to an equality with the chieftains of the *Nāds* (Travancore, Zamorin, &c.). Anjuvaṇṇam (the Jews' territory) and Maṇigrāmam (the Syrians' territory) corresponded to the *Nād*; and the Jews and Syrians, as corporate bodies, corresponded to the corporate body (Six Hundred) of the Nāyars.

The chieftains of Nāds were the executive agents of the Six Hundreds.

(*f.*) The chieftains of Nāds and the headmen of the Jews and Syrians were not possessed of despotic authority (Deed 3). They were the executive agents respectively of the Six Hundred of the Nād and of the Jews and Syrians assembled in Anjuvaṇṇam and Maṇigrāmam.

The Brāhmans had also probably achieved equal distinction at the time of Deed 2.

(*g.*) Moreover the Vēdic Brāhmans, whose advent as an organized body I have sought to place between the dates of Deeds 1 and 2, had also apparently at the date of Deed No. 2 achieved similar distinction, though split into two camps—*Panniyūr* (= pig, boar village) = Vaishnavas, and *Chōvūr* (= Śiva's village) = Śaivites. It is not expressly stated, but it may, I think, be fairly inferred, that the headmen of these two Brāhman factions were raised in common with the headmen of the Jews and Syrians to princely rank. The Vaishnavites (Panniyūr) and Śaivites ~~(Chōvūr)~~ probably ~~also~~ corresponded precisely to the corporate bodies of the Nāyars in their Six Hundreds, of the Jews in Anjuvaṇṇam, and of the Syrians in Maṇigrāmam.

Subordinate organization of the other classes.

(*h.*) Other classes of the citizens had apparently similar (but subordinate) organizations, for the islanders (*i.e.*, *Dvīpar*, *Tīvar*—modern *Tīyar* or *Īḷuvar*, Cingalese)—had also a headman (Deed 3).

Each guild or corporate body had its special duty in the body politic.

(*i.*) Finally each guild or corporate body had its special duty in the body politic (see the interesting passage in paragraph (*o*) of Deed No. 3). The "Six Hundred," the Jews of Anjuvaṇṇam, and the Syrians of Maṇigrāmam had each the duty of *protecting* those within their limits; the *Īḷuvar* or *Tiyar* (Cingalese) were the planters; the *Veḷḷāḷar* were the agriculturists, and so on. The community was, in short, organized like a well-ordered household.

The Syrian *Palliyār* (church people) corresponded to the Nāyar *Taravād Kāraṇavar*.

(*j.*) There is unfortunately in these deeds no reference to sub-divisions of the *Nād*, to the Tarās, of which, as already said above, the *Nād* was made up, but there are several allusions in Deed No. 3 to the *Palliyār* (literally, church people), who were the chief citizens among the Syrians, corresponding to the Nāyar *Kāraṇavar* of *Taravāds*, and apparently to the "Fifteen" of the Brāhman Grāmams (Deed No. 22).

In such a society what became of the land?

90. What became of the land in a society thus organized is the next question for consideration.

91. Deed No. 1 transferred to Joseph Rabban and his heirs the territory of Anjuvannam along with 72* *Viḍupēr* (see note to Deed No. 20) and a few other privileges which are specially mentioned, viz. :—

Deed No. 1.

1. Going with elephants and conveyances.
2. Tribute from subordinate landholders (pākudam).
3. Possession or revenue (pēr) of Anjuvannam.
4. The light by day.
5. The spreading cloth.
6. The litter.
7. The umbrella.
8. The Vaduka drum.
9. The trumpet.
10. The gateway with seats.
11. Ornamental arches.
12. Ornamental awnings.
13. Garlands.

But the Perumāl also gave to Joseph Rabban, as distinct from the above, and presumably unconnected with the land :—

(*a.*) Remission of the tribute to the Supreme Government.
(*b.*) Remission of taxes due to the *Kōyil* (king's house) by town inhabitants.
(*c.*) The privilege of receiving (presents) when the town inhabitants receive them.

92. By Deed No. 2 the Perumāl granted to Iravi Corttan the following privileges in addition to Nos. 3, 4, 5, 6, 7, 8, 9, 10 and 11† already named:—

Deed No. 2.

14. The lordship of Manigrāmam.
15. Feast cloth.
16. House pillars or pictured rooms.
17. Curved sword or dagger.
18. Sovereign merchantship.
19. Right of proclamation.
20. Forerunners.
21. The five musical instruments.
22. Sovereign merchantship over the four classes (chēri).
23. Oilmaker and five kinds of artificers.
24. Brokerage and customs of all general classes of goods.

Deed No. 3.

The substance of Deed 3.

93. Deed No. 3 is much more complex, and at the same time much more interesting in the present enquiry, but its meaning in places is not always clear. Taking it clause by clause the following seems to be the substance of it.

94. Clause (*a*) recites that the Travancore chieftain, with the concurrence of the Jews' guild (Anjuvannam) and a neighbouring petty chief, has given the following grant to the Tarisa Church built by a certain individual.

Clause (*b*) is the relinquishment clause of certain (not "water") rights held by the previous possessors, who seem to have been one or more of the headmen (Palliyār) of the church, to whom this grant was made.

Clause (*c*) is the relinquishment clause by Maruvān Sapīr Isō of his "water" right in favor of the church.

Clause (*d*) recites the sanction of the Perumāl's agent (palace major), and of the Travancore chieftain, and of the next heir to Travancore, and of his officers and ministers, and of the Six Hundred, and of two neighbouring chiefs, to the taking possession (seizing and possessing), with the ceremony of pouring water-drops, of the land of which the boundaries are given.

Clause (*e*) confers, with the sanction of the Perumāl's agent, and of the chieftain of Travancore, and his next heir, on the heads of the church people (Palliyār) jurisdiction over people living within the boundaries stated, and other privileges.

Clause (*f*) Maruvān Sapīr Isō likewise next relinquishes all claim to authority on behalf of himself and his relatives, in favor of a protectorate by the Six Hundred and the Jews' and Syrians' guilds.

Clause (*g*). The Jews' and Syrians' guilds are further authorized to deal with the church and with the land in the way the deed recites.

Clause (*h*) recites the grant of a free tenure to the heads of the church people (Palliyār), with the sanction of the Perumāl's agent and of the Travancore ruler and his heir on the following terms :—

* It will be well to make a complete list of the numerous incidents which accompanied the transfer of rights over landed property, and to arrange them in the precise order in which they are mentioned in the deeds, which themselves will of course be taken up as far as possible chronologically. At the end of the notice of each deed the incidents freshly named in it will be given and mention made of others, if any, already on the list.

† The conch, the trumpet shell, I have taken as identical with the trumpet.

of Kali ... "who was skilful in giving proper work (to men) – and in protecting ... according to their caste, ... life, & position of life". – E. Chal. grant ... A.D. 918-25. – Ind. Ant. XII – 53.

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Clause (*i*). Restriction of the citizenship to 61, various rules regarding taxes, conveyances, animals, boats, trade, &c., the citizens to be protected by the Jews' and Syrians' guilds; the *Kō-pātta-vāram* to go to the palace, the *Pati-pātta-vāram* to the Jews' and Syrians' guilds.

Clause (*k*). The Perumāl's agent [who has already given up to the heads of the church people (Palliyār) the 72 *Vīdupēr*, reciting one or two of them] next sanctions, and the Travancore ruler, his heir, ministers, and officers, the Six Hundred, and two neighbouring lords also concur in giving to the Jews' and Syrians' guilds a right to carry out the "unrestricted possession" given by the deed.

Clause (*l*). This clause continues, I think, the recital of what the Jews' and Syrians' guilds may do in the above direction. If injured, they may withhold the tribute (due, of course, for the land conveyed). If crime is committed (within, of course, the limits of the land conveyed), they are to investigate it.

Clause (*m*) and finally on this same point, whatever is done, is to be done by the Jews and Syrians in unison.

Clause (*n*) next recites an undertaking by Maruvān Sapīr Isō to pay the Palliyār (see Clause *b*) for certain privileges previously possessed by them in the land.

Clause (*o*) and he further relinquishes to them every kind of revenue.

Clauses (*p*) and (*q*) give the heads of the church people (Palliyār) authority over the Īluvars, &c.

Clauses (*r*) and (*s*). The grant is made by Maruvān Sapīr Isō, through the Travancore chieftain, to the Tarisa Church.

Clause (*t*) is an injunction to keep the deed and see it observed.

Substance of the whole.

95. Put into few words the transaction was this: Maruvān Sapīr Isō had obtained a "water" grant of some land over which one or more headmen of the Syrians (Palliyār) already had some (inferior) claims. He bought up their existing privileges and transferred to them, with the sanction of the authorities, the superior title he himself had acquired.

What was this power of seizing and possessing with water-drops?

Must have been an important privilege.

96. What was this superior title, this "power of seizing and possessing given with the ceremony of pouring water-drops?" It must have been an important privilege, because it will be seen that it, first of all, required the "sanction" (Clause *d*) of the Perumāl or Emperor, and that it was also necessary to obtain the "concurrence" thereto of—

(*a*.) The local chief (Travancore).
(*b*.) His next heir.
(*c*.) His officers.
(*d*.) His ministers.
(*e*.) The "Six Hundred."
(*f*.) The neighbouring lords.

Importance of understanding what this "water contact birthright" was.

97. Moreover the importance of this query is enhanced by the fact that, as will be seen from the deeds which follow, the grant of the "water contact birthright" continued to be the chief feature of the *Attipēr* conveyance down to the later modern period.

It was not freehold.

98. The "water contact birthright" was clearly not a right to exemption from taxation, for Clause (*i*) makes it clear that the *Palliyār* were to continue to pay dues both to the *Kō* (Perumāl) and to the *Pati* (over-lord, in this case the Jews' and Syrians' guilds).

Nor mere *dominium* of the soil.

99. Nor was it mere ownership (*dominium*) of the land which they acquired by taking the water, for though the revenue (*peru* = what it will bring forth, produce) is conveyed to the Palliyār by Maruvān Sapīr Isō (Clause *o*), this did not by any means constitute the whole of what were styled as the "water contact birthrights."

No such thing in those days as ownership of the soil in the European sense.

100. Moreover, it is clear from Clause (*b*), and also from the particularly interesting Clause (*c*), that there was no such thing in those days as ownership of the land in our modern sense of the word. It is unnecessary perhaps to repeat that the organization of the body politic was by guilds, or corporate bodies, each having its duty to perform down to the lowest and meanest. The special class charged with the duty of cultivating—perhaps only the wet lands—was that of the Vellālars. The *Tīyar* or *Īluvar* (Cingalese immigrants) had the charge of the gardens.

The earnings of all the lower classes were probably thrown together and divided by the holders of the share staffs.

101. Again, it seems as if the whole earnings or produce were thrown together, and the subordinates who held the *Vārakōls* (share staffs) of office, divided the produce in due proportion. It will be noted that the *Palliyār* had previously held the *Vārakōl* of some families of planters (*Tīyars*) only. The fact that they had to be paid for this when they assumed the higher or "water contact birthright" seems to show that the holder of the "water contact birthright" had nothing to do with the division of the produce, beyond, of course, receiving his own share and passing on those of *Kōn* and *Pati*. The settlers on the land comprised various classes besides the families of *Tīyars*, whose share staff the *Palliyār* had previously possessed; and it is perhaps not too much to assume that there was a *Vārakōl* (share-staff) holder for each of them.

... allotted as a Sarvanamanya grant with libations of water 300 ... of land, by the measure of the staff of the temple of the God ... in the lands of ××× – Grant of the "glorious 2000" of Bādāmi. – Ind. Ant. VII, ... W. Chalukya K. Bhuvanaikamalla or Somesvara II. – in S.S. 996 (A.D. 1074-75) ... ×××× this (village) thus defined as to its four boundaries, – together with the ... uparikara, the right to fines, and the (proceeds of punishments inflicted for ...

All classes had their well-defined rights, which become their birthrights.

102. Finally, on this point it is as well to notice that these settlers on the land had all their well-defined rights, some of which are described in Clause (*b*); for example, the *Tiyar* (islanders, toddy-drawers), to whom the duty was assigned of planting up the land, had the foot-rope (for mounting trees) right, and the ladder (used in plucking pepper) right, &c. These rights were no doubt tenaciously guarded at first, until they came to be regarded as parts of the birthright of those who enjoyed them.

The important words Kārālar and Kārānmei (Kārāyma) noticed. They implied trusts and correlative duties.

103. The word *Kārālar* ought, I think, to be noticed in this connection. It occurs twice in the deed, Clauses (*c*) and (*m*), and the noun *Kārānmei* (modern *Kārāyma*) once in Clause (*i*). Dr. Gundert has each time taken these words as implying a trust, and such no doubt is correct, but they also undoubtedly imply, I think, the correlative duty. It was the duty of the planter to plant, of the setter to set; it was the duty of the Jews' and Syrians' guilds to protect the Palliyārs' town, and it was finally the duty of the *Palliyār* themselves to render to the powers above (the Kōn and the Pati respectively) a trustworthy account of the shares of produce, &c. which respectively fell to the lots of those individuals.

The modern use of Kārāyma in Pālghat.

104. It will be well to relate here a circumstance which came under my personal observation near Pālghat on the 13th July last, and which shows a closer connection than one would have thought possible between the ancient organization of society and what exists now. I had been examining a palmyra garden, enquiring into various matters connected with the cultivation. The holding (on *Kāṇam*) consisted of wet land and palmyra gardens. The *Kāṇakkāran* himself (a Chetti) worked the former, and I found him ignorant of nearly everything connected with the palmyras, which he leased out to certain *Iḻuvar* or *Tiyar* (the planters of Deed No. 3). These men explained to me fully and intelligently everything connected with their calling, and I wound up by asking the *Kāṇakkāran* what he would likely get for each of the trees, if his *Janmi* were to oust him by civil suit. This brought forward one of the Iḻuvar, who remarked that it was he who had planted and reared all the trees now standing on the ground; that he therefore held the *Kārāyma* right over them; and the *Kāṇakkāran* was not at liberty to give the trees to any one else to draw toddy from.

Is still precisely similar to its use in Deed 3.

105. Here the word *Kārāyma* was used in precisely the same sense as in Deed No. 3. It had been part of the Iḻuvan's duty, as he regarded it, to plant those trees, and the *Kāṇakkāran*, in his view, held them in trust to give every one his proper share of the produce. How, I would ask, could the *Kāṇakkāran* be expected to do this if, at the end of every twelve years, the fees and rent paid by him were raised so as to absorb, in the share of the *Janmi*, all but the barest maintenance for those below that individual? The *Janmi*, the *Kāṇakkāran* and the *Iḻuvar* in this instance, to my mind, exactly reproduced the "water contact birthright" (attipēr) holder, *i.e.*, the *Palliyār*, the holders of the *Vārakōls*, and the subordinate planters (Iḻuvar) of Deed No. 3. With this material difference, however, that the *Palliyār*, disregarding their trust and with no Kōn or Pati or Six Hundred to prevent, would now-a-days be at liberty, as *Janmis*, to take from those subordinate to them the uttermost share of the produce they could exact.

The position of the "water contact birthright" holders in Deed 3 defined in respect of the soil.

106. In my view, then, the position of the "water contact birthright" holders in respect of the land in this instance (Deed No. 3) was this, that they were responsible for the shares of produce of different kinds due to those above them, to *Kōn* and *Pati* (Clause *i*), while they themselves enjoyed their own. They were in fact officials—Zemindars—in this respect. But it was no part of their duty to interfere with the management of the land; that duty was performed by different classes, who held it in trust that certain shares of the produce should be paid to those above them. To this day, I may add, there is no property in the soil of the Laccadive* Islands; the property, if such a term can be properly applied to such a state of things, is in the trees, the improvements made on the soil, not in the soil itself.

At the present day there is no property in soil of Laccadive Islands; the property is in the improvements on the soil.

"Water contact birthright" grants may have in other instances conveyed freeholds.

107. I have said above "in this instance," because I think it would be very unsafe to generalise from it alone. Moreover, the clause which makes the *Palliyār* responsible for the *Kōn* and *Pati's vāram* is a limitation clause, which looks as if there had also been a practice of infeudation at this time of giving away territory free from all liability to pay the *Kōn* and *Pati's* shares. Again, this was a grant to a body corporate, not to an individual. A body corporate has a perpetual succession, so there never could arise an opportunity for the levy of succession duty, which it is well known† was the practice when a new successor came to an ordinary family estate. The necessity, then, for insisting on the payment of the *Kōn* and *Pati's* shares in this instance is self-evident.

* Mr. W. G. Underwood, who has just returned (February 1882) from a trip to these islands, reminds me that the word *Kārāyma* is in common use there in much the same sense as on the mainland, as noticed above.

† See Mr. Græme on "*Purushāntaram*" in the Glossary.

In the grant of a [illegible] in the capacity of [illegible] of [illegible] — d/ S.S. 839 (A.D. 917-18) — "Be it known to you that I have given with gladness, on the day of the winter-solstice (confirming the gift) by a libation of water, for the increase of my parents' & my own merit & fame, likewise to obtain the (due) reward in the next world, to x x x x the village x x x together with the dāni, the bhaga, and the share (of the produce) &c &c in very nearly the same terms as the Rashtrakuta [illegible]

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The "water contact birthright" holder's position in other respects.

108. In other respects the "water contact birthright" seems to have been accompanied with jurisdiction in criminal affairs, &c. over the settlers in the "water contact birthright" holding, and with various honors and emoluments.

The "water contact birthright" did not include full executive power. The land was put under the "protectors."

109. Again, it will be seen that the possession of the "water contact birthright" did not carry with it full executive power, for the land so held was specially put under the protection of—

(1) *The Six Hundred*, that is, the heads of the Nāyar militia of the Nād.
(2) The Jews of Anjuvannam } in their corporate capacities.
(3) The Syrians of Manigrāmam } in their corporate capacities.

The "Six Hundred" were most probably made protectors because they were always on the spot, while Anjuvannam and Manigrāmam were a long way* off; but it will be observed that it was to the two latter that the *Pati-pāṭṭa-vāram* was to be paid (Clause *i*), and it was they too, and not the Six Hundred, who became responsible for the due fulfilment of the provisions of the deed.

Why was it necessary to get the sanction of the local chief, &c., in addition to that of the Perumāl.

110. Finally, it may be asked why was it necessary that in addition to the sanction of the Perumāl, the concurrence of the local chief, and of his heir, and of the Six Hundred, and of the neighbouring lords should be obtained? The answer, I think, is plain enough. The local chief was, I take it, the headman of the local Six Hundred. Until Maruvān Sapīr Isō obtained from the Perumāl this "water" grant, the local chief and the local Six Hundred were the protectors of this as well as of the other territory in their Nād, and most probably entitled to the *Pati's* share of produce. It will thus be seen that the *Perumāl* was bound in justice to make the grant only after he had ascertained that such proposals—transfer to the Jews and Syrians of the protection trust, and along with it the Pati's share of produce—would be agreeable to the authorities of the *Nād*. The neighbouring lords were probably individuals who had already received similar "water" grants of other bits of the Nād.

Analysis of the incidents mentioned in Deed 3.

111. The following is the list of incidents accompanying the possession of land named in this deed:—

25. *Vārakōl* (share staff) of certain Īluvar and other families. 26. Foot-rope right } for mounting trees. 27. Ladder right } for mounting trees. 28. Tax for elephant feeder. 29. Wash gold. 30. Harvest gold. 31. Nightly meal of rice. 32. Pot-measure. 33. Cavvān (? tribute). 34. *Kārānmei* (*Kārāyma*) of land.	Inferior rights—Clauses (*b*) and (*c*).
35. Power to seize and possess with the ceremony of water-drops.	Superior right—Clause (*d*).
36. Power to punish offences. 37. Levy of fines. 38. Do. of expenses. 39. Head price } Prices of males and females sold into slavery for caste offences. 40. Breasts price } Prices of males and females sold into slavery for caste offences.	Special privileges given to the holders of the "water contact birthright" in this instance—Clause (*e*).
41. Protection. 42. Power to enforce the grant.	Privileges of the *Pati* (over-lord)—Clauses (*f*) and (*g*).
43. Limitation of citizenship to 61. 44. Liability† to pay poll-tax. 45. Limitation of hire for conveyances. 46. Do. do. for animals. 47. Do. of mode of disposal of merchandise. 48. Liability to control by the *Pati* in carrying on the business of a lord (*Svāmi*). 49. Liability to pay—(a) *Kō-pāṭṭa-vāram* and (b) *Pati-pāṭṭa-vāram*.	Limitation of the privileges conferred on the "water" grantees—Clause (*i*).
50. Seventy-two *Viduper* conferred specially on "water" grantees.	Clause (*k*).
51. Right to withhold *Kōn's* tribute if injustice is done. 52. Investigation of offences by members of their own body. 53. *Kārānmei* of the town.	Privileges of the *Pati*—Clauses (*l*) and (*m*).

* The church in question is understood to have been situated somewhere in South Travancore.
† I have accepted the alternative reading given by Dr. Gundert. This is a limitation clause, and the reading adopted seems to be the more likely of the two to occur in such a clause.

S.S. 730 above; Bühler — I.A. XI — 1915 — XIII "x x x a village with water [illegible] in the x x x [illegible] with the tree [illegible] without the claims of gods & hereditary Brahmins x x Brmd. x x the 4 skirts with the products thereon the Brahman (shall) enjoy: no one must make any hindrance [illegible] the [illegible] known as Sādhus or Dandikas x x x" — Chaulukya grant in Gujarat — S.S. 972 (A.D. 1050-51) [illegible] — I.A. XII 196. XIV In the Vākātaka King Pravarasena II. grant from [illegible] perhaps fr. the style of [illegible] about the 5th Cent. A.D. — "Be it known to you that, in order [illegible] the increase of [illegible] merit, [illegible] the [illegible] welfare [illegible] worlds (in [illegible] in order to [illegible] ourselves (x x village) has been given, at our victorious office of justice, as a new donation (the act of giving being preceded by a libation of water." Now we (as) approve

to this (village) the charter of a village inhabited by Brahmanas versed in the four Vedas such as has been approved of by former Kings. — That is as follows: — "(The village) shall be free from taxes, it shall not be entered by soldiers or parasol bearers x x x it shall not furnish flowers, milk x x x it shall be free fr. all obligation of furnishing forced labour, it is granted with its treasure trove, & of (keeping unclaimed) deposits." [illegible] prohibiting interference & annoyance to Brahman donees & promising punishment to transgressors, — But on cond. that the B's. did not commit treason or the offences of slaying Brahmins, theft, adultery, [illegible] villages" — Bühler [illegible]

[illegible] of S.S. 730 abt. – Fleet – Ind. Ant. XII – 254. – "XVII. × × the village × × × has been given by me, as a namasya grant, to continue as long as the sun, moon & stars may endure, – tog. with the taxes & [illegible]

The following incident, already on the list, is also mentioned :—No. 3 (Clause *o*).

Deed No. 4. fixes the precise original meaning of Kāṇam.

112. Passing on to Deed No. 4, the date of which cannot be ascertained, it will be seen that here again the "Six Hundred" play an important part. In corroboration of what is stated in Deed No. 3, their duty in the State* is again seen to be that of protection; while at the same time the use of the word "*Kāṇam*," as applied to that duty, fixes with certainty the original meaning of that most important word. The Six Hundred, the heads of the Nāyar militia, were *Kāṇakkār*, that is, overseers, protectors. If we picture to ourselves the protecting guild as holders of the *Vārakōl* [Clause (*b*) of Deed 3] under the "water" grantee, the *Aṭṭipēr* holder, the *Janmi* of modern days, and style their function by the name it gets in this deed, that is, *Kāṇam*, we get, to my thinking, a train of ideas which bring the ancient deeds and even the later modern closely together. The "Six Hundred," as *Kāṇakkār*, distributed the shares of produce of the land due to all who were entitled thereto, while at the same time to them, as a body corporate, the duty of protecting all within the Nād was assigned.

How the produce was distributed.

113. One further point in connection with these ancient deeds deserves attention. By Deed No. 1 the Perumāl remitted permanently to the Jews' headman the royal tribute due for the principality of Anjuvannam. There was apparently no such remission in the case of Manigrāmam (Deed No. 2). Then again, by Clause (*l*) of Deed No. 3, the Jews' and Syrians' guilds, acting in unison, had the privilege of withholding the Perumāl's tribute ("world-bearing-hire") due for the Tarisa Church lands, if any injury was done. This tribute is elsewhere (Clause *i*) of the same deed called the *Kō-pāṭṭa-vāram*.† The Perumāl's tribute then, I take it, was paid by the Jews' and Syrians' guilds to the *Kōn* or *Perumāl*, and not direct by the *Palliyār*, the holders of the "water" grant. Again, Clause (*i*) makes it clear that the Jews' and Syrians' guilds were entitled, in their corporate capacities, to the *Pati-pāṭṭa-vāram*. So I conclude that the *Palliyār*, the "water contact birthright" grantees, after receiving from the holders of the *Vārakōls* (Clause *b*) the shares of produce (*pāṭṭa-vāram* or *pāṭṭam*) of the soil due from the planters, the setters, and other citizens, and after withdrawing their own shares as "water contact birthright" holders, passed on the balance to the Jews' and Syrians' guilds, who in turn took their share (as *Pati*), and passed on to the Perumāl his share (as *Kōn*).

This proves that the local chiefs had no separate share of the produce set apart for them, and supplies a reason why there was at the time of the British occupation no land-tax in Malabar, a fact which puzzled everybody.

114. If this reasoning is correct, it seems to me to have a most important bearing on the subsequent history of the Land Tenures, because it proves conclusively, in the instance cited, that the local chieftain [the chief of the Nād; in this particular instance, the chief of the *Vēnād* (Travancore)] had no share of the produce set apart for him. This being so, it is no matter for wonder that there was no public revenue levied from the land by the Rājas of Malabar, at the time of the assumption of the British rāj. This fact, the non-existence of any public land revenue, had a most important bearing on the early British administration of the country. It seemed to put Malabar in a category by itself, as a country where the usual conditions of Indian government had no place. The Court of Directors were, and with good reason, sceptical as to the exceptional nature of the government of Malabar (see para. 246 of Appendix 2 on the Revenue Assessments), and pointed out many details in which no difference was observable between the state of things in Malabar and elsewhere. The clue to all the confusion of ideas is, I think, to be found in what is said above. There was a public land revenue in Malabar originally, represented by the *Kō-pāṭṭa-vāram* of Clause (*i*) of Deed No. 3, but in the disintegration of society which followed upon the final extinction of the *Kōn* or *Perumāl*, this share of the produce went, not to those (the present Rājās) who supplied in some measure his place, but to the great bulk of the people, *with whom, in their corporate capacities, all power rested*, and who, as in this instance, already enjoyed the *Pati-pāṭṭa-vāram* or over-lord's share.

The bulk of the people who got the *Kō-pāṭṭa-vāram* were the *Kāṇakkār*.

115. And here it is as well to note that the great bulk of the people referred to were the *Kāṇakkār*, the protectors, the "Six Hundred" of Deeds 3 and 4. The *Kāṇakkār*—the holders of the *Kāṇam* now-a-days—are the direct and not very distant representatives of these men. How their possession has come to be so changed (see the Glossary under "*Kāṇam*") will be set forth as the later deeds come to be considered.

Fresh incidents in Deed 4.

116. Deed No. 4 adds the following fresh incidents to the list :—

54. All that belongs to a domain (*Epperpeṭṭatu*).
55. Sovereignty (*prabhutvam*).
56. *Kāṇam*‡ (supervision, protection).
57. Lamp§ of joy.

No. 41 is also mentioned.

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* This time in the extreme north of ancient Kēralam.

† This clause fully, I think, disproves the alleged *allodial* character of landed property in Malabar originally. That the bulk of it was held subsequently as *allodium* may be admitted, but only in so far as that term can be applied to a state of things so utterly different.

‡ See Incident No. 41.

§ This may mean the same as the "lamp by day" (No. 4).

XVIII. Another grant to the same effect & similarly defective as to last portion. – Fulkes' transl. of Mahâvali or Bâna dynasty grant, supposed to be abt. 750 A.D. – Ind. Ant. XIII – 6. – For the benefit of the Brahman × × × – having, with libations of water, [illegible]

CHAPTER V.

TRIVANDRUM PUBLIC LIBRARY

DEEDS OF THE MIDDLE AGES.

Only three in number: quite inadequate for the purpose in hand.

117. Of the "middle-aged" deeds there are but three, Nos. 5, 7 and 8. These have to carry us over a space of nearly eight centuries, and are of course quite inadequate for the purpose. Two of them (Nos. 5 and 8) belong to the Pālghat Taluk, the third (No. 7) to Cochin Native State.

118. Deed 5.—The exact date of *No.* 5 cannot be ascertained; it is a grant of a large extent of land, made by the northern *Nādan* or *Nāyakkan* of the Pālghat Rāja's family, chiefly for religious purposes, feeding Brāhmans, &c. The land was a portion of the Cherikkal, or private demesne set apart for the maintenance of the Rāja's family. It is worthy of remark that this land was given up by the Rāja as *Mānyam*, not by the "water contact birthright." Public lands only seem to have been conveyed by the "water contact birthright." The Rāja had evidently to consult the wishes of a large number of people, including the "inhabitants" and "townspeople," before he could even give away lands of which he had the sole use. In addition to the above land, he also gave up the "*pāttam*" of land sowing 411 kalams of seed, but what land this was, is uncertain.

The following fresh incident occurs in Deed No. 5, viz.:—

58. *Mānyam* (? freehold).

Two others, namely, Nos. 3 (in this case called *varumānam* = income) and 49 (in this case called pāttam) also occur.

119. Deed 7.—Deed No. 7 is of a different character: its date professes to be A.D. 1290. By it the *Udayavar**—the proprietor, owner,† or prince‡—conveyed to certain individuals, with the sanction of the petty ruler of Kodungallūr (Cranganore), and for a consideration of 48,101 old fanams, his lands and parambas (gardens) in a certain *Dēsam* and within certain well-defined limits, along with various ranks (*sthānam*) and honors (*mānam*).

These add considerably to the list of incidents.

59. *Yekku* (?)
60. *Chollu* (command).
61. Long-handled§ lamp (*Kuttu-viḷakku*).
62. Right of digging and splitting.
63. Five-nippled cows.
64. *Chelli* (? stray cattle).
65. Fighting bull (*literally*, red-horned).
66. Dramatic ornaments.
67. First-fruits.
68. The *Kannan* fish (*maral*) in tanks.
69. Hogs that have fallen into wells.
70. Civet-cat.
71. Tigress.
72. Abnormal jack-fruits.
73. Bunch of plantains with tree.
74. All similar ranks (*sthānam*) and honors (*mānam*).

None of the incidents previously mentioned occur in this deed.

120. Deed 8.—Deed No. 8 purports to be dated A.D. 1464. By it the Pālghat Rāja's nephew and other heirs and the *Mukkāl-vattams* (Velichchapād oracles) conveyed to a temple certain lands in gift "with water."

The fresh incidents mentioned are as follows:—

75. Upper and lower produce.
76. Retainers (*āḷ*).
77. Slaves (*aḍiyār*).
78. Cattle.
79. Iron (? ploughshare).
80. Seed.
81. *Valli* (daily hire of slaves).
82. Oil-mill.
83. *Mukkāl-vattams* (temples of Bhagavati, where the Velichchapād oracles were consulted).
84. Brāhman houses.
85. A loan of money at interest.
86. Gold, silver and copper vessels in the temple.

Incidents Nos. 41 [in this case "the very superior (superior and superior) use of protection to the Brāhmans"] and 54 are also mentioned.

The extinction of the Kerala Perumals.

121. Very little can be gathered from these deeds of the "middle ages." It is certain that the Perumāls of Kēralam became extinct during this period. When this happened, has hitherto been uncertain, but information has recently reached me that the tombstone over the grave of Abdul Rahimān Sāmiri, who lies buried at Zafhār on the Arabian coast, bears an inscription to the effect that that Hindu king of Malabar arrived at Zafhār in A.H. 212 (A.D. 827), and died there A.H. 216 (A.D. 831). If the correctness of these dates is established by further enquiry, then it follows, first, that the king in question is no other than the king of Kodungallūr mentioned in the *Tahafat-ul-Mujā-hidīn* as the last of the Perumāls, and, secondly, that the date of his setting out for Arabia after his conversion to Islam, has probably been taken as the commencement of the Kollam era of

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* *Udayār*, alias *Woddear*, alias &c., &c., of Mysore and Coorg.
† Dr. Gundert's translation of it in Deed No. 1.
‡ Dr. Burnell's translation of it. Ind. Ant. III, 334.
§ This may be identical with Nos. 4 and 57.

XXVI — A grant in similar terms to No XXV. by same King to two Brahmans — of same time — Fleet I.A. XIII 124

the Malabar Coast, a very natural event to adopt for such a purpose. His arrival at Zafhār was in A.D. 827, but he stayed a considerable time at *Shahr*, where he first of all landed, and this time probably tides over the interval between the commencement of the Kollam era (A.D. 824) and the arrival at Zafhār (A.D. 827).

Increase of the power of the Zamorins of Calicut through foreign (Arab) influence.

122. It is, moreover, matter of history that in the interval the Zamorins of Calicut had, with the assistance of the Arabs, gained preponderating influence in Kēraḷam at the expense chiefly of the Waḷḷuvanāḍ and Cochin Rājās. It was the Zamorin who in recent times presided every twelfth year at the Olympic festival of *Tirunāvāyi* on the Ponnāni river. In fact the Zamorin took a leaf out of the book of the Cranganore Perumāls, and gained by his encouragement of foreigners (Turks and Arabs) a substantial increase to his power and influence.

This was why the Portuguese in A.D. 1498 were cordially received by the Kōlattiri and Cochin Rājas.

123. It was, therefore, not to be wondered at that when the Portuguese appeared on the scene in A.D. 1498, they met with most encouragement from those who had most to dread the Zamorin's increasing power, the Kōlattiri to the north and the Cochin Rāja to the south of Calicut. The Zamorin at this time seemed to be in a fair way of attaining, if he had not already in great measure attained, to the dignity of Perumāl.

With so little change in the rulers it is not to be expected that the classes below changed much.

124. With so little change in the ruling families in the course of nearly seven centuries it is not to be expected that there were great upheavals of the classes below, but the evidence is so scanty that it will be better to consider this point when dealing with the "earlier modern" deeds extending down to A.D. 1792.

CHAPTER VI.

THE EARLIER MODERN DEEDS (A.D. 1498-1792).

Plan followed in treating these deeds.

125. In dealing with the deeds belonging to what I have called the "Earlier modern" period, the plan that seems to commend itself as the simplest and best is, to take up in groups the deeds belonging to the different parts of the country from which they were obtained, without adhering strictly to the chronological order in which the deeds themselves are arranged. The advantage of this plan is that confusion will be avoided and differences due to locality and to other influences can be picked out and treated in their proper relations to each other.

Arrangement of the groups.

126. The analysis in paragraph 85 above gives the different numbers of the deeds thus grouped together, and it will be best to take up each group as much as possible in the chronological sequence of the earliest deed belonging to it. The arrangement will then be—

Cochin State, Western Group	1
Do. Eastern Group	2
Waḷḷuvanāḍ	3
Kurumbranāḍ	4
Chirakkal	5

SECTION 1.

Cochin State, Western Group.

127. In regard to the first of these groups, it will be well to take Deed No. 6, of which the date is uncertain, at the end of the group, and to give in respect to each deed a short note of its purport, followed by a list of the fresh incidents named in it.

128. DEED 15.—A.D. 1622. *Nīrmutaludakamarē** *Aṭṭipēr*. Deed of sale at its market† value, as ascertained at the time by four men, by the Cochin Rāja in favor of the Palliyat family, of a Dēsam, boundaries clearly defined and including a portion of the present British taluk of Cochin. The following fresh incidents occur :—

87. Stones, good (*kallu*).
88. Charcoal‡ (*karikkaṭṭa*).
89. Stumps of Strychnos nux vomica (*kāñyirakutti*).
90. Thorns (*muḷḷu*).
91. Roots (*muradu*).
92. Stupid, bad, wicked snakes (*mūrkkanpāmbu*).
93. Holes (*aḷa*).
94. Mounds (*tara*).
95. Treasure (*nidhi*).
96. Wells (*kiṇaru*).
97. Skies (*ākāṣam*).

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* *Nīr* = water; *mutal* = property; *udakam* = water; *varē* = as far as, up to.
† *Perum* = what it will produce; *vila* = price; *aṭṭipēr* = aṭṭipēr; *artham* = the money.
‡ This is probably a mistake of the copy for *Karadu*, bad stones.

98. Lower world* (*pātāḷam*).
99. Watercourses (*nīru vīti*).
100. Boundaries (*atiru*).
101. Field ridges (*varambu*).
102. Canals (*tōḍu*).
103. Washing-places (*tuṛa*).
104. Footpaths (*āḷ-pōkum vaḷi*).
105. Streams (*nīra pōkum chāl*).
106. Deer forests (*mān vettum kād*).
107. Shady places for honey (*tēn vettum chōla*).
108. *Dēsam*.
109. Authority in the *Dēsam* (*Dēsādhipatyam*).
110. *Amsam* (? share, part, probably the same as *vāram*,† the *Kōn's* or *Pati's* share of produce of sorts).
111. *Sthānam*‡ (rank).
112. *Angam* (Battle wager. See "Revenue" in Glossary).
113. Import, export, and transport customs (*chungam*).

The following incident, already mentioned, is also given:—No. 54.

129. DEED 21.—A.D. 1677-78. *Aṭṭipēr*. Deed of sale at its market§ value, as ascertained at the time by four individuals, by the Cochin Raja to the Pālliyat family, and apparently to the same individual member of it as in Deed No. 15 above, of a garden (paṛamba) with boundaries clearly defined.

No fresh incidents are named, but Nos. 54, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, and 99 are conveyed.

130. DEED 22.—A.D. 1681. Perpetual surrender (as a propitiatory offering to an evil spirit) by a *Nambūtiri* to "the Fifteen" of *Irinyālakuḍa* Nambūtiri village, as Dēvasvam property, of certain lands and parambas of his "*Taṛavād Janmam*," also the property in certain temples and in certain "*Uḷdēsams*" (interior or subordinate dēsams), and the *Kārāyma*|| and *Samudāyam* of another temple. The right conveyed is called a *Janmanīrudakam*. This is the earliest deed in which I have found the word *Janmam* used. The right conveyed by it is neither more nor less than the Sanskritised form of *Aṭṭipēr-nīr*. The Dravidian word *nīr* (= water) is here inserted between *Janmam*, the Sanskrit equivalent of *pēru*, and the Sanskrit *udukam*, which also means water. The following fresh incident may be added to the list:—

The first mention of *Janmam*.

114. *Janmam*.

The following incidents are mentioned as being transferred along with the property in the temples, namely, Nos. 76 (retainers) and 77 (slaves).

131. DEED 26.—A.D. 1712. *Nīrmutalaṛuti*¶ *Aṭṭipēr*. Deed of sale at its market** value, ascertained at the time by four persons, by certain individuals to the Pālliyat family (as trustees or managers of a temple) of a *Dēsam* or *Purayidam* (? manor) within certain well-defined limits.

No incidents mentioned except No. 54.

132. DEED 28.—A.D. 1723. *Nīraḍi*†† *Aṭṭipēr*. Deed of sale at market‡‡ price, ascertained by four persons at the time, by the Pālliyat family from certain Paṇikkars, of a land (*nilam* = wet land) sowing 12 paṛās of seed. No incidents mentioned.

133. DEED 33.—A.D. 1725. *Nīrudakamāyi*§§ *Aṭṭipēr*. Deed of sale, at market|||| price, of lands sowing in the aggregate 47 measures of seed, by a certain person to certain *Ūrāḷars* of a temple. No incidents mentioned.

134. DEED 39.—A.D. 1756-57. *Nīrmutaludakamāyi Aṭṭipēr*. Deed of sale, at market price, of a land sowing 6 paṛās of seed, by certain persons from certain others. No incidents mentioned.

135. DEED 40.—A.D. 1759. *Nīrudakamāyi Aṭṭipēr*. Deed of sale, at market-price, of a land sowing 7 paṛas of seed, by certain persons to the *Ūrāḷar* of a certain temple. No incidents mentioned.

136. DEED 42.—A.D. 1770. Deed of relinquishment, in the form of an official letter, by the Cochin State to a certain Dēvasvam, of the Mupra assessment (probably the relic of the *Kō* or *Pati-pāṭṭa-vāram* of Deed No. 3), and of one-eighth of the Janmam and Ēṛakārāyma property.

The following fresh incidents occur:—

115. *Mupra* (3 paṛās in 10 of net produce).
116. *Eṛakārāyma* (*Ira* = taxes, and *Kārāyma* see remarks on Deed No. 3).
117. *Michavāram* (superior share) of *Eṛakārāyma* land.

* The incidents are sometimes strung together in a sort of alliterative rhyme, thus:—
Veppum cheppum (Hidden treasure and its receptacles).
Kallum Karaḍum (Stones good and bad).
Kānyira Kuttiyum (Stumps of Strychnos nux vomica).
Mullum Muraḍum (Thorns and roots).
Mūrkkan pāmbum (Stupid, &c., snakes).
Mēlākāsattōḷavum (Up to the heavens).
Kīḻpātāḷattōḷavum (Down to the lower world).

† See No. 49.

‡ See No. 74.

§ Same phrase as in No. 15 above.

|| See the remarks on Deed No. 3.

¶ *Nīr* = water; *mutal* = property; *aṛuti* = end, utmost limit.

** Same as in No. 15 above.

†† *Aṭṭipēr* with water.

‡‡ *Perum* = which it will produce; *Aṭṭiperru*; *Ponnu* = gold.

§§ *Nīr* = water; *udakam* = flowing; *āyi* = having become; *Aṭṭiper*.

|||| *Annu* = that day; *perum* = which it will produce; *artham* = the money.

The following incident has already been mentioned :—No. 114.

137. DEED 43.—A.D. 1776. *Nīrudakamāyi Aṭṭipēr*. Deed of sale at current market-price, as ascertained by four persons at the time, of a field, by certain persons to certain others.

The following fresh incidents occur :—

118. Right in mango tree (literally, as far as mango).
119. Right in sand (literally, as far as sand).
120. Right in water (literally, as far as water).
121. *Karmam maḍakki* (? right of ceremony), without any dispute respecting this or touching that.

138. DEED 44.—A.D. 1778. *Nīrudakamāyi Aṭṭipēr* accompanied by *Janmaphalam* (literally, birth-fruit). Deed of sale at the market-price, ascertained by four persons at the time, of certain lands and gardens (parambas), and waste with boundaries described, by certain persons to certain others. No incidents mentioned except No. 114.

139. DEED 47.—A.D. 1788. *Nīrudakamāyi* Nīraṭṭichcha Aṭṭipēr*. Deed of sale at the market† price, as ascertained by four people at the time, of a Dēsam, by certain persons to certain others. The reiteration of "water" in the words describing the right conveyed in this instance is remarkable. It shows that the vendees wished to put the fact that what they bought was the "water contact birthright" beyond all possibility of doubt; hence the very unusual phrase "*Nīraṭṭichcha*." The sale here was of a *Dēṣam*, with limits precisely laid down, and not merely of the vendor's lands in that *Dēṣam*, though the lands are specifically mentioned‡ as incidents conveyed thus :—

122. Lands (ulpattikaḷ) }
123. Gardens (parambas) } and everything else (Incident No. 54) in the *Dēṣam*.

Finally the following incidents, already mentioned, were conveyed—Nos. 108 (*Dēṣam*) and 109 (*Dēṣādhipatyam*), and two other fresh incidents of the same character, viz. :—

124. *Ambalappaḍi* (the seat of honor occupied by the person protecting those celebrating a temple feast).
125. *Ūrāyma* (village temple management).

140. DEED 6.—Date uncertain. Expiatory gift (for an offence committed against a man who had sought refuge in a sanctuary) to a temple by a Nambūtiri of a certain portion of his lands (*svanmam*), with boundaries specified, also of a certain hunting deity, the attendant Vāriyan's house, a tank, the tank wet land, and 20 *paṛas* (bushels) of paddy, as *mēlvāram* out of the *michavāram* due to him from a certain other Nambūtiri to whom he had demised (*chāṛttiya*) another piece of wet land. Here there are some fresh incidents mentioned :—

126. *Svanmam* (own property, as equivalent, apparently, to *Janmam*).
127. Hunting deity (*Ayyan* or *Ayyappan*).
128. The attendant Vāriyan's house (*vāriyam*).
129. *Mēlvāram*§ [superior (*mēl*), *vāram* (share)].
130. *Michavāram* [*Micha* (= high) *vāram* (= share)].
131. Tank.‖

SECTION II.

141. Passing on to the second group of deeds, those, namely, which come from the eastern portion of the Cochin State, I may observe at the outset that these deeds come from a small portion of Cochin territory which lies imbedded in British territory in the east of the Pālghat Taluk, and which has the Coimbatore Collectorate as its eastern boundary.

Cochin State, Eastern Group.

142. DEED 18.—A.D. 1656. *Nīṛmutal¶ Nīraṭṭipēr*. Deed of sale at the market** value, by certain individuals to an East Coast Brāhman (Paṭṭar) of wet lands sowing 105 *paṛas* (bushels) of seed, and gardens (*paṛambas*) on both sides (of the wet lands), together with incident No. 75 already mentioned.

143. DEED 19.—A.D. 1666. Gift of hereditary succession by a *Yōgiyātiri* to certain individuals, for services rendered by the elder (*Kāraṇavan*) of the latter family, of a certain *Pāṭṭam*, and two pieces of land already held on some tenure or other for 36 years, sowing together 69 *paṛas* (bushels) of seed, also two measures (*nārāyam*) of boiled rice at some temple festival. This deed is important, because here the word *pāṭṭam* occurs in a way that bears out what has already been said about the *Kāṇakkārs* in connection with Deed No. 4. A *Kāṇam* deed was until quite lately called a *Pāṭṭamōla* or *Pāṭṭōla*. In this deed a *pāṭṭam*, that is, a *Kāṇam* holding, is converted into a *Kārāyma pāṭṭam*. Now *Kārāyma*, that is, a

Pāṭṭam and *Kāṇam*.

Pāṭṭamōla.

Kārāyma pāṭṭam = a perpetual tenure.

* *Nīṛ* = water; *udakam* = water flowing; *āyi* = having become; *nīṛ* = water; *aṭṭichcha* = having caused to come in contact; *Aṭṭipēr*.

† *Peṛum* = which it will produce; *Aṭṭipīr*; *artham* = the money.

‡ See the remarks on the Earlier Deed No. 9 (A.D. 1523).

§ Compare No. 49.

‖ Compare Nos. 96 and 103.

¶ *Nīṛ* = water; *mutal* = property; *Nīṛ* = water; *Aṭṭipēr*.

** *Peṛum* = what it will produce; *Artham* = the money.

Kārāyma Kāṇam holding, has all along—even up to the present day—been held to be a perpetual holding. What, then, was an ordinary *Kāṇam* holding? It was certainly always in the case of Raja's lands, and probably also universally,* at first a holding which, on the occurrence of fresh successions, the "water contact birthright" holder could break or not as he thought fit. These successions occurred—

What was an ordinary *Kāṇam* holding?

The breaks in the holding.

(*a.*) on the death of the "water contact birthright" holder,
(*b.*) on the death of the *Kāṇam* holder.

(See Principal Collector Warden to the Board of Revenue, 20th September 1815, paragraphs 33, 35.)

It was quite natural that at such times the parties should be free to separate, if they so chose. A "water contact birthright" holder was dependent for his power and influence on the number of *Kāṇakkārs* he could attract to his personal service. The more he had, the better able he was to resist oppression. The more contented they were, the stronger interest they had to do their special duty in the body politic, which was, as Deeds 3 and 4 conclusively prove, that of protection, and the first part of that duty would be to protect the "water contact birthright" holder on whose territory they were settled. The "water contact birthright" holders and the *Kāṇakkārs* were strong only when they *mutually* supported each other. It was clearly *the interest* of the "water contact birthright" holder not to get rid of a *Kāṇakkāran*, unless there was evident incompatibility of temper, &c., between them; so that to all intents and purposes the ordinary Kāṇakkāran was a fixture† in the old days on the territory of his "water contact birthright" holder. But when, owing to special services or special obligations, one of these *Kāṇakkārs* gained the favor of the "water contact birthright" holder, then, as in this instance, he conferred on him, as he apparently had power to do, a "*Kārāyma pāṭṭam*," that is, a hereditary *Kāṇam* right in the "water contact birthright" holding. Here, again, occurs the word "*Kārāyma*," about which I have said so much in connection with Deed No. 3. The "Six Hundred," as a body corporate, had a "*Kārāyama*" right in each "water contact birthright" holding: that right was the right of "protection;" but no *individual* member of the "Six Hundred" had any *individual* "protection trust" in any *individual* "water contact birthright" holding. When, therefore, the "water contact birthright" holder, who also had *Kārāyma* to perform [Clause (*i*) of Deed 3] wished to make any individual member of the *Kāṇam* (protecting) body a *hereditary* protector of his "water contact birthright" holding, he gave him a "*Kārāyma pāṭṭam*." The bearing of all this on the modern law of Kāṇam holdings is sufficiently obvious. In addition, then, to incident No. 49 (here called "*pāttam*," see also Deed No. 5) we may add to the list—

The "water contact birthright" holders and the *Kāṇakkār* were strong only when they mutually assisted each other.

Kāṇakkāran was practically a fixture on the land in former days.

A *Kārāyma pāṭṭam* holder was a hereditary protector specially attached to an individual "water contact birthright" holding.

132. *Kārāyma pāṭṭam.*

144. DEED 24.—A.D. 1706. *Nir Aṭṭipēr*. Deed of sale, at the market‡ price, of land (*tonma*) within certain boundaries, and with an indefinite extent of jungle (*kād*) and high ground (*kara*) bordering the wet land, and with 11 slave Cherumars (*Aḍiyār Valli Chāttanmār*)—five adults and six children—by one person to another. Here the jungle and high ground are regarded as adjuncts to the wet lands, though no boundaries are fixed. This deed is important as throwing light on the fact, which is matter of common observation even now, namely, the uncertainty that exists as to ownership of waste land in Malabar, and also on the right to improvements in the soil. If we start with the hypothesis that all land in Malabar was originally, or at any rate for many generations prior to the British occupation, private property in the European sense of the phrase, the fact of the uncertainty of ownership in waste seems inexplicable. If, however, we start from what I maintain is the true basis of fact, namely, that there was in ancient times, and even, in large measure, down to the British assumption of authority, no such thing as private property *in the soil*, then it seems to me the whole matter is easily explicable. The "water contact birthright" holder was or was not, as his title might or might not set forth, the freeholder of his own territory, which included, as may be seen from these deeds, sometimes both jungle, waste, garden and grain lands; but then he was not the "owner" thereof in the European sense: he was the feudal chief, with more or less extensive powers over the persons resident on his territory. These persons, on the other hand, had certain functions (duties)—*Kārāymas*—to perform in the body politic: the planter had to plant, the setter to set, the Six Hundred had to oversee and "protect," and the "water contact birthright" holder's *Kārāyma* (trust and duty) was to keep the whole of the machinery in order. Property, if property existed in the European sense of the word at all, consisted of the improvements made upon the soil, as is the case even in the present day in the Laccadive Islands. The trees that a planter planted, the irrigated fields that a man dug out and levelled, that was property; but there was no property in waste or jungle land. The former might, with hard labor, be converted by the proper functionaries in the body politic into

Rights in waste land.

If property existed at all, it consisted of improvements to the soil, as in the Laccadive Islands down to the present day.

* See Mr. Græme on "*Purushāntaram*" in the *Glossary*.
† On this point see *Rickard's India, or Facts submitted, &c., Vol. II, p.* 279. *London: Smith, Elder, and Co.*, 1832.
‡ *Perum* = what it will produce; *Artham* = the money.

irrigated fields. The "water contact birthright" holder, however, in due time got his share in the produce of it, so too did the carpenter, the blacksmith, and various other individual citizens, who helped* him in various ways. The conveyance, then, in this deed of jungle and high ground (*without limits fixed*), merely meant that the vendor sold to the vendee authority to make use of as much of the jungle and high ground as he could conveniently with his following of retainers and slaves reclaim and make productive. At the same time I freely admit that the smaller the "water contact birthright" holding became, the nearer the approach was to individual property in the soil. When a "water contact birthright" holding came to be (say) one square acre, with one family of Cherumars living on it, then the idea of personal property in the soil became capable of development, provided always, and this is the *most important* point, that the "water contact birthright" holding did not pass into the hands of a man who had other large blocks of territory. But as we know for certain, this could hardly happen in the old days, and even now the Janmi of a square acre is in great danger of its being somehow or other annexed by a powerful neighbour. The following incidents may be added to the list:—

The smaller a "water contact birthright" holding became, the nearer became the approach to individual property in the soil.

133. Jungle (*kād*).
134. High ground (*kara*).

The following incidents, already mentioned, are given, namely, Nos. 75 and 77.

145. DEED 25.—A.D. 1707. *Nīr Aṭṭipēr.* Deed of sale, at the market† value, of certain lands within certain boundaries, and of a slave, with the original deed relating to him, and of the jungle and high ground, &c. As regards the jungle and high ground see the remarks on Deed No. 24 above. The following fresh incident occurs:—

135.‡ Fees, tribute, or taxes (*iṟa*).

The following incidents, already mentioned, are also conveyed:—Nos. 75, 77, 102,§ 133, and 134.

146. DEED 34.—A.D. 1731. *Dēsapāṭṭōlakaruṇam*,‖ that is, the *Kāṇam* deed probably of a whole Dēsam and of 18 Cherumars (*valliyāḷ*), granted on payment of 14,000 fanams, by a *Yōgiyātiripād* to a certain person. There had been a previous transaction recorded in a deed between the parties. In this deed occurs the phrase, the use of which was universal until after the British occupation. All *Kāṇam* deeds, after describing the lands granted, and the share of produce to be given, wind up with the words "*pāṭṭamāyi, pāṭṭamāndu*"—words which gave its characteristic name to the deed as a *Pāṭṭamōla* or *Pāṭṭōla*. The habit of calling such a deed a *Kāṇam* deed is purely modern. The meaning of the phrase is not very easy to express literally in English. I have translated it thus: "such and such lands, &c., are a *pāṭṭam* on a *pāṭṭam* of so many paṟas (bushels) of grain, &c.," but it is not the lands, &c., that are the *pāṭṭam*. The *pāṭṭam* is the quantity of the produce thereof reserved for the *pād*. *Āyi* is an adverbial particle qualifying *pāṭṭam*, and *āndu* is from the verb *āḷuka* (= to rule, possess, have). This deed is interesting and important in its allusions to the *Changngāṭam* and the *Paliṣa*. The former word is explained in the Glossary: it refers to a very ancient institution which Fah Hian, the Chinese traveller, alluded to in the fifth century A.D., in the words given in the Glossary, as prevalent in his time in the Kingdom of the Dakshina—Dekkan South. The word is corrupt Sanskrit and means a convoy, a guard. Its use in the present deed shows (just as might be expected from the original meaning of the word *Kāṇam*) that the Kāṇakkāran, in this instance, had to supply guards to protect the territory of his "water contact birthright" superior. *Paliṣa* means a Nāyar's shield, but in the plural, as in this instance, its meaning is, persons bearing shields as guards. The *Kāṇakkāran* (supervisor, protector) had to supply men sufficient to protect the land made over to him for supervision (*kāṇam*), and naturally he was entitled to deduct their pay out of the *pād's* share of the produce of the lands. The duties of these guards were very different from those falling to the lot of the *pravritti* people, who were servants or agents of sorts, accountants, store-house-keepers, &c. Finally it will be observed that the Kāṇakkāran, in this case, advanced 14,000 fanams to his "water contact birthright" superior, and that he was entitled for this to deduct a large share of the produce as interest on that sum. The modern view of these advances is that they were meant as security for the punctual payment of the rent (as the pāṭṭam is called), and that hence came the word Kāṇam, the "money seen," that is, the money secured upon the land. Now in a case like this, when it is plain the protector of the territory was the Kāṇakkāran himself backed by the Changngātis and shield-bearers in his personal service, where would have been the utility of asking him to

The phrase *pāṭṭamāyi, pāṭṭamāndu.*

Changngāṭam and *Paliṣa.*

The *Kāṇakkāran* had to supply guards,

and to defray the charges he deducted their pay out of the *pāṭṭam.*

The *Kāṇakkāran's* advance of money.

The modern view of this advance.

Certainly does not apply in this instance.

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* See para. 228 of Appendix 2, and "*Cherujanmam*" in the Glossary.
† *Perum* = what it will produce; *Artham* = the money.
‡ Compare Nos. 2 and 3.
§ Or No. 99.
‖ *Dēṣam* = Dēṣam; *pāṭṭam* = pād's share; *ōla* palm leaf; *karuṇam* = deed.

give security for punctual payment of the so-called rent? Where was the authority to enforce payment if it had been delayed or denied? The Rāja certainly could not do it, for even Major Walker admits he had "very limited power," "and it was seldom he could command more from a jealous and discordant aristocracy than a short personal service." (Page 41 of Major Walker's pamphlet.) As already said, the "water contact birthright" holder and the "Kāṇakkāran" were only strong so long as they mutually supported each other. If the "water contact birthright" holder, who was the man to supply money for public services required by the Rāja, was compelled to borrow money for that or any other purpose, he and the *Kāṇakkāran* helped each other as usual, and the *Kāṇakkāran* recouped himself his interest out of the *pād's* share of the produce. Again, on each occasion of the renewal of the feudal relations between them (see remarks above on Deed No. 19), a percentage—which in the early times of British administration was 13 per cent. according to Mr. Warden (Principal Collector, to Board of Revenue, 20th September 1815, para. 36), and according to others never in excess of 25 per cent. of the sum advanced—was deducted from the principal, so that in time the sum advanced was completely cleared off and the parties reassumed their original positions. Nothing fairer could have been devised to maintain the *amicable relations* which it was a *necessity of their position* to maintain. It was the interest of both of them to resist, as far as they could, all claims from without, but, when necessity compelled, they made the best of the bargain by mutually sharing the burden between them. Contrast this state of things with that laid down by the British Courts as given in detail in the Glossary under "*Kāṇam.*" The following fresh incidents may be added to the list:—

The proper view of the matter.

Nothing fairer could have been devised.

Contrast this with the modern Court-made law.

136. *Changngātam* (guards).
137. *Paliṣa* (guards with shields).
138. *Pravritti* (agents).
139. *Vaḷi piḷa* (fines for infringing old customs).

The following is also named:—No. 49.

147. Deed 36.—A.D. 1742. *Nīr Aṭṭipēr.* Deed of sale, at the market* price, of a certain field with adjoining high ground, by certain persons to a certain other person. The incidents named are Nos. 75 and 134.

148. Deed 37.—A.D. 1748. *Nīrmutal Nīraṭṭipēr.* Deed of sale, at the market* price, of a certain land (*tonma*), &c., by certain persons to certain others. The following fresh incidents are named:—

140. *Kuḷi* (excavated ground).
141. *Kuḷiparamba* (gardens attached to excavated ground).

The following are also mentioned:—Nos. 56, 75, 77.

149. Deed 41.—A.D. 1763. *Nīrmutal Nīraṭṭipēr.* Deed of sale, at the market price, of certain lands and adjoining gardens, by certain persons to a certain other person. The following fresh incidents occur:—

142. *Nuri* (seed-beds).
143. *Nuriyiḍa paḷuta* (spaces between seed-beds).

The following is also mentioned:—No. 75.

150. Deed 45.—A.D. 1781-82. *Nīrmutal Nīraṭṭipēr.* Deed of sale, at the market price, of certain lands and adjoining gardens, by certain persons to a certain other. The following incident is mentioned:—No. 75.

151. Deed 46.—A.D. 1784. *Nīrmutal Nīraṭṭipēr.* Deed of sale, at the market* price, of certain lands, &c., by certain persons to certain others. This deed is important as an illustration of what has already been said in respect to *Kāṇam.* The following fresh incident is named:—

144. *Pāṛāvu*† (guard, sentry).

Nos. 34, 54 and 75, already in the list, are also named.

152. In regard to the mention, at this late date, of *pāṛāvu* (guards) (see the remarks under Deeds 3 and 4, 19 and 34) and *kārāyma*, about which so much has already been said in the consideration of Deeds 3, 19 and 24, it is important to observe that the same ideas in regard to the mutual duties and trusts of the inhabitants of a "water contact birthright" holding, had survived the lapse of nearly 1,000 years, and were still fresh on the eve of the British occupation (A.D. 1792). From what has been said (remarks on Deed 3) in regard to my personal experience in this same neighbourhood in July last, the ideas may, in spite of many adverse circumstances, be said to be fresh there still.

The ideas regarding protection and other duties and trusts, fresh in the minds of the people on the eve of British rule, and to some extent fresh still.

Section III.

153. The third group of earlier modern deeds comes from the British taluk of Waḷḷuvanād.

Waḷḷuvanād Group.

* *Peṛum* = what it will produce; *Artham* = the money. † Compare Incidents Nos. 56, 136 and 137.

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The interesting point in this deed.

154. DEED 9.—A.D. 1523. *Nīraṭṭipēr.* Deed of sale, at the current market* price, of a Dēṣam, &c., and of a temple, &c., and of a *Taṛavād*, &c., by one person to another. The interest of this deed centres in the fact that the adjunct and subordinate items sold along with the *Dēṣam*, the temple, and the *Taṛavād* are respectively mentioned. These are :—

With the *Dēṣam*—

(*a.*) *Dēṣādhipatyam* (authority in the Dēṣam).

With the temple—

(*b.*) *Ambalapaḍi* (seat of honor at temple feast).
(*c.*) *Ūrāyma* (temple management).
(*d.*) The temple (*dēvasvam*) lands.

With the *Taṛavād*—

(*e.*) The lands (*ulpatti*).
(*f.*) The gardens (*paṛamba*).
(*g.*) Slaves (*valli-chāttanmār*).
(*h.*) *Kuḍiyirippu* (sites for houses for the Kuḍiyāns, householders).

These incidents [except (*d*) and (*h*) and temple and *Taṛavād*] have all been already entered in the list, viz., Nos. $\frac{(a)}{109}$, $\frac{(b)}{124}$, $\frac{(c)}{125}$, $\frac{(e)}{122}$, $\frac{(f)}{123}$, $\frac{(g)}{77}$, so the fresh entries will be :—

145. Temple.
145*a.* Temple (*dēvasvam*) lands.
146. *Kuḍiyirippu*† (sites for houses).
147. *Taṛavād* (authority in the Taṛa).

It is obvious from the above that the lands were, in this instance as also in the instance of Deed No. 47 already noticed, looked upon as mere incidents of the things to which they appertained.

The land was appurtenant to the authority and not the authority to the land.

This goes to the whole root of the matter.

The things, that is, Dēṣam authority, temple authority, and authority in the Taṛa, were not appurtenances of the land, but the land was one of the items appurtenant to them. This, to my thinking, goes to the root of the whole matter. The idea of property in the soil, as distinct from authority over the persons living on the soil, was a Western idea, imported‡ after 1792 by the British authorities. *Janmam* came in handily, as already observed, to express the idea ; but in native opinion even now the idea of *Janmam* conveys a great deal more than mere land proprietorship. The Nambūtiris of the Walluvanād Taluk even now, in spite of the criminal law and its penalties, fine and excommunicate their tenants, and consider they have a right to do so. A long list of recent instances of this kind, with names and dates in full, was furnished to me confidentially.

What authority was attached to the Taṛavād?

This deed is interesting also in another respect, because of the incident No. 146 attached to the *Taṛavād*. *Taṛavād* is, as already often pointed out, from Taṛa (=the Nāyar village) and *pāḍu* (=authority). What, then, was here sold was the vendor's authority in the Taṛa. Authority over whom? Here incident No. 146 (*Kuḍiyirippu, h*) seems to furnish the answer. It could not have been authority over slaves (*g*), because slaves were as a rule *ascripti glebæ*, and formed part of a man's property like his cattle. It must then have been authority over the *Kuḍiyāns*, or subordinate householders of castes below the *Nāyar*. It is a point which cannot at present be settled, because there is no evidence about it one way or other ; but I doubt if any caste lower than the Nāyars, Jews or Syrians, and perhaps, in later times and in the Calicut Zamorin's and neighbouring territories, the Māppiḷḷas also could be *Kāṇakkars*, that is, holders of the right to supervise and protect (kāṇam). The caste next in rank to Nāyars were the Tīyars, and they we know from Deed 3 were the planters in the old body politic. It was then, I think, the Tīyars and other low castes who occupied the *Kuḍiyirippus* spoken of. But there were other classes who also occupied subordinate positions, *Changngātis*, *Paliṣakars*, *Kulichchakkārs*. To understand how such subordinate classes arose, it is necessary to consider the constitution of a Malayāli Nāyar family. The descent of property is in the female line, to the exclusion of the male. The home ties of the junior male members of a family were but slender until, in course of time, they came to be *Kāraṇavars* ; so the practice was for the younger males to seek service with any one who would pay them for it. Hence arose, I think, the class of *Changngātis* and *Paliṣakars* referred to in Deed No. 34.

Holders of Kuḍiyirippu distinguished from Changngātis, &c.

What was the position of the Nāyar families which were not Taṛavāds?

Finally in each Taṛa there must originally have been other families besides those holding authority (the Taṛavāds). What position they occupied is, I think, pretty clear. Originally they were, of course, *Kāṇakkār*, overseers, protectors, and such I take it they always remained. There is, however, no more astonishing fact at the present time than that a *Kāṇakkāran* will

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* *Annu* = that day ; *peṛum* = what it will produce ; *Artham* = money.
† It is possible that No. 94 (*taṛa* = mound or site for a Nāyar house) is identical with *Kuḍiyirippu*.
‡ The date of Deed No. 47, already alluded to, is A.D. 1788.

willingly* attach himself to any Janmi whom he considers strong enough to protect him; not as formerly from violence, but from the many pitfalls of the Courts.

The Kāṇakkārs herded together for mutual protection under the wing of influential men in the Tara.

The *Kāṇakkārs* in old days herded together for mutual protection under the wing of any powerful leader in the Tara, and so it is to some extent now. No other theory, I have heard of, will account for the marvellous subdivision of the land which took place. A modern Janmi holds little detached bits of land spread here and there over hundreds of square miles. How were these acquired, except by intriguing† with other people's Kāṇakkārs? When a *Kāṇakkāran* thought he would be safer under some other feudal chief's shield, he had nothing to do but to throw over his existing chief and place himself at the disposal of the new one, whose interest, of course, it was to secure the *pāṭṭam* which his new dependent brought. The old chief would, of course, try to turn him out, but if, as was likely, the new chief was an abler man and had laid his plans well, it was not very easy to accomplish. Now-a-days it is not at all uncommon for a man, who has by purchase of the escheat right of Government or otherwise, obtained a *Janmam* title to his holding, to throw up the superior title at the bidding of the janmi of his *kāṇam* lands and accept from him a *kāṇam* title instead. Several such instances were brought to my notice in the course of the inquiry.

The transfer of the *Kāṇakkāran's* allegiance from one chief to another was easily accomplished.

The *Kāṇakkāran* even now willingly relinquishes a *Janmam* title at his Janmi's bidding.

The *Kāṇakkāran* was master of the lower classes on his holding.

The *Kāṇakkāran* was in old days, and still is, master of all the lower classes settled on his holding.

155. DEED 10.—A.D. 1550. *Veppōla*, or *Otti*. Deed of certain pieces of land, granted for a certain sum of money. *Otti* has been construed to be a mortgage somewhat after the European model, but such, I think, was hardly the case. The interest on the money advanced was equal to the annual *pāṭṭam*, but *pāṭṭam* was certainly not rent in the European sense, paid by a tenant to a landed proprietor. It was the share of the produce of the land to which the "water contact birthright" holder was entitled for the service (*Kārāyma*) he performed in a society organized on a model totally different from the European. The only incident named is No. 147. Veppu.

Is *Otti* a mortgage?

156. DEED 17.—A.D. 1627. *Kāṇam* deed. This is the earliest deed I have come across of this character, and it provides that the *Kāvalphalam* (protection money) shall go to the *Kāṇakkāran*. Compare the remarks on Deeds Nos. 4, 19, 34, 46, and 9. The following fresh incident may be added to the list:—

148. *Kāval‡ phalam* (protection fruit or fees).

No. 49 (*pāṭṭam*) is also mentioned.

157. DEED 23.—A.D. 1693. *Kāṇam* deed. Similar to the above, but with no mention of *Kāvalphalam*. In this deed two allowances are mentioned and deductions made for them from the *pāṭṭam*. These are—

149. *Kēd* (damage,§ but by what is uncertain. Animals? men? or natural causes?)
150. *Vāśi* (allowance for difference of measures.)

No. 49 (*pāṭṭam*) is also mentioned.

158. DEED 27.—A.D. 1713. *Nīrudakam*‖ *āyi Aṭṭiper*. Deed of sale, at current market¶ price, of the authority (*ādhipatyam*) of a *Taravād* with the *Dēśam*, &c. The following fresh incidents are named:—

151. *Āma* [seat shaped like a turtle (*āma*), but this would appear to be identical with No. 124 (ambalapaḍi). See the note to the deed itself.]
152. Hill (*mala*),
153. Hill-side (*malapuṛam*).
154. *Nanya* (poison used in catching fish).
155. Hunting (*Nāyāṭṭa*).

The following incidents, already mentioned, are also named:—Nos. 147, 108, 109, 125, and 54.

Here the head of the *Taravād* was likewise, as in No. 9, *Dēśavāḷi*, and the whole of his rights were sold together. See the remarks on Deed No. 9.

159. DEED 29.—A.D. 1723. *Nīraṭṭipēr*. Deed of sale, at current market¶ price, of certain paddy-fields and a garden and an upland, within certain limits, by certain persons to another person.

The following incidents already mentioned are named:—Nos. 54, 142, and 143.

160. DEED 30.—A.D. 1723. *Nīrudakamāyi Aṭṭipēr*. Deed of sale, at current¶ market

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* See the decisions of the Courts in the Glossary declaring that a *Kāṇakkāran's* denial of his janmi's title operates as a forfeiture of his own.

† Another way would be that junior males of the *Tara* went elsewhere on service and acquired the footing of *Kāṇakkārs*, probably through their *father's* influence. Having acquired this footing, they would still remain members of their original Tara, and owe allegiance to some one belonging to it, and not to any one in the Tara in which they were settled.

‡ But see Incident No. 41.

§ But see remarks on Deed No. 31.

‖ *Nīr* = water; *udakamāyi* = flowing; *Aṭṭipēr*.

¶ *Annu* = that day; *peṛum* = which it will produce; *artham* = money.

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price, of a certain paddy-field, by certain Ūrāḷar to a certain person. The only incident mentioned is No. 54.

161. DEED 31.—A.D. 1723. *Kāṇam* deed, similar to Deed No. 23 *q.v.* The incidents mentioned are Nos. 49 (*pāṭṭam*), 149 (here, however, it is called *Kēḍu piḷa*, or fine for damage, or perhaps it ought to be two words, damage and fine. On this last point see incident No. 139) and 150.

162. DEED 32.—A.D. 1723. *Kāṇam* deed, similar to Deeds Nos. 23 and 31 *q.v.* Incidents Nos. 49 (*pāṭṭam*) and 149 (here called *kēḍu*, as in No. 23) are mentioned.

SECTION IV.

Kurumbranād Group.

163. The fourth group of the earlier modern deeds comes from Kurumbranād Taluk in North Malabar.

164. DEED 11.—A.D. 1587. *Aṭṭipērum* Nīrum.* Deed of sale, at the full† value in gold, of a *vīḍu* (house, manor), by a certain person to a certain temple Ūrāḷan. This is the first occurrence of the word *vīḍu*, which in a note to Deed No. 20 I have explained as meaning not merely a house (its usual modern sense), but something "given up," from the verb‡ from which it is derived. It occurs in the word *Vīḍupēr* in Deeds 1 and 3. In those instances the authority who granted the privileges was the *Kōn* or Perumāl. In this deed there is no mention of the *Kōn*, but in two or three of those which follow, belonging to the same group, the *Kōn* is mentioned in a way that will be alluded to presently. This word may be added to the list.

The first mention of *vīḍu* = a manor.

156. *Vīḍu* (manor).

165. DEED 12.—A.D. 1617. *Aṭṭipērum* Nīrum.* Deed of sale, at current market§ value, or full value in gold,† of a piece of land, by a certain person to certain temple Ūrāḷars. The "water contact birthright" is of course an incident (No. 35) attached to each *aṭṭipēr* deed. I have not specially noted this fact in each instance, but in this deed the "water contact birthright" is specifically alluded to as extinguished (literally, as far as the "water" = *nīr*). In this instance the land sold was called a *Kaṇḍam*, which means a piece or fragment of anything. In the original distribution of land among the *Kāṇakkārs* by the *Kōn*, it probably meant the bit or share which fell to a man's lot. See Deed No. 35. It may be added to the list.

The "water contact birthright" specifically alluded to as extinguished.

Was *Kaṇḍam* a *Kāṇakkaran's* share of the common land?

157. *Kaṇḍam* (piece, fragment of land, probably share allotted to a *Kāṇakkāran*).

166. DEED 13.—A.D. 1620. *Aṭṭipērum Nīrum.* Deed of sale, at current market§ value, or full value† in gold, of a *vīḍu* (manor), by a certain person to certain temple Ūrāḷars. Here the *vīḍu* (manor) includes the following incidents:—

158. Stones,‖ bad (*karaḍa*).
159. Front and back (*munbum pinbum*).
160. Vessel containing hidden treasure (*cheppu*).

The following, already on the list, are also mentioned:—Nos. 87 (good stones), 89 (stumps of *Strychnos nux vomica*), 90 (thorns), 92 (bad snakes), 95 (hidden treasure, here called *veppu* = a deposit), and 35 (water).

167. DEED 14.—A.D. 1620. *Aṭṭipērum Nīrum.* Deed of sale, at current market§ value or full value† in gold, of a share of a *vīḍu* (manor), by a certain person to a certain temple Ūrāḷan. This deed was attested by *Kōn* and *Pati* both. See remarks on Deeds Nos. 11 and 3. The fact that it was a share of a *vīḍu* that was sold, can, I think, be easily explained by what goes on constantly in Malayāli families. A member leaves the family-house, and by his exertions gains a footing elsewhere. To his new house he brings, probably, a favorite sister, and thus founds a new family. They both, however, continue to have a claim on the common family property at the original house, and in the course of a generation or two it is found convenient to separate into distinct families; the common property is then divided and the families separate. The members of a *Tara* were probably all originally descended from one female ancestor.

Attested both by *Kōn* and *Pati*.

How a *vīḍu* was broken up into shares.

Were the members of a Tara all originally descended from a common ancestress?

The following incidents are mentioned as appertaining to this share of a *vīḍu* :—

161. Meadow-grass (*vayara*).
162. *Vayal* (field).
163. *Chembu*? (inferior yellowish soil).

No. 35 (water) is also specifically mentioned.

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* Literally, *aṭṭipēr and* water. † *Ponnare* = as far as the gold.
‡ *Viḍuka* = to part, let go, discharge, abandon, give up, &c.
§ *Annu* = that day; *perum* = which it will produce; *vila* = price; *arthạm* = money.
‖ Compare No. 88 incident.

168. DEED 16.—A.D. 1625. *Aṭṭipērum Nīrum.* Deed of sale, at current market* value, or full value† in gold, of a *vīḍu* (manor), by a certain person to a certain temple Ūrāḷan. This deed is incomplete, but the following incidents appertaining to a *vīḍu* are mentioned:—Nos. 87, 158 (stones, good and bad), 89 (stumps of *Strychnos nux vomica*), 90 (thorns), 92 (bad snakes).

169. DEED 20.—A.D. 1670. *Aṭṭipērum Nīrum.* Deed of sale, at current market* value or full value† in gold, of a *vīḍu* (manor), by two persons to certain temple Ūrāḷars. The incidents mentioned are Nos. 87, 158 (stones, good and bad), 89 (stumps of *Strychnos nux vomica*), 90 (thorns), 92 (bad snakes), 95 (treasure, = *veppu*), 160 (vessel containing it) and 35 (water).

SECTION V.

Chirakkal Group.

170. The fifth and last group of earlier modern deeds comes from Chirakkal Taluk and consists of but two deeds.

No reference to the "water contact birthright."

171. DEED 35.—A.D. 1739. *Vilayōlakaraṇam*‡ (corruptly written *Valiyōlakaraṇam*), that is, deed of sale, at current market§ price, of a share in a Tara *Kaṇḍam*. This deed is interesting as it contains no reference to the "*water contact birthright*," nor is it styled *Aṭṭipēr*, and yet the incidents are similar to what have been mentioned in regular "*water contact birthright*" deeds, namely, Nos. 122 (lands, here called however *nilam*), 75 (produce, here simply called fruit, *phalam*), 95 (hidden treasure, here called, as in Deeds Nos. 13 and 20, *veppu*), 160 (the vessel containing it), 90 (thorns), 92 (bad snakes).

Here, again, there is no mention of the "water contact birthright."

Did the "water contact birthright" come in with the Vēdic Brāhmans?

Was there in North Kōlattunād any right superior to the *Kāṇam* right?

172. DEED 38.—A.D. 1750. *Vilayōlakaraṇam* (corruptly spelt *Baliyōlakaraṇam*), that is, deed of sale, at current|| possession (*Kāṇam*) price, of a garden (*valappa*) by certain persons to a certain other person. This deed is also, like No. 35, note worthy, because there is again here no mention either of the "*water contact birthright*" or of *Aṭṭipēr*. I have suggested in a note in the margin of this deed that probably the "water contact birthright" came in with the Vēdic Brāhmans, whose reception here (North Kōlattunād) does not seem to have been so warm as it was further south. This deed comes from that part of *Kōlattunād* where there is still a family of Nambūtiris who have adopted the *Marumakkatāyam* law of inheritance.

It is further interesting because of the phrase describing the price paid for the rights obtained. I have in the translation taken *Kāṇam* in one of its modern senses, namely, possession, but it is unnecessary to point out that it originally meant supervision, protection (Deed No. 4). It remains to be proved that there was any right in North Kōlattunād superior to the *Kāṇam* right, which in this instance, it will be seen, included incidents appertaining to the "water contact birthright" of the south, namely, No. 122 (lands, here as in Deed No. 35, called *nilam*), 75 (produce, here as in deed No. 35, called *phalam*), 95 (hidden treasure = *veppu*), and 160 (the vessel containing it).

SECTION VI.

How did matters stand at the British accession?

173. Before passing on to the later modern period, it is very important to understand exactly how matters stood just before the British accession (A.D. 1792).

Was the idea of private property in the soil thoroughly established?

174. The question is, had private property in the soil (*janmam* in its ordinary sense now-a-days) been thoroughly rooted and established in the land at this time?

No.

175. I think not.

Reasons for thinking this in the face of the evidence not a rash opinion.

176. At first sight this may seem to be a rash opinion to have formed in the face of such deeds as Nos. 12, 21, 26, 28, 33, 39, 40, 43, 44, and others, all sales of little bits of land on the "water contact birthright." But it must be recollected that even in the present day there is reluctance to hold on such a tenure by *small* men (see remarks on Deed No. 9). A "water contact birthright" holder was a man of influence in the old days: he might pick up the "birthright" of a bit of land here and of a bit of land there by purchase, but still he was not free to deal even with such little bits as he liked. His power and influence depended on those beneath him—his *Kāṇakkārs* or protectors. To play free-and-loose with those men meant loss of power and influence and lands to himself, for nothing was easier¶ than for neighbouring "water contact birthright" holders to gain over a body of *Kāṇakkārs* dissatisfied with the conduct of their own man. The *Kāṇakkārs* were, in fact, the main stay of the "water contact birthright" holders at a

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* *Annu* = that day; *perum* = which it will produce; *vila* = price; *artham* = money.
† *Ponnare* = as far as the gold.
‡ *Vila* = price; *ōla* = cadjan leaf; *karaṇam* = deed.
§ *Annu* = that day; *perum* = which it will produce; *artham*, here spelt *arutham* = money.
|| *Annu* = that day; *perun* = which it will produce; *pon* = gold; *kāṇam* = *kāṇam* possession; *vila* = price
¶ Strange as it may seem in those days of Courts and Lawyers and Registration Offices, this sort of thing still prevails.

time when there was no *irresistible* central government in the background, with its Courts and Judges, its Police and Magistrates, its battalions and big guns, and awe-inspiring ships of war. The "water contact birthright" holder dared not in those days to break through long-established custom. The great body of the people, at the accession of the British Government, were "extremely attached to their customs" said Lord William Bentinck in the paper quoted in Chapter I. And again, in the same paper, he observed that the sharing of the produce of the soil was "perfectly defined and confirmed by immemorial usage." The people "do not obey the king's dictates in all things, but chastise his ministers when they do unwarrantable acts" were the Calicut linguist's words in 1746. It is more than probable that the British chief of Anjengo and suite lost their lives when attempting to break through the ancient customs of Travancore, by making the king more powerful than he had been before. If the "water contact birthright" men were strong, it was only by adhering strictly to the customs of the country, and those customs did not most surely empower them to deal with the land as a modern *Janmi* may deal with it.

What, then, was his position?

177. What, then, was the "water contact birthright" holder's position?

The difference between European and Malayāḷi views explained.

178. A good deal has already been said about it in connection with Deed No. 9. The thing which passed as property from one "water contact birthright" holder to another was not merely the land, but the authority over persons settled on the land. Without people to live on it and cultivate it, land is of no use at all. It was this aspect of the case that presented itself to the Malayāḷis, so the land was looked upon as appurtenant to the authority (*pād*), and not the authority as appurtenant to the land. The one is really as reasonable as the other, and herein, it seems to me, lies the whole difference between European and Malayāḷi views on the subject.

The details of his position.

179. As regards the details of the "water contact birthright" holder's position, these can be seen at a glance by looking down the list of incidents which I have prepared in going through the deeds in order. Some "water contact birthright" holders had more, some fewer, privileges conferred by their title-deeds.

Difference between Dr. Gundert's and Dr. Burnell's translations of Deed 1, and reasons for preferring Dr. Burnell's.

180. Dr. Gundert has, in the translation of Deed No. 1, taken as some of the 72 *Vīḍupēr* therein mentioned the specific privileges mentioned in the deed, travelling by elephants, &c., but Dr. Burnell has thought it more correct to assume that the privileges specifically mentioned were *in addition to* the 72 *Vīḍupēr*. Here, I think, Dr. Burnell's view is to be preferred. The structure of the sentence undoubtedly may be held to support Dr. Gundert's view as well as Dr. Burnell's, but the fact that in Deed No. 3 the 72 *Vīḍupēr* are also given goes, I think, to show that the privileges specifically mentioned in Deed No. 1 were *in addition to* the 72 *Vīḍupēr*, because otherwise the grant of the 72 *Vīḍupēr* to the Syrian colony by Deed 3, would have put the colony on an equal footing with the earlier settlements of Jews and Syrians. This could not have been intended, (*a*) because their privileges, other than the 72 *Vīḍupēr*, are distinctly limited by clause (*i*) of Deed No. 3; and (*b*) because the deed distinctly places the colony in subordination [Clauses (*c*), (*k*), (*l*), (*m*)] to the earlier settlements which were constituted the over-lord (*pati*) of the colony.

What were the 72 Vīḍupēr?

Some of them were of a sumptuary character.

The special privileges given to the Syrian colony.

181. The 72 Vīḍupēr were then, I take it, privileges other than, but subordinate to, those specifically mentioned in the grant to the Jews. What these *Vīḍupēr* were, must remain in doubt, as all that can be judged of them is contained in Clause (*k*) of Deed No. 3. Some of them at least were of a sumptuary character like the specific privileges given to the Jews by Deed No. 1. But in addition to the 72 *Vīḍupēr*, the Syrian colony obtained several other privileges detailed in Clause (*e*) of Deed 3, such as power to punish for offences, receipt of fines and expenses, head price and breast price.

The ordinary "water contact birthright" comprised, probably, only the 72 *Vīḍupēr*.

182. This Clause (*e*), Deed No. 3, I think, marks the difference clearly perceptible in the later deeds between the privileges which accompanied *Dēsam** authority and the privileges accompanying the authority of a *Kāraṇavan** of a *Tara*, and the privileges which accompanied the ordinary "water contact birthright"* holder's authority, that is, as I take it, the 72 *Vīḍupēr* of Deeds 1 and 3.

Deeds 9, 15, and 21 compared with each other.

All convey the "water contact birthright."

183. In each and all the transfer is of the "water contact birthright," although in the one case (Deed 15) battle wager and customs duties are among the things sold, and although in the simplest "water contact birthright" grant (Deed 21) the things mentioned as conveyed are chiefly material.

The material objects mentioned in No. 21.

184. The material objects mentioned in Deed 21 could not have been all that it was intended to convey. Why such worthless things as roots and stumps and thorns were specially mentioned can, I think, be accounted for only on the supposition that it was to show, with exaggerated force, the

* See in particular Deeds 9, 15, and 21.

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completeness of the relinquishment of all authority by the vendor to the extent mentioned in the deed. From the lowest depths of the earth to the highest point of heaven, the relinquishment of his authority, so far as it extended, was complete.

At first sight this seems to place the Western idea of property in the soil beyond doubt.

What was the structure of society?

Was King Custom no longer on his throne?

185. This at first sight seems to place beyond all doubt the completeness of the rights the vendee acquired *in the soil* according to Western ideas, but, on the other hand, are we to leave out of account the structure of the society which gave force to, and acquiesced in, those rights? This, I think, cannot be done. Would it have been possible, for instance, for the vendee of the land in No. 21, to outrage custom by refusing to the planters who planted, the setters who set (Deed No. 3), their customary shares of the produce? Perhaps he might have done this with impunity if backed up by the *Kāṇakkārs* or protectors. It, however, involves the assumption that a revolution had taken place and that custom was no longer lord of the land.

All facts show that no revolution had taken place then.

186. In the face of facts which are matters of daily common observation even now, I cannot acquiesce in the view that such a revolution could possibly have taken place a century ago. If, after the lapse of 90 years of British rule, under which each man, however mean may have been his condition, has been free to follow his own personal bent and inclination, we still find that custom rules his daily life, and that he is bound, as it were, by social bonds which he cannot break, how much stronger must the force of those social bonds have been when such freedom was altogether unknown?

The argument pursued to its logical conclusion.

187. If the man who bought was free to deal with the land as he liked, then what was there to prevent the serving castes from obtaining similar rights? No Malayāli, I make bold to assert, and least of all the Janmis themselves, will admit that the Īḻuvars (the planters of Deed No. 3) could ever have obtained janmam rights, and yet what was there to prevent them, if it was not that King Custom barred the way?

Can any Hindu, even nowadays, take himself outside his "birthright?"

If he does, he falls; he does not rise.

188. To pursue the argument one step further. The right conveyed in each case was the *Nīr aṭṭipēru*, which I have explained as meaning the birthright (*pēṛu*) acquired by coming in contact (*aṭṭi*) with the water (*nīr*). Can any individual, even in these modern days of progress and enlightenment, take himself outside of the birthrights inherited by his caste? Of course he cannot. If he individually leaves his caste, it still is, and it was formerly, only to fall, not to rise. The Īḻuvars' caste rules prevented them individually from rising as well as from falling. They could not attain to being the holders of land on a *Nīr aṭṭipēṛu* tenure, because that would have taken them individually out of their caste birthrights. The Jews and Syrians, on the other hand, could hold land on the *Nīr aṭṭipēṛu* tenure, because their headmen and their bodies corporate had been put on a footing of authority equivalent to that held by the chieftains of Nāds and the Six Hundreds.

My view of the "water contact birthright" holder's position.

189. My view of these particular deeds (Nos. 9, 15, and 21) is that what was bought and sold, was not the land, but a position with emoluments (in Malayāḷam *Sthānam Mānam*), which conferred authority of different kinds and of varying degrees over the classes resident within the limits specifically laid down in the deeds. In ancient times these privileges in the simplest cases were 72 in number, but what they were, it is impossible to say. Some of them were of a sumptuary character. In ancient times (see Deeds 1 and 3) it was thought unnecessary to enumerate them, and this custom was subsequently followed. The special privileges granted were alone enumerated.

The incongruity involved in any other theory.

190. The limits within which each "water contact birthright" holder had such authority had, of course, to be precisely defined. The right conveyed in each case was the "water contact birthright." It will be seen at once how incongruous this must have appeared, if in the one case authority (over the *Dēṣam*, Deeds 9 and 15, or over the *Taṛa*, Deed 9, as the case might be) was conveyed, while in the other (Deed 21) the bald ownership in the soil, according to Western ideas, was alone conveyed. The incongruity, however, disappears at once if we assume, what I assert was the fact, viz., that in all three cases the principal thing that was being bought and sold was "authority" over persons and not merely "land."

Unnecessary to analyse in detail the incidents named.

191. It will be unnecessary for me to compare or analyse in detail the numerous incidents which the deeds have afforded, because enough light has been thrown on the main point, and because the consideration of details, however interesting it might be, would take up more time and space than can be spared.

What became of the produce of the land?

192. But one question requires an answer: what became of the produce of the land?

The *Kāṇakkār* to this day collect the *nād's* share of the produce,

193. The society was originally organized in guilds, each with certain prescribed functions to perform in the body politic. The main body of Nāyar militia had the duty assigned to them of *Kāṇam*, *i.e.*, supervision, protection. To this day the *Kāṇakkār* are collectors of the

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which was paid to *Kōn* and *Pati*.

Who was the *Pati?*

pāṭṭam, i.e, of the *pād* (authority's) share of the produce, and so I infer it always was so. This pāṭṭam was, we know from Deed No. 3, paid in shares to—(*a*) the *Kōn*, king, *Perumāl*, emperor, and to (*b*) the *Pati*, the over-lord. We know who the *Kōn* was, but who was the *Pati ?*

The *Pati* was the Nāyar Six Hundred,

and the *Pati's* share of *pāṭṭam* went to them,

who divided it among the *Taṛavāds*.

194. In the case of the church lands in Deed No. 3, there is no doubt that the Jews and Syrians, acting together in their corporate capacities, were the *Pati*, for it is so expressly stated in paragraph (*i*) of that deed. That deed also proves conclusively that the Nāyar Six Hundred were, as a body corporate, precisely on the footing of the Jews' and Syrians' corporate bodies. Reasoning, then, from analogy, one would say that the *Pati's* share in ordinary cases went to the Six Hundred of the Nād. But the Six Hundred were the *Kāraṇavar* of the Nāyar *Taṛavāds* in the Nād. So I conclude the *Pati's* share of produce was divided originally among the families (*Taṛavāds*) who had authority (*pād*) in each Tara. The *Dēsavāḷi* or commandant of the Dēsam was, of course, one of the *Kāraṇavar* of his Tara.

What became of the *Kōn's* share of *pāṭṭam ?*

It did not descend to the Malabar Rājas.

Reservation on this point as to Travancore and Cochin.

195. Then as to the *Kōn's* share of the *pāṭṭam*, we know for certain (paragraph 10, Joint Commissioners' Report of 1793) that the Rājas who ruled Malabar proper at the time of the Mysore conquest (1766) did not, with two trifling and recent exceptions, levy any land assessment. They had, however, extensive *Chērikkal* or private demesnes. What happened on the extinction of the Perumāls cannot be ascertained, but one thing is clear, namely, that his (the *Kōn's*) share of the *pāṭṭam* did not descend to those who, to some extent, filled his place. On this point I speak with some reservation as regards the Travancore and Cochin States, for they both still apparently levy the *Mupra* (3 paṛas in 10 paṛas of the produce of wet lands), and the *Eṭṭuyil onnu* (1 in 8 on gardens). This point did not occur to me until after I had visited those States, so that perhaps the *Mupra* and *Eṭṭuyil onnu* have an origin as remote as the *Kōn's* share of the *pāṭṭam*.

The *Pati* kept the *Kōn's* share for himself.

196. The *Pati*, it may be inferred from Deed No. 3 as already noticed, had to pass on his share of produce to the *Kōn*. When it became no longer possible to do this, it is only natural to suppose that the *Pati* kept the *Kōn's* share for himself.

The *Pati* and *Kāṇakkār* divided the *pāṭṭam* in equal shares between them.

197. I conclude, then, that both the *Kōn's* and the *Pati's* shares of *pāṭṭam* fell eventually to the lot of the *Kāṇakkārs* or Nāyar militia, and what happened was no doubt *what was the actual fact until recently in many parts of the country*, namely, that the *Pati*, that is, the *Janmi* of modern days and the *Kāṇakkār* attached to him, divided the whole of the *pāṭṭam in equal shares** between them.

The interests of *Pati* and of *Kāṇakkāran* were at one on this point and opposed to the Rāja's.

198. That the Rājas in Malabar proper, ever put forward any claims to the *Kōn's* share of produce, there is nothing to show; but if they did, and took steps to enforce it, it will be seen how the interests of *Patis* (*Janmis*) and Kāṇakkār were bound up in resisting such "unwarrantable acts" as the Calicut linguist would have expressed it.

But did any individual Nāyar become an individual *Pati ?*

The grant of separate and exclusive rights to individuals seems to have at first required the sanction of the protecting guild in its corporate capacity.

199. But, it may be urged, if the *Pati* was originally the corporate body of Nāyars, what evidence is there to show that any *individual Nāyar* ever became an *individual Pati ?* On this point the evidence so far is incomplete. The *Pati* is mentioned several times in the earlier modern deeds, namely, in Nos. 12, 13, 14, 20, and 29, but on each occasion the *Taṛavaṭṭam* (the circle of Taṛas) or the *Sabhavaṭṭam* (circle of assembly) also attested the deed. This shows that at that time the old protection (*Kāṇam*) guild still pulled well together (so to speak), and it was thought necessary in most cases to get their sanction to deeds giving to individuals separate and exclusive rights. The period during which this lasted was according to the dates of these deeds from A.D. 1617 to 1723.

A difficulty on this point arises in regard to Deed 29.

Suggestion.

200. But a difficulty presents itself; in the case of Deeds Nos. 13, 14, and 20 (from Kurumbranād), the *Pati* alluded to in one part of the deed *may* be, as said above, the circle of Taṛas, one or more members of which likewise witnessed the deed; but in the case of Deed No. 29 from Walluvanād, the *Pati* and the *Sabhavaṭṭam* (circle of assembly) were, from the way in which the names come together, clearly distinct and separate. This seems to show that the circles of Taṛas or assemblies had sometimes already recognized some particular individual as the *Pati*. The evidence does not clear up the matter fully, and I can only suggest that the individuals referred to were very possibly the *Dēsavāḷis* of the Dēsams in which the lands were situated, or, in some cases, the *Nāduvāḷis*, which comes much to the same thing, for in the later times *Dēsavāḷis* and *Nāduvāḷis* shaded off almost imperceptibly the one into the other.

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* See Mr. Farmer's Evidence in Chapter VII, Section 3.

Individual ambition could be exercised within the limits of his caste duties.

201. Moreover, there was always in ancient days free scope within the narrow limits of the duties (*Kārāyma*) of the class to which he belonged for the exercise of an individual's ambition. The duty of the Six Hundred was to protect, so any individual thereof who rose above his fellows in ability was only fulfilling his legitimate calling when he succeeded in gaining influence and position in the councils of his Tara or his Nād by attaching a number of his fellow protectors (*Kāṇakkār*) as personal adherents to himself. These *Kāṇakkār*, moreover, brought with them substantial objects of ambition in the shape of a share of the *pāṭṭam* of the lands in their immediate protection. Consequently it does not follow that though I think it probable the *pāṭṭam* was divided at first among the *Taṛavāds* of the Tara, that those original *Taṛavād* families kept it ever afterwards. There is a difference in opinion as to whether the *Taṛavād* was a hereditary distinction or not. I am inclined to the view that it was not, and that, on the contrary, *Taṛavād* families rose and fell with the ability or incompetence of their individual members. Besides which *Taṛavād* families must, like other families, have sometimes ceased to exist, and other families must have risen to take their places. I judge, then, that sometimes individuals,* who were neither *Dēṣavāḷis* nor *Nāḍuvāḷis*, attained such commanding influence in the *Nād* as to be entitled to be recognized by the circles of Taṛas or assemblies as *Patis*.

Hence Pati might sometimes be neither *Dēṣavāḷi* nor *Nāḍuvāḷi*.

Distinction between the deeds executed down to the end of the sixteenth century and those subsequently executed in respect to attestations.

202. This argument carries us a step further, for it may be noted that in the deeds executed down to the end of the sixteenth century, the ruling power always had some hand in the grants of territory. From that time till the end of the first quarter of the eighteenth century, things get mixed up a good deal, the ruling Rājas and the Tara assemblies and private individuals are all attestors of the deeds, and in Eastern Cochin the execution of them takes place invariably at the hall for public business (*mannatt*). After the first quarter of the eighteenth century the attestations, except in Eastern Cochin, are chiefly by private individuals.

The natural inference is that individual interests began to supersede communal interests.

203. The above facts may, on further information, be seen not to bear the interpretation which seems naturally to flow from them, but as the evidence stands at present, I gather from them that the central authorities began to decay about the end of the sixteenth century, as was natural enough owing to the wars with the Portuguese and among themselves, and the decay (in the Zamorin's territories) of the Red Sea and Persian Gulf trade. The pressure from above having been relaxed, there would not be so much necessity for the Taṛas of the Nād to pull together. Individual interests would thus come into play, but at first the circle of the Taṛas (Kurumbranād) or the circle of assembly (Waḷḷuvanād) would be called in, to attest deeds giving to individuals exclusive rights.† This in time, as *individuals* became more powerful, would be dispensed with, and finally the transactions would assume their ordinary modern form as regards attestation. This is, so far as the evidence goes, precisely what happened.

The *Pati* became individualised about the end of the sixteenth or beginning of the seventeenth century.

Reservation as to Kōlattunad.

204. The *Pati* then, I think, became individualised and assumed some of the characteristics of the modern Janmi about the end of the sixteenth or beginning of the seventeenth century A.D. I am here talking only of the country where the "water contact birthright" holdings were prevalent. It is doubtful if the Janmi or "water contact birthright" holder was recognized in North Kōlattunād till after 1792.

Difference between the individual *Pati* and the modern *Janmi*.

205. I say advisedly "some of the characteristics of the modern Janmi," because it is to the soil alone the Janmi now looks; in the old days he had perforce to look to the men who lived on it. His property then consisted in the trusty allegiance of the inhabitants who settled in his limits rather than in the territory assigned to him. Without the former the latter was worthless; and why? Simply because he drew his power and influence from his adherents, his protectors, his supervisors, in a word, his *Kāṇakkārs*, instead of from a strong central government like the British.

No evidence of material changes in the lower classes of the people.

206. As to the classes beneath the protector (*Kāṇam*) guild, I find no evidence to show that any material change had taken place in their condition. Like the *Īḻuvars*, whom I met near Pālghat last July, they doubtless continued doing their duty by the land and the State, the planter by planting, the setter by setting, and so on, as in the ancient times of Deed No. 3, and as in the present day to an extent which at first sight is not easily realized by a person of Western birth and education.

Such was the state of affairs in 1766.

207. Such was, in my opinion, the state of affairs when the Mysoreans invaded Malabar in 1766.

* Where the *Pati* is called in to witness a deed, it may be inferred, I think, that the "water contact birthright" belonged to some one from whom he was not entitled to exact a share of the *pāṭṭam*.

† So far as can be judged, the exclusive rights *at first* conveyed consisted of *Taṛavāds* or manors (*vīḍus*) or *Kaṇḍams* (shares of the Taṛa).

208. In the troublous times which followed down to 1792, great changes took place, but these will be better considered in the next chapter dealing with the later modern or British period, the British Government having in 1792 inherited the Muhammadan (Mysorean) administration and land revenues.

The changes which took place under the Mysoreans will be better considered in the next chapter.

CHAPTER VII.

THE LATER MODERN PERIOD—1792-1882.

SECTION I.

The Later Modern Deeds.

The history of the later modern period best gathered from decisions of Courts and Revenue records.

209. I have not attempted to make a complete collection of the later modern deeds, because the history of the tenures is better illustrated by the Land Revenue history and by the decisions of the Courts, than by deeds.

Deeds Nos. 48 to 53 were, however, placed in my hands, and they deserve passing notices.

Again no mention of the "water contact birthright" in *Kōlattunād.*

210. DEED 48.—A.D. 1808. Is a sale deed similar to Nos. 35 and 38. It is important because here, again, there is no mention in North Kōlattunād of the birthright acquired by contact with the water. The word *Janmam* occurs, but it is misspelt as *Chenmam.* It is difficult to resist the conclusion that both *Janmam* and the *water contact birthright* came into North *Kōlattunād* only after the British accession to power. The evidence, however, is as yet so scanty, that it will be as well to suspend judgment on the point.

211. DEED 49.—A.D. 1810. *Aṭṭipeṭṭōla*, or deed of sale at current market price, as ascertained by four persons at the time, by certain persons to certain others of—

(*a.*) a Dēṣam	.. ..	Incident No. 108
(*b.*) Dēṣādhipatyam	.. ..	,, ,, 109
(*c.*) two temples	.. ..	,, ,, 145
(*d.*) Ambalapaḍi	.. ..	,, ,, 124
(*e.*) Ūrāyma	.. ..	,, ,, 125
(*f.*) other temple dignities	.. ..	,, ,, 74
(*g.*) lands (*ulpatti*)	.. ..	,, ,, 122
(*h.*) gardens (*paramba*)	.. ..	,, ,, 123
(*i.*) retainers (*āḷ*)	.. ..	,, ,, 76
(*j.*) slaves (*aḍiyār*)	.. ..	,, ,, 77
(*k.*) dues (bhōgangal) of *Dēṣavāḷi*	.. .. ..	
(*l.*) everything else *eppērpeṭṭatu*)	.. .. ..	,, ,, 54

Position of the retainers (*āḷ*).

The details above mentioned corroborate, I think, the arguments used in Chapter VI and in Section VI of that chapter in particular. One of the items conveyed as an incident of the Dēṣam was the retainers (*āḷ*). This explains one of the facts which is still very noticeable in the relations between Janmi and tenant. The former still asserts, and still to a considerable extent in some parts (particularly in the old Ērnād, Walluvanād, and Nedunganād Taluks) exercises, authority over the people settled on the land. He fines them; he excommunicates* them; if he is a Nambūtiri, and if his tenants are Nāyars, he considers he has a right to the persons of their women to an extent which is almost incredible. It is only quite recently that he has stopped, through fear of the Courts, from incarcerating them.

Nambūtiri property in Cochin State.

212. DEEDS 50-53.—A.D. 1844-55-56. These illustrate sundry modes in which Nambūtiri property is passed on in default, or impending default, of heirs in the Native State of Cochin. They prove conclusively, I think, that authority over persons rather than land was, and still to a great extent is, the thing which is now-a-days called *Janmam.*

213. DEEDS 54-58.—A.D. 1881-82. These were furnished to me by the District Registrar as specimens of the latest modern deeds relating to Janmam and Kāṇam. I have said in the notes to them all that requires mention.

SECTION II.

The proportions of the Produce taken as Land Revenue.

Details of the Muhammadan (Mysorean) Land Revenue system.

214. In Chapters II and III of Appendix II will be found full details of the modes in which the Muhammadans (Mysoreans) proceeded on their conquest of Malabar, to raise a land revenue. There was, it will be seen, very little uniformity in their methods over any large extent of country.

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* (*a*) *Dēṣavirōdham*, enmity of every one in the Dēṣam; (*b*) *Svajanavirōdham*, enmity of one's own people.

Proportion of *pāṭṭam* taken varied from 10 per cent. to 100 per cent.

215. Stated in few words, it may be said that they took as Government land revenue a proportion of the *pāṭṭam*, varying, when taken in produce, from 10 per cent. (on the wet lands in Chērnād) to 100 per cent. (on the garden lands in all South Malabar).

The Muhammadans meant to expropriate the whole of the *pāṭṭam* when they took 100 per cent.

216. But the collection as land revenue of 100 per cent. of the *pāṭṭam*, simply means the expropriation of the whole income of the person entitled to the *pāṭṭam*, and this was no doubt intended by the Muhammadans in all the localities where 100 per cent. was the share of the *pāṭṭam* taken.

But matters owing to variations in the produce commutation rates arranged themselves differently in practice.

217. Matters however arranged themselves differently in practice, and in consequence of the variations in the commutation rates used for converting the shares of produce into a money assessment, a greater degree of equality in the assessments was obtained than would at first sight appear probable. For instance, the 10 per cent. of the *pāṭṭam* of wet lands taken in Chērnād in produce, was commuted at Rs. 250 per 1,000 Macleod seers, while 50 per cent. of the *pāṭṭam* of similar lands taken in Kaḍattanād in produce was commuted at only Rs. 40 per 1,000 Macleod seers. In reality then, other things being equal, the 10 per cent. assessment in Chērnād was really heavier, *when taken in money*, than the 50 per cent. assessment in Kaḍattanād.

Reference to the tables in Chapters III and VII of Appendix II.

218. In the tables which will be found in Chapters III and VII of Appendix II, I have reduced to certain common standards of produce assessment, the money rates imposed by the Muhammadans on wet lands, garden lands, and miscellaneous lands in all parts of the district, and the money rates since imposed under the orders of the British Government. I have also in the same tables compared these money rates with market prices so far as they can be ascertained.

219. The general results may be roughly thus stated :—

The proportions of the *pāṭṭam* taken as Land Revenue in 1805-6,

(*a*.) Assuming that in 1805-6 the actual market prices of produce were the same as those which Mr. Græme thought to be fair averages in 1822, no earlier figures being available, then in 1805-6 the assessments (which were still practically those imposed by the Muhammadans) averaged in the case of—

I.	Wet lands	.. about	86*	per cent. of the *pāṭṭam*.	
II.	Coconut gardens	.. do.	67	do.	do.
	Arecanut do.	.. do.	53	do.	do.
	Jack tree do.	.. do.	69	do.	do.
			3)189		
	Average for gardens	..	63*	per cent. of the *pāṭṭam*.	
III.	Moḍan lands	.. about	32	per cent. of the gross produce.	
	Punam do.	.. do.	42	do.	do.
	Eḷḷu do.	..		market prices not available.	

In many cases, however, and over large tracts of country the assessment rates greatly exceeded these percentages and swallowed up the whole and more of the fund available for paying *pāṭṭam*.

and in the present day.

(*b*.) Whereas now the assessments, owing to the enormous rise of late years in the prices of all produce, average no more than in the case of—

I.	Wet lands	.. about	34	per cent. of the *pāṭṭam*.	
II.	Coconut gardens	.. do.	18	do.	do.
	Arecanut do.	.. do.	17	do.	do.
	Jack tree do.	.. ..		present pāṭṭam rates not available.	
			2)35		
	Average for gardens	..	17	per cent. of the *pāṭṭam*.	
III.	Moḍan lands	.. about	7	per cent. of the gross produce.	
	Punam do.	.. do.	4	do.	do.
	Eḷḷu do.	.. do.	7	do.	do.

The meaning of *pāṭṭam* in the above statements.

220. It must be remembered, however, that the *pāṭṭam* here referred to, was not always in 1805-6, and is not now, the *rent* paid by the cultivator. The various kinds of *pāṭṭam* prevalent in different parts of the district have been fully explained in paragraphs 226, 226(*a*), 226(*b*), 227, 228, 290, 306 of Appendix II.

The general results.

221. The above facts show roughly to what extent the Muhammadan land assessments, and afterwards the British, encroached on the fund available for paying a *pāṭṭam* to the *Janmi* and the *Kāṇakkāran*. In some cases the ancient

* Mr. Græme, working by different methods, found that these percentages came respectively to—Wet lands fully 90 per cent., garden lands over 62 per cent. See also "*Modern Land Revenue*" in the Glossary.

pāṭṭam was at first wholly expropriated, and nearly everywhere the proportion taken of it was large; whereas of late years, owing to the rise of prices, the share taken by Government has gradually decreased.

What effect had this?

222. What effect had this on the mutual relations of *Janmi* and *Kāṇakkāran*?

SECTION III.

1792–1803.

The Joint Commissioners' account of the matter in 1793.

223. The Joint Commissioners in 1793 thus described (paragraph 196 of Report) what took place originally:—

"As the Nambūtiri Brāhmans and Nāyars (the primary landholders of Malabar) had been usually in the habit of leasing out the greatest part of their estates (called jenms, jemies or jelms) to cultivating farmers called Kanumkars or Kanoomar (the termination "mar" being the Malabar plural), who were thus in the ostensible and immediate occupancy of the greatest part of the soil at the period of Hyder's conquest; and as the terror of his and his son Tippu's subsequent administration prevented the major part of these Brāhman landholders, as well as many of the Nāyars, from ever trusting their persons at the Muhammadan cutcherries of their new sovereign: When, therefore, the system of establishing a general money rental, payable to these latter, was to be carried into execution, the local delegates of the Mysore Government had in general no other choice than to settle the assessment on each portion of territory with these Kanoomar or Kanumkar, who, making some reservation out of the gross produce for a payment to their Jenmkaars or landholders (which appears from Oodhut Roy's examination, entered in the Voucher No. 4, to have been in proportion of three-twentieths), together with a further deduction of about eleven-twentieths for their own support and profits and for the charges of cultivation, agreed to pay the residue, being about six-twentieths, to Government."

The relative positions of *Janmi* and *Kāṇakkār* as understood by the Joint Commissioners.

224. The relative* positions of the parties, as understood by the Joint Commissioners, may be gathered from Voucher No. 39 to their Report. The information was obtained by Mr. Farmer, who observed: "the landholders seemed much interested in my inquiries; they differed very much, and I believe few told the truth."

Information collected by Mr. Farmer, one of the Joint Commissioners.

225. The information he thus received, was to the following effect. The *Kāṇam* amount was a security "for due payment of stipulated* rent" to the Janmis, who, "holding estates at a distance from their residences, or holding more lands than they chose to attend to the cultivation of, were necessitated to farm them out to others at a certain fixed rent settled between the parties." The Kāṇam amount was always small,† usually not more than "about the value of one year's rent." The mode of estimating the rent of wet land was as follows: From the quantity of seed the produce was calculated according to the qualities of the soil. "Of this produce one-third‡ was allowed to the farmer for his maintenance, profit, &c., one-third‡ for the expenses of the Tīyars, Cherumars, or other cultivators attached to the soil, one-third‡ went as rent to the Jelmkaar or landlord." As regards gardens, "a survey was taken and the produce estimated: half§ of the produce was the rent reserved, without any allowance for expenses."

Mr. Farmer's information continued.

226. Mr. Farmer continued as follows: "The Tīyars and Cherumars, who were the general cultivators, were annexed‖ to the land and considered as part of the property of it, in the same manner as cattle would be the stock of the farm. If they were left," (? for the Kāṇakkār's use in cultivating the land) "some allowance was made for them to the landlord. The Kāṇamkār had the option of taking them or not; he might apply his own labor or hire others."

Mr. Jonathan Duncan's interview with the Ernād Māppillas on the same subject.

227. Again in Voucher No. 40 to the Report there is an account of an interview which took place between the President of the Commission (Mr. Jonathan Duncan, afterwards Governor of Bombay) and "Sheekh Coonjee Mopilla," "Munjery Goorkril," "Torkul Cheekoo," and other Māppillas of the Ērnād Taluk. The Manjēri Gurukal family is the well-known one which supplied a most daring leader to the largest gang of Māppilla fanatics ever shot down (25th August 1849), and which at the present day supplies the Police force with two very efficient officers.

Given verbatim.

228. The questions and replies are given *verbatim*.

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* Compare the remarks on Deed No. 34, Chapter VI, Section II. This view is the natural one which would occur to any one acquainted only with European ideas on the subject of property in land.

† This was certainly *not* the case, because for years after the British accession the Janmis could not regain their lands, as they had not money enough to pay off the *Kāṇam* claims. See paragraph 12 of Principal Collector Warden's letter to the Revenue Board, of 12th September 1815.

‡ This equal sharing of the net produce—produce here means net produce, see paragraph 228 of Appendix II—is quite in accordance with the facts as they existed till recently, see Chapter VI, Section VI. The interest on the *Kāṇam* advance came out of the Janmi's one-third share.

§ It is quite certain that this information was false, because even in the present day it would not be worth any one's while to take a garden *and keep it up* on such terms. See paragraph 228 of Appendix II.

‖ This, again, is the natural view which one unacquainted with any but European ideas on the subject, would naturally take of the position of the planters who planted, the setters who set, and all others who did their duty (*Kārāyma*) by the land. See remarks on Deed No. 3. The information was false—see remarks on Deed No. 9, Chapter VI, Section III—but it served the informants a good turn.

"*Question.*—Do those Mopillas who are Kannumkaars pay anything to the Jenmkaars or not?

"*Answer.*—They did at first, but since Hyder's time the right of the Jenmkaars have been taken or absorbed* by Government; the Jenmkaars have got nothing except that some few did give a little to the Jelmkaars.

"*Q.*—Oodhoot Roy, who was a Mutseddy under Arshed Beg Khan, hath described the said Beg's settlement to have been formed on these principles, that the average produce of a purrah of nelly or rice-seed being 10 purrahs, of this five and a half will go to the Kanamkaar, one and a half to the Jenmkaar, and three to Government. Wherefore, if this settlement of Row's be true, why have not you paid the proportion thus reserved for the Jenmkaar?

"*A.*—What Oodhoot Row has written as to the principles of the settlement† is true, but in our countries of Muncherry, Mullapooram, and Areecode no one paid or gave in this manner.

"*Q.*—If you admit the principles of the settlement, why have you not paid the Jenmkaar's reserved right, what you thence appear to have kept back and appropriated to your advantage?

"*A.*—There was not† anything specially allotted to the Jenmkaars, nor did Government issue any order on the subject, but something inconsiderable was given to the Jenmkaars.

"*Q.*—Since when have you ceased to make any payments or to give anything to the Jenmkaars?

"*A.*—Since the year 949 (1773-74), and if since that time we may have given anything, it has been as charity and not as any matter of right, neither do we now."

Oodhoot Row's statement should have been received with caution.

229. Oodhoot Row's statement that a reservation was specially made for the Janmis, ought to have been received with great caution, seeing that the Māppiḷḷas at least had heard nothing of such reservation, nor, as matter of fact, had they paid anything in consequence. They had naturally enough allowed some trifle, out of charity, to the distressed Janmis.

Traces of such reservations having been made for the Janmis.

230. Moreover, the only trace of such a reservation having been specially made for the Janmis, that came to light in the subsequent exhaustive inquiry by Mr. Græme, will be found fully described in paragraphs 147 and 192 of Appendix II. It applied to only a small part of the whole country, and only to the garden lands of that small part—lands which then, as now, were chiefly in the hands of Muhammadans.

The Supravisor's articles regulating the relations between *Janmi* and *Kāṇakkār*.

231. Starting with these, in many respects erroneous, ideas the Supravisor, who remained in charge after the close of the Joint Commission, drew up, under instructions from the Commissioners, in October 1793 a set of articles to regulate the relations between *Janmis* and *Kāṇakkārs*. The Māppiḷḷas, it has been noticed above, merely asserted that the action of the Government in levying a land assessment had "absorbed" the whole of the fund to which the Janmis were entitled, and they denied, in consequence, that the Janmis were "of right" entitled to anything. These assertions are perfectly natural in the light of what has been said in the last chapter on the real position of the parties at the time, but the denial that the Janmis were entitled "of right" to anything presented itself, as shown by the first article, to the minds of the Supravisor and of the Joint Commissioners as a claim on the part of the Māppiḷḷas to the Janmam right itself, whereas it is clear that what they really meant was that the Janmam authority and rights had been taken by Government, not by themselves.

Based on a misconception.

The Supravisor's articles.

232. To show exactly what passed on this occasion, the articles themselves are here given *verbatim* :—

"*Articles settled with regard to the Jelmkaars and to their share of the Revenue for* 969.‡

"1*st.*—Soon after the conquest of Maliam by Hyder in 941,§ Malabar, many Nāyars and Nambūtiris fled and left their Jelm or landed property, which has been in the possession of the Māppiḷḷa Kāṇamkārs, who, paying the Nikuti to Hyder and Tippu, have from long possession considered these lands as their own Jelm.‖ In order not to disturb the peace of the country, these lands are to remain as they now are, without being demanded by the Jelmkaars.

"2*nd.*—The Jelmkaars may give to the Sirkar an account of the lands, that, if by any acts of the present holders they fall to the Sirkar, they may be returned to the ancient owners or to their families.

"3*rd.*—During the time of Tippu, it was the practice of many Nāyars and Nambūtiris to let their Kāṇamkārs pay their Nikuti to the Sirkar, and out of what remained a part was paid to

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* This was the natural light to look at the matter from the *Kāṇakkār* point of view. When the Janmis were fleeing before the persecutions of Hyder and Tippu, the Māppiḷḷas could easily have assumed the ownership of their lands according to European ideas. It was always matter of astonishment to the early British officers that this was not done. What actually took place was described by Principal Collector Warden in his letter to the Board of Revenue, of 12th September 1815, paragraph 49. The Māppiḷḷas gave *small sums* and got deeds assigning to them *large* Kāṇam claims. Why was this? It is easy to see in the light of what has been said in Chapter VI, Section VI, that the Māppiḷḷas, as a caste, were not entitled to acquire the "water contact birthright."

† This was a diplomatic answer. It would not have done them any good to have contradicted flatly the assertion of a person known to possess the ear of the Commissioners, but it will be seen that in the next answer they traversed Oodhoot Row's assertion and stated what, in the light of Mr. Græme's exhaustive inquiry, is now known to have been the fact.

‡ A.D. 1793-94. § A.D. 1766. ‖ See preceding paragraph.

the Jelmkaars. By mutual consent this custom remained till the Malabar years 963 and 964,* when Tippu forcing people to become Mussulmans, the Rājas, Nāyars, Nambūtiris, Brāhmans all fled to the woods or to Travancore. After this, or in the year 966,† the Company's arms being prosperous, many Nāyars, Nambūtiris and others returned to their Jelms, and settling with Kāṇamkārs, have paid the Nikuti due to the Sirkar.

"*4th.*—It is therefore ordered and settled by the Commissioners that such Jelmkaars so possessed of their Jelms may continue to possess them, paying to the Company the revenue as settled by Arshed Beg Khan, settling with the Kāṇamkārs according to their ancient puttoom, or agreements, or otherwise as may be agreeable to both parties.

"*5th.*—Such Nambūtiris and others who, having fled in the year 963 or 964, have returned and have not got possession of their Jelms, may claim the share they received in the year 963 or 964. If the Kāṇamkārs do not consent to pay this, they may then sue in the Adalat Cutcherry and obtain repossession of their Jelms, when the time they leased them for expires, or, taking from the Kāṇamkārs the pattoom agreed for, settle with the Sirkar for the Nikuti.

"The above five articles being this day discussed in presence of the Samoory Rāja and his family, were fully understood by them and fully agreed to as fair and beneficial to the Jelmkaars, who, on their part, ought to pay the revenue to the Company on the terms agreed to, and to those who did not, it would be a just punishment not to permit them to collect from their Kāṇamkārs, but that the collections should be made by the Company directly from the Kāṇamkārs." (From the Diary of the Malabar Supravisor, dated 28th October 1793.)

The innovations introduced into the country by the Honorable Company's Government.

233. It will be well before going further, to take stock of some of the innovations in the country introduced by the Honorable Company's Government.

An irresistible central government superseded the protector guild.

234. First and foremost, there was the substitution of an irresistible central government for the divided authority of "Rājas with limited powers" presiding over a "jealous and discordant aristocracy," an authority which owed what force it had to the fickle "*Kāṇam*" or protecting guild. It would not become apparent all at once, but it would slowly dawn upon the *Janmis* that they could now afford to be independent of their *Kāṇakkār*. Some of them even yet find that they cannot dispense with the influence which a contented body of *Kāṇakkār* gives them, and I would notice as a case in point the actual state of the relations in this respect at the present day between the Zamorin Mahārāja Bahādūr and the *Kāṇakkār* of his *ancestral* demesnes. He can afford to treat the *Kāṇakkār* of temple property assigned to him for management as he chooses, but the good opinion of the *Kāṇakkār* of his ancestral demesnes is still of value to him, though this too is beginning to change to a certain extent.

The supersession of custom and the introduction of personal freedom.

235. Then again, as already noticed, King Custom began slowly to give up his sceptre and personal freedom slowly began to take his place. Both Janmi and Kāṇakkār would begin to realize that they were now free to do as they chose. Those matters in which individuals of *different* castes were reciprocally interested would naturally be the first to feel the influence of this new idea; those matters in which individuals of *one* caste alone were interested would naturally be the slowest to move. Hence freedom of contract and freedom in dealing with land would naturally precede such changes as those connected with caste rules.

The erroneous ideas adopted in regard to *Janmis* and *Kāṇakkārs*.

236. Finally, as already seen, the new British administrators adopted perfectly natural, but very erroneous, views in regard to the relations between *Janmis* and *Kāṇakkārs* and the cultivating guilds, whom they transformed at one bound into European freehold proprietors, mortgagees (or lessees, or mortgagee-lessees, or farmers, or whatever else they have been called) and sub-tenants respectively.

The changes wrought by these innovations tended to anarchy.

237. These three innovations, and more especially the last one, must necessarily have wrought great changes in the mutual relations of the parties themselves. When it was actually seen that the new Courts of Justice, acting upon Article 5 above-mentioned, not only reinstated a Janmi, but conferred on him a position he had never even previously claimed, the causes for anarchy must have been rife.

A still more potent disturbing influence was the handing over to the Rājas, of the revenue management of their own territories.

238. But these were not the only disturbing elements, for the revenue management of the country was made over, on behalf of the Honorable Company, to the Rājas, who, freed by the irresistible power of the central government, from such ties as previously bound them, were only too eager to seize the opportunity for bettering themselves at the expense of their former subjects. Speaking of the Northern Rājas—but the same thing prevailed largely in the south—the Joint Commissioners (paragraph 261 of their Report) observed "they have (stimulated, perhaps, in some degree by the uncertainty as to their future situations)

They became the scourges and plunderers of the country.

acted, *in their avidity to amass wealth*, more as the scourges and plunderers than as the protectors of their respective little states." The brunt of this, no doubt, fell on the Māppiḷḷas first of all.

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* A.D. 1788-89. † A.D. 1791.

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The Māppiḷḷas resented these wrongs.

239. The Māppiḷḷas were at all events the party who most resented these wrongs, as they must have appeared in their eyes, and consequently for the ten years following 1792 the records are rife with accounts of rebellions and organized robberies by Māppiḷḷas, conspicuous among whom was the Gurukal who formed one of the deputation to Mr. Jonathan Duncan in August 1793.

The land question loses itself among the troubles.

Major Walker produced his treatise (July 1801),

240. The land question loses itself among all the troubles which were experienced in those ten years, but it was most probably at the bottom of many of the disturbances which occurred. And it was towards the close of this period (July 1801) that Major Walker compiled the treatise which has ever since been the standard authority on all questions of the kind.

which stereotyped the erroneous ideas prevalent.

241. Enough has perhaps already been said in Chapter II regarding Major Walker's treatise. He himself, it has been seen, did not regard his work as exhaustive, and one has only to turn to his specimen deeds obtained from the Sanskrit *Vyavahāra māla*, and compare them with the *bonâ fide* deeds now published, to see how far short of an exhaustive standard his work fell. He took for granted throughout, that what was being bought and sold and leased and mortgaged was simply the *soil*. In this view I cannot, for reasons stated, concur, so it would be of little use to enter into any detailed examination of the theories propounded. His work will always be useful for reference, as it embodies most of the principles—some of them erroneous—that have for the last ninety years guided the British Courts in the decision of land questions.

Section IV.

1803–22.

The next stage in the land question dates from the rebellion brought about by Major Macleod's ill-judged innovations.

242. The next stage in the history of the land question was reached when, shortly after the transfer of Malabar from the Bombay to the Madras Presidency, Major Macleod, the first of the Principal Collectors, fresh from experiences of dealing with the down-trodden ryots of Salem and Coimbatore, attempted, by means of his native Parbutties, to make a pymāish of the whole district in the short space of forty days, and at the same time to raise the rates of exchange. The fabrication of accounts, the over-assessment of actual produce, the assessment of produce that never existed, the assessments imposed on wrong people, and the rigid exaction of the revenue under these inequalities, constituted one grand source of complaint; but when to this was added that the ryots found to their astonishment, after paying in their *full* assessments in fanams, they had not, owing to changes* in exchange rates, paid enough, the whole country rose *en masse*.

Mr. Rickards who succeeded Major Macleod, cancelled his measures and convened a meeting to fix the Government share of the produce.

243. Major Macleod did the best he could to allay the storm, by summarily resigning his charge into the hands of Mr. Rickards, the First Judge of the Provincial Court at Mahé. Mr. Rickards had been employed in the district for some years, and his first steps were to cancel the pymāish and restore the former rates of exchange, and to take an early opportunity of calling together the principal landholders of South Malabar, to confer on the important question of fixing the Government share of the produce.

The papers embodying the results of this meeting will be found in Appendix III.

244. The resolutions come to at this time have been the standards to which all subsequent revisions of the assessment have been approximated, so the papers on the subject have been collected and printed in Appendix III. It will be well to examine slightly in detail the principles therein embodied in order to judge of their effects on the parties concerned.

The distribution of the produce agreed upon.

245. The distribution of the produce was thus arranged in the case of *wet lands*:—

Suppose the quantity of seed required to sow the land was 5 paras and the outturn multiple was 15 fold.

	Seed.		Outturn multiple.		
Then	5	×	15 =	75 gross produce.	
Deduct Seed			5		
Cultivation expenses			5		
			—	10	
			Balance ..	65	
One-third to cultivator as *Koḻu lābham*				21⅔	
			Remainder or *Pāṭṭam* ..	43⅓	
Government share of the *Pāṭṭam* at 60 per cent.			= 26		
Janmi's do. do. 40 do.			= 17⅓		
			—	43⅓	

* Increase in exchange value of gold fanams, 20 per cent.; silver fanams, 10 per cent.

246. Here the deduction for cultivation expenses is quite inadequate, but Mr. Græme pointed out in his Report (see Glossary under "*Koḷulābham*" and paragraph 228 of Appendix II) that there were besides customary shares of the produce deducted, at the time, for harvesting, threshing, &c., and for the carpenter, blacksmith, &c., amounting in all to about 20 per cent. of the gross produce, which never came into any estimate of the gross produce, and which were not, as a matter of course, allowed for in the above distribution.

The inadequate deduction for cultivation expenses explained.

What became of the *Kāṇakkār's* share in this distribution?

247. The first thing that strikes one about this distribution is, here the cultivator's share, and the Government's share, and the Janmi's share, are all provided for, but what of the *Kāṇakkāran's* share?

He was entitled to a share equal to the Janmi's.

The Janmi now became lord of the soil.

248. On reference back to the information received by Mr. Farmer, it will be seen that customarily the *Kāṇakkāran* was entitled to a share equal to that of the *Janmi*. He was in this distribution left out of account, simply because he was not consulted in the matter. The *Janmi* had now become the lord of the SOIL after the European fashion.

The same thing happened in the distribution of produce of the gardens.

The Kaṇakkār probably regarded as mortgagees, who could protect their own interests.

249. The same thing took place in regard to garden lands and pepper gardens. In the distribution of the produce the *Kāṇakkāran* was left out of account. If his position ever came up at all in the discussion, it must have been passed by with the reflection that he was a mortgagee—an investor of his money—and could look after his own interests.

This did not at first matter much to the Kāṇakkār.

250. This did not at the time matter very much to the *Kāṇakkār*, because no immediate attempt was made to act upon the distribution scheme thus sanctioned, and indeed in many places the Janmis were so heavily in debt at this time and for years afterwards to the *Kāṇakkār*, that they were unable to pay off their claims. (Principal Collector Warden to Board of Revenue, 12th September 1815, paragraph 12.)

The actual state of the relations between *Janmi* and *Kāṇakkār* in 1818-22.

251. Even when Mr. Græme made his inquiry in 1818–22 the *Kāṇakkār* in some places were still paying the Janmis nothing (paragraph 551 of his Report), and in other places (paragraphs 632, 732, 733, 734, 735, 802, 803) were allowing them 20 per cent.* of the balance left over of the *pāṭṭam* after defraying the Government assessment and the interest on the sums advanced by the *Kāṇakkār*.

For years therefore the *Kāṇakkār* were in full enjoyment of their rights.

252. For years, therefore, it was a matter of hardly any importance to the *Kāṇakkār* on what principles the Government assessment had been fixed. They were virtually in full enjoyment of their rights.

The condition of the classes below the *Kāṇakkār* at this time.

253. I have not come across any allusion in the records to the position at this time (1803–22) of the actual cultivators of the soil, beyond what has already been abstracted in paragraphs 245, 246 of Appendix II. The Court of Directors required that the position of this class should receive very careful consideration, but no information was gathered in respect to them and nothing was done.

SECTION V.

1822–57.

254. This brings us to the next period (1822–57) in the history of the land question.

Two influences at work.

255. Two influences were at work during this period, namely,—

(1.) Increase in the prices of produce.
(2.) Enquiry into the terms on which land was "rented."

(1.) Increase in prices of produce.

256. As regards the first, the increase was not so marked as it became directly after 1856-57, but it still had its effect on the relations between the parties interested in the soil.

Some details of the rise.

257. Prices which were abnormally low just then rose in 1831-32 about 15 per cent. after the setting in of the rains. In the following year they again rose 12 per cent. Prices were again higher in 1833-34. Next year grain prices were a little lower, but garden produce was again higher. The year following grain prices again fell, but garden produce maintained its rates. In 1836-37 grain quite recovered its position and garden produce fell considerably. In 1837-38 grain rates were maintained, while garden produce fully recovered its previous good position, and so it went on. There occurred a marked rise all round in the last five years of this period (for details, see paragraph 315 of Appendix II).

* In Ernad at least there seems to have been some agreement come to, to this effect in 1790-91—*Græme's Report*, paragraphs 732-35. See also Glossary under *Nikuti Ṣiṣtam* and *Pattinnu randu*.

One result was the marked facility in collecting the land revenue.

258. Under such favorable circumstances the Government land revenue was of course collected with great facility. This was first noticed in the year 1832-33, and in 1833-34 the ease with which it was collected was still more noticeable. Since then, the Collectors have had no difficulty whatever in maintaining clean balance sheets.

Another result was that the rise supplied a motive to the Janmi for demanding a bigger share of the produce.

259. But higher prices would enable the tenants to pay more to the *Janmi*, as well as to pay the Government demand with increasing ease, so a very material motive came into action straining the hitherto quiescent relations between the parties.

(2.) The inquiry into "actual rents" as a basis for the Government land assessment, first enabled the parties to realize the changes in their relative positions.

260. Further and most important of all, the parties were now at last brought face to face, and enabled to realize the innovations brought about in their relative positions by British rule. This began by means of the inquiry set on foot by Mr. Græme in 1823 into "actual rents" * as a basis for his scheme of fixing the Government assessment on wet lands. Sir W. Robinson's graphic account of the measures adopted to this end, and of their utter failure (see paragraphs 266-68 of Appendix II), gives some insight into the burning jealousies and strife thus engendered. The country teemed with false deeds, the Courts were crowded with litigants. These heart-burnings and disputes had no time to subside, for in 1833 there was commenced another similar inquiry by the same agency, and this continued for no less a period than ten years, or till 1843. All these long years no supervision was given to the work by the European officers, and the heart-burning and strife under such circumstances must have redoubled (see paragraphs 269, 270 of Appendix II).

Forgery, litigation, jealousies and strife thus engendered.

The first of the Māppiḷḷa outrages occurred on 26th November 1836, a significant and ominous fact.

261. It was at this time only, I suspect, that the parties began thoroughly to feel the enormous changes wrought by European ideas of property in their relative positions, and it is a significant and ominous fact pointing in this direction, that on the 26th November 1836—a time when, looking at the high prices obtained for produce, one would have thought the agricultural classes had every reason to be satisfied—there occurred the first of the Māppiḷḷa outrages reported on by Mr. Strange in 1852 (paragraphs 399–407 of his Report).

Thirty-eight other outrages or attempts followed, including the murder of the Collector, Mr. Conolly.

262. From that time down to the 14th September 1857 (G.O., No. 1359, dated 16th October 1857) no less than thirty-eight such outrages or attempted outrages took place, including among the number the one which, shortly after Mr. Strange's Special Commission, resulted fatally to the Collector, Mr. Conolly.

Inconsistency noticed by Government in Mr. Strange's Report.

263. In criticising Mr. Strange's Report, the Government observed that Mr. Strange himself bore testimony to the fact that "the country is notoriously teeming with false deeds and false witnesses, placing the interests of landholders in perpetual risk" (page 13 of the File of Correspondence, 1852-56), and they noticed an inconsistency in his report, which in one part represented "the general character of the dealings of the Hindu landlords towards their tenantry, whether Māppiḷḷa or Hindu, as mild, equitable and forbearing," while in another part he seemed to admit that "frequent injustice was done to the tenant, more often Māppiḷḷa than other caste."

Mr. Strange noticed three points.

264. Mr. Strange noticed three points on which he thought some measures were needed, viz. :—

The fine on renewal of lease.

I. The fine on renewal of the lease, amounting to from 10 to 20 per cent., was taken oftener than once in twelve years. At Mr. Strange's suggestion, approved by the Government, the *Sadr Adālat* issued a circular (File, 1852-56, p. 18) on this point to the Courts, which circular was so generally worded as to leave the matter much as it was. The Courts however, it seems, did take up the idea, and twelve years was henceforward finally recognized as the proper term of a *Kāṇam* lease.

Fees on renewal.

II. The second point noticed was that fees of various descriptions, but of a petty nature, were taken on execution of the deeds; and

Mēlkāṇam given on frivolous grounds.

III. Tenants were ousted on obtaining a higher sum on mortgage from another to whom the land was thereon granted. Mr. Strange found that this had "to some extent doubtless been abused." "To get rid of an obnoxious tenant some small and nominal addition to the mortgage money has been taken from another and the tenant thereupon ousted." This point was finally set at rest by the decision of Mr. Holloway in the Tellicherry Court, No. 86 of 1860. "These acceptors of *Kāṇam* rights, while other rights are outstanding, are a pest to the country. The remedy for this hardship is the non-acceptance of *Kāṇam* rights until it is in the power of the *Janmi* to deliver the land," which decision has since then been generally followed in the Courts.

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* *Pāṭṭam*, it is needless to point out, was not *rent* in the European sense.

These points hardly account for the intensely bitter feelings against the landlords.

265. All this goes a very short way to account for the intensely bitter feelings which Mr. Strange found prevalent against the landlords. He found in one instance that the relatives of certain of the fanatics avowed "that it was a religious merit to kill landlords who might eject tenants" (paragraph 39 of his Report).

The following extract from Mr. Collett's (the Special Assistant Magistrate) Report on the first of the Kulattur outrages (22nd August 1857), corroborates this most fully:—

Perverted ideas regarding martyrdom.

Eviction of a substantial tenant a sufficient ground for becoming a martyr,

especially if brought about by fraud.

"The most perverted ideas on the doctrine of martyrdom, according to the Koran, universally prevail and are fostered among the lower classes of the Māppiḷḷas. The late inquiries have shown that there is a notion prevalent among the lower orders that, according to the Mussulman religion, the fact of a *Janmi* or landlord having, *in course of law*, ejected from his lands a mortgagee* or other substantial tenant, is a sufficient pretext to murder him, become *sāhid* (or saint), and so ensure the pleasures of the Muhammadan paradise. This opinion has been openly stated before me by Māppiḷḷas, some indeed making a distinction as to whether the ejection was accomplished by fraud or otherwise, but others believing that the fact of the tenant being thus reduced† to poverty was sufficient." (Māppiḷḷa Outrages, Vol. I, pp. 194-95. See also pp. 205, 355, 360, 451-453). Mr. Strange further pointed out (paragraph 39), "The spirit prevailing against the landlords I have remarked, as found by me, to be very strong, and greed of land unquestionably inflames it."

The Māppiḷḷa "greed of land."

Finally, I may be permitted to state in corroboration of the above what I frequently heard the late Deputy Collector, Mr. C. Kanāran, vouch for, and that was that the favorite text of the banished Arab Priest or Tangal, Säid Fazl, in his Friday orations at the mosque in Tirūrangādi was: "It is no sin, but a merit, to kill a *Janmi* who evicts;" and Mr. Kanāran, who had immediate charge of the negotiations resulting in the Tangal's banishment, also used to say that promises were held out to the Tangal up to the very last that action against him would be suspended, if he would only go into the mosque and publicly retract this pernicious doctrine.

"It is no sin, but a merit, to kill a Janmi who evicts."

The Māppiḷḷas at first profited considerably by the outrages.

266. Mr. Strange further forcibly pointed out "the power of the Māppiḷḷa caste and the prostration of those of the adverse persuasion have been much advanced, and out of this, substantial benefits to the aggressive body have arisen;" and again, "the evil has become deep-rooted in the country, and being based not on simple delusion merely, but upon actual criminality and prospect of gain, it will not of itself expire;" and he continued, "even the desire for plunder may prove a sufficient motive for the organization of these outbreaks, some having already largely profited in this way;" and finally, "they will be more and more directed against the landed proprietors (paragraphs 38, 39).

The real struggle was about the land.

Did the Māppiḷḷas organise fanaticism to get the land?

267. There is enough evidence, I think, to show that the real struggle was about the land. "The land is with the Hindus, the money with the Māppiḷḷas," observed Mr. Strange (paragraph 28 of his Report), so to get the land the Māppiḷḷas in his view encouraged fanaticism. Somewhat inconsistently, however, he pointed out that the Hindus were disunited by family dissensions, while the Māppiḷḷas were keen, enterprising, persevering, "a united and advancing body," unscrupulous in the pursuit of wealth and tenacious of it when acquired. Given two such bodies, it would usually happen that the land would fall to the keen, wealthy, enterprising body, without much difficulty and without need of recourse being had to such a desperate expedient as fanaticism, in the face of the irresistible British Government.

The correctness of Mr. Strange's views questioned.

What the real facts were.

268. While, therefore, I agree with Mr. Strange that "greed of land" inflamed the movement, I may perhaps, in the light of what has been set forth above, be permitted to question his conclusion that this greed was exhibited by the Māppiḷḷas alone. The real fact was, I firmly believe, that the *Janmis*, influenced partly by the rise in the prices of produce, and partly by the novel views of the Courts as to their real position, had at last begun to feel their power and to exercise it through the Courts. The circumstance which precipitated this action on their part, was doubtless the inquiry set on foot by Mr. Græme in 1823 into actual "rents" as a basis for the Government assessment on wet lands, and the further protracted inquiry which followed, lasting from 1833 to 1843. The Māppiḷḷas, who had been peacefully in enjoyment‡ of the lands since the time of Hyder's conquest, felt it, no doubt, as an additional grievance that the Janmis should now have obtained power to evict them, and the influential men among them, looking about for means to protect themselves, set this fanaticism in motion and at first experienced great benefits from it.

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* i.e., a *Kāṇakkāran.*

† Of Fanatics 28 and 29 in Attan Gurukal's band it was reported, "thus this family of respectable blood is utterly bankrupt," and this state was brought about "by suit and otherwise in their early life."—Outrages, Vol. I, p. 125.

‡ Mr. Græme in his Report, paragraphs 732-735, makes mention of a universal agreement come to between *Janmis* and *Kāṇakkār* in Ernad in 1790-91, that the latter should give the former only 20 per cent. of the balance of *Pāṭṭam*, and Mr. Græme also said that the Courts in his time were acting upon this custom in adjudging cases that arose. See also Glossary under "*Pattinnu randu*" and "*Nikuti Siṣṭam.*"

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269. That the Janmis pressed the Māppiḷḷas more than the Hindus in the Courts, Mr. Strange found not to be a fact, just as in my present inquiry it is abundantly evident that Hindu and Māppiḷḷa tenants are both alike being pressed in the Courts at the present day, although to judge from the petition registers it would appear that the bulk of the grievances which exist were experienced by the Māppiḷḷas alone.

The Māppiḷḷas were not more oppressed in the Courts than the Hindus, but they resented it more keenly.

The result of Mr. Strange's inquiry.

Repressive measures against the Māppiḷḷas.

270. Mr. Strange holding the view that "fanaticism" was the "true incentive" (paragraph 25) to these outrages, recommended certain repressive measures, directed against the class who used this fanaticism to further their own ends. The chief measures finally sanctioned may be shortly described as—

I. A permanent repeal of the Habeas Corpus Act in so far as the Māppiḷḷas are concerned in all disturbed tracts; and

II. The fining up to total confiscation of property, if necessary, of all Māppiḷḷas resident within the limits of portions of the district disturbed.

Section VI.

1857-1882.

271. The Government of India, when passing the first of the Māppiḷḷa Outrages Acts, observed: "Within that period" (the period of five years, to which the operation of the Act was first of all limited) "it is hoped these fanatical outrages will be entirely suppressed by means of the increased powers conferred upon the Government of Madras and the judicial authorities, and by the establishment of the proposed Police corps, and that the continuance of the Acts will be no longer necessary." (Outrages, Vol. II, p. 61.)

The Government of India thought the repressive Acts would be only temporarily necessary.

272. Those remarks were written on 31st March 1854. Here we are now in the first quarter of 1882, and yet the Act remains on the statute book, and all officers who know anything of Malabar will agree with me in thinking, that residence here would simply become intolerable if the Act were to be repealed.

How far this anticipation has been realized.

The repressive policy has not even prevented outrages.

Dates of outrages, or attempts, or threats.

273. The policy of repression has clearly failed to fulfil its objects: it has not even secured us from periodical outrages, or attempts or threats of outrages; as a reference to the subjoined list of records* will show:—

(1.) 19th February 1858—G.O., No. 254, dated 25th February 1858.
(2.) 8th July 1860—G.Os., No. 1180, dated 14th September 1860, and No. 1220, dated 21st September 1860.
(3.) 4th February 1864—G.O., No. 979, dated 4th July 1864.
(4.) 17th September 1865—G.O., No. 1550, dated 31st October 1865.
(5.) 8th September 1873—G.Os., No. 1575, dated October 1873, No. 747, dated 23rd April 1874, and No. 2205/12, dated 2nd December 1874.
(6.) June 1874—G.O., No. 1651/7, dated 5th September 1874.
(7.) 20th March 1877—G.O., No. 1134, dated 5th May 1877.
(8.) June 1879—G.Os., No. 1656, dated 15th July 1879, and No. 1830, dated 30th July 1879.
(9.) 9th September 1880—G.Os., No. 2500, dated 12th October 1880, and No. 3002, dated 28th December 1880.

And I may add that in December 1880 there was another outrage imminent, which, if it had come to a crisis, would probably have eclipsed all others that preceded it in blood-thirsty violence.

274. In cases Nos. 3, 5 and 9 above, the Māppiḷḷa residents of the disturbed tracts were fined respectively Rs. 2,037, Rs. 42,000, and Rs. 4,200, besides which large numbers of persons are still in confinement without trial, several have been banished the country, four have been hanged, and ten shot down with arms in hand. Whatever repression could do has, I think, been done, and yet the situation shows no signs of improvement.

Whatever repression could do has been done,

and still no signs of improvement apparent.

275. Why is this?

276. The answer is simple enough, the land question has not yet been touched. The process of transfer of real property in land from the hands of the *Kānakkār* and other subordinate classes, to the men of superior *birthrights* is still going on. The process is wasteful to a degree owing to the way in which it is being conducted by the Courts. This loss and waste fall chiefly on the lower classes, who are thereby steeped in hopeless poverty and debt. It is not the Māppiḷḷas alone who suffer, or even suffer to the largest extent, but they resent such treatment more than the others, and show their resentment by outrages, and organized dacoities, and other crimes.

The reason for this.

277. The period now being dealt with is that with which the main report has chiefly to deal, so that further remarks here would be superfluous.

For further details regarding this period see the main report.

* I have put down here only the instances in which matters went so far as to necessitate a reference to Government, but there were numerous other instances in which matters never got this length.

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APPENDIX I—ENCLOSURE I.

NOTE ON JANMAM.

Sir Thomas Munro in 1817 visited Malabar with a view to organizing a village establishment. He had been told previous to his coming that Malabar differed from the rest of India in having no village establishment, but this he found on inquiry to be incorrect.

2. He found that for some purpose or other Malabar "was in the earliest times divided like the other provinces of India into districts and villages, the limits of which, but more especially of the villages, remain unchanged to this day." The districts and villages (styled by him "Naurs" and "Desims" respectively) had been formerly under hereditary chiefs.*

3. Going on to speak of the "Desim" he observed: "The headman was called the Desway or the Jelmuvar, according as he enjoyed the whole or only a part of the rights which were supposed necessary to the constituting the compleat chief of the Desim."

4. These rights he then proceeded to describe as follows:—

"*1st.*—The *Ambul Puddi*, or the direction of the religious ceremonies of the village pagoda.

"*2nd.*—The *Ooraimah*, or the management of the pagoda lands and servants.

"*3rd.*—*Desmi*, or the control of marriages and all village ceremonies, none of which could be performed without his leave.

"*4th.*—*Desadiput*, or the general superintendence of all affairs of the Desim or village."

When the head of the Desim held all these rights he was styled as Desway. When he held Nos. 3 and 4, but did not hold Nos. 1 and 2, he was styled as Jelmuvar of the Desim.

5. These rights could be sold, but they could not be separated in the sale. If sold, they were sold together.

6. When there was no pagoda in a Desim there could be no Desway and only a Jelmuvar at the head of the village. "The Jelmuwar had in his own village all the authority of the Desway, but not having the honors supposed to be attached to the supremacy of the pagoda his office was not considered as so respectable."

7. The rights, whether of Desway or Jelmuvar, were held in such estimation that it was considered disgraceful to sell them.

8. "These rights, together with the landed property of the village, were originally obtained from the Namboorie Brahmans, who were the ancient proprietors of the whole country; and though the Desway might have been compelled to alienate the greater part or even the whole of his land, he seldom ever parted with them" (Desway rights), "because so long as he retained them he was still the head of the village and respected as such." Hence in some instances Sir Thomas Munro found that the head of the village did not even reside in his village (in which all the land had been sold to Māppiḷḷas), but, still preserving his rights, lived in a neighbouring one inhabited by Nāyars.

9. The fact that the Desways were at one time the sole proprietors of the lands of their respective villages was again alluded to by Sir Thomas Munro.

10. There was a Desway for every village—except where the village was the private property of the chief of the district, called the "Naurwalli," or of the Raja—but even in villages "which the Raja had acquired the property of by purchase the old Desways still retained their offices."

11. "When there was no Desway the Raja employed an officer called the Prowurtikar as the manager of one or more villages according to their size."

12. Sir Thomas Munro then proceeded to detail the other duties which fell to the lot of the head of the village, &c., and wound up with an analysis of the number of villages in Malabar in which the Desway rights explained above were held—

1. By Desways.
2. „ Jelmuvars.
3. „ Naurways or Naurwallis.
4. „ Rajas.
5. „ Pagodas.

* His report to Government, of July 1817, para. 6.

13. I have been thus particular in detailing the results of Sir Thomas Munro's inquiries,* because they seem to throw an important light on the position of a Janmi in former days.

14. Sir Thomas Munro's "Desim" and "Desway" and "Naur" and "Naurwalli" and "Prowurtikar" are clearly the Malayalam terms ദേശം and ദേശവാഴി and നാടു and നാടുവാഴി and പ്രവൃത്തിക്കാരൻ.

15. So also his "Jelmuvar" or "Jelmivar" cannot be anything else than ജന്മകാരൻ or ജന്മാരി or ജന്മകാരി or ജന്മി. Another form of the same word also given by Gundert is ജന്മേശൻ.

16. For I find in the early British records that the word is written indiscriminately as "Jelmkaar," "Jenmkaar," "Jimikar," "Jelnmkaar," and the word ജന്മം is most frequently transliterated as "Jelm."

17. Accepting then Sir Thomas Munro's "Jelmuvar" as equivalent to the Malayālam ജന്മക്കാരൻ or ജന്മി, it is clear from his description of their rights and duties that in the old days they held a very different position to what they do now. Sir Thomas Munro lays down specifically that a man might have parted with all his land in a Dēṣam and still retain the Janmam of it. Now-a-days the term Janmam is as nearly as possible equivalent to the old Roman "*dominium*," that is, the sum of all the rights over a thing.

18. I find, in corroboration of Sir Thomas Munro's assertions, that Janmam in former days was something more than "*dominium*." For example, in a "Royal writing" from one of the Chirakkal Rājas, dated October 1758, making "a legal sale in Malabar Jenmum," there was transferred along with the district mentioned in it "every right I have in it, beginning with the revenues and ending with other profits, as well as all fortified places under the said district, penalties or condemnations and customs, beginning with one principal and ending with all other things." The last part of the sentence was subsequently explained as meaning the transfer of power of "administering justice, both civil and criminal, even to the cutting off the hands of a thief."

19. Further, in several deeds transferring land on അട്ടിപ്പേറു right executed prior to the Muhammadan invasion of Malabar, there is no mention in them of the grant of any political privileges, although in all other respects the transfer of rights in the soil is as complete as if the lands had been transferred in the modern sense of the word ജന്മം Janmam.

20. In the Tellicherry Factory Records of February 12, 1748-49, there occurs the following sentence, which seems to point in the same direction. "The Chief told† them he would write His Highness concerning it, observing to them that they could not be insensible the trees called attiper were only those whose proprietor was the absolute ground landlord, and those of Caadimanier" (sic—probably കടിയാനത്തിൽ) "such as were planted by tenants and pay annually one or two fanams, which could not be sold without the consent of the ground landlord."

21. The conclusions I draw from the above facts are—

(*a.*) That the use of the word Janmam as equivalent to the Latin word *dominium* is quite a modern use of the word.

(*b.*) That the real ancient equivalent of the Latin word *dominium* is aṭṭipēr.

(*c.*) And that in former days a Janmi might have disposed on aṭṭipēr of all his rights in the *soil* of his Janmam, and might still be Janmi of the whole of it; that, in short, *Janmam* was nothing but a *Sthānam* or office.

22. Major Walker, whose report (dated 20th July 1801) has been the standard authority on questions of tenure in Malabar, seems to have been misled in his description of what Janmam right really was, by a deed which he gives in full, but which (if it was a genuine deed at all) bears date the Malayalam year 970 (A.D. 1795-96), some years AFTER Malabar had passed into British hands. That some misgivings on the subject had occurred to him is evident from the contradictory statements on the point as to whether a Janmi was or was not entitled to political privileges, which will be found at pages 29, 41 and 42 of the pamphlet‡ containing his report.

23. Mr. C. Ṭiruvenkaṭa Chariar, who last year published a small treatise on Cochin tenures, draws, I see, a distinction between a Janmabhumipatrika and an Aṭṭipettōlakkaraṇam, but he does not clearly distinguish between the rights which those deeds respectively convey. All that can be gathered from his work is, that at the execution of the Janmabhūmipatrika there is a gift of water and money made *in the presence of a person representing the Rāja* and of several others, all of whom must attend to make the transaction valid, whereas the Aṭṭipettōlakkaraṇam requires that a gift of water, rice, flowers and money be made at the time of execution, but no mention is made of the presence of any third parties being required§ to give validity to the transaction. He next observes that the sale by one Janmi to another Janmi is called a sale of Janmam; while a similar sale to one who is not a Janmi is called a sale on aṭṭipēr, or (as in some parts) Nettam, a word which, so far as I know, is not used in Malabar. He concludes with the definition of a Janmi, that those persons only who had extensive Janmam property were in former days called

* The report will be found printed in the Revenue Selections, Vol. I, p. 842.

† The Rajahdores of the Kōlattiri Raja.

‡ Published at the Collectorate Press, 1862.

§ As a matter of fact I find that in two such deeds executed respectively in the Malayalam years 914 (A.D. 1739) and 925 (A.D. 1750) the one was witnessed by only two persons whose names are given, and the other likewise by two persons in the presence of the neighbours.

Janmis. This is hardly a satisfactory explanation of the term, and, I believe, the true reason for these distinctions will be found in what I have set forth above.

24. My object in preparing this note is to draw forth information on the subject which it must be in the power of many persons to give, particularly in the States of Cochin and Travancore, where, one may suppose, the original state of society has remained more unaffected by changes than in British territory. It is not so much expressions of opinion that are wanted as records of fact telling for or against the views herein explained. I shall gladly welcome and acknowledge all information furnished to me in this matter.

W. LOGAN,
Special Commissioner.

PALGHAT,
25th July 1881.

XII

APPENDIX ~~I.—ENCLOSURE 2.~~

COLLECTION OF DEEDS.

No. 1.

a. Hail! Sri—The King who has taken the supreme rule, King (Perumāl) Sri Bhāskara Ravi Varman, wielding the sceptre and ruling for many 100,000 years, in his time, in the thirty-sixth year against* the second cycle (literally, year), on the day when he was pleased to sit in Muyirikoḍu, he was pleased to grant this favor.

[*N.B.*—The Jewish translation, particularly incorrect in the rendering of this sentence, deserves, perhaps, to be listened to in its translation of Muyirikodu —— "residing in Kranganūr or Kodungalūr." Perhaps the Musiris of the ancients is to be sought so far south. The calculation of the thirty-sixth year against the second cycle, which Mr. Whish has attempted, guided by the authority of other documents of considerable age, I am not prepared to criticize, as I am doubtful of the signification of "*Etir*" against (before?).]

b. We have given to Joseph Rabban (the principality) Anjuvannam, along with the 72 Janmi† rights, such as (going) with elephants and (other) conveyances, tribute from subordinate landholders, and the possession (or revenue) of Anjuvannam, the light by day, the spreading cloth, the litter, the umbrella, the Vaḍuca drum (Jews' transl.: "drum beaten with two sticks"), the trumpet, the gateway with seats, ornamental arches, and similar awnings and garlands (charawu, *i.e.*, T. சரவை) and the rest.

[*N.B.*—Here the name of Anjuvannam has been mistaken by the Jewish and other translators. The Jews translate it ~~in the first place with ...... and further below ......~~ "five colours," and the revenue of Anjuvannam is converted by them into a right to convert from the five castes ——. But the language of the document forbids to take "*anju*" for the numeral 5: it would have been "*aintu*" as in the later document, II*a*.‡ The present translation of *vīḍu pēru*, generally mistaken for a gift of houses, or even for a gift to 72 families (——) is fully secured by document II ‡ in several places; *vīḍu* (*cf. II, k* ‡) is the verbal noun of *viḍā*, "to leave," signifies "remittance, freedom," hence in ancient T. synonymous with *S. mocsha*; the derived meaning is "freehold, Janmam," hence the modern signification "gardens, house." Some of the privileges are not quite determined; *pācudam* (T. tribute) is in the Jewish translation, the right of calling from the corners of the street that low castes may retire (——). After "umbrella" the Jews have inserted a —— word of which they do not know the meaning.]

c. We have remitted to him the tribute to the Supreme Government (literally, the world-bearing-hire of II.§ *l*).

[*N.B.*—The Jews translate literally, but angrammatically, —— "and the revenue of the land and balances their hires he remitted."]

And we have enacted with this copper-deed that when the other town inhabitants pay taxes to the (Perumāl's) palace, he shall not have to pay; when they receive, he shall also receive.

[*N.B.*—Nothing of the Jewish version can here be of any use; they are quite misled by the word *Oōyil*, which they take for synagogues, and hence conclude the sense to be this: "and he shall be chief to the rest of the cities in which there are synagogues and Jewish inhabitants," without any attention to the structure of the sentence. But the sentence is difficult on account of the (antiquated) double *aru*, which I take for "time, term;" of Beschi's அறுவரி "tax paid at fixed times;" and the derivative *āru*, used in Malayāḷam and Canarese for "*when*." From a comparison of this and the first‖ document, it appears that the residence of the Jewish and Christian chieftains was not in the little principality given to them, but that they remained in the metropolis as the seat of commerce. The Jewish translation may give confirmation to the tradition that there were Jews and synagogues in many cities, and that naturally enough their naturalized Emir had jurisdiction over the whole nation, which he represented in the system of government then established.]

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* Compare a similar use of the word "*Etir*" in Deed No. 4. The date of this deed "cannot be later than the eighth century A.D." Nor can the deed be "older than the beginning of the eighth century." Burnell *in Ind. Ant. III*, 334: "Probably not later than the ninth century A.D., nor earlier than the seventh." Caldwell, *Grammar of Dravidian Languages, Introdn.*, 89, *Edn.* 1875, "About 760." *Burnell, South Indian Palæography, 2nd Edn.*, 140.

† See the note which follows: the word used is *Vīḍupēr*.

‡ No. 3 in this collection. § Deed No. 3, Clause (*l*). ‖ No. 2 in this collection.

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d. (Given) to Joseph Rabban, the owner of Anjuvannam, and to his posterity, sons and daughters, nephews and sons-in-law—a hereditary appendage for the time that earth and moon exist—Anjuvannam, a hereditary appendage. Sri.

[*N.B.—Pracriti* "what is natural, essential to." I take it for synonymous with *janmam*, which also first signifies "birth," then in Malayālam "hereditary property." Different is the use of *pracriti* in IIa.* The Jews translate it here with ___ standing ______.]

e. Thus do I know Gōvardhana Mārtāndan, owner of Vēnādu (or Travancore ___). Thus do I know Kotei Sri Candan, owner of the Vēnavāli province ___ (______ perhaps Bembali, wherein now Cottayam. May it not be the older name of Odunādu, I.†)

[*N.B.*—These are the two southern vassals.]

f. Thus do I know, Māna Vēpala Māna Vīyan, owner of Erāla province (___), (the name of the Tamutiri, changed by the Jewish version, according to the current tradition, into Māna Vicrama, *vulgo* Māna Vikkiran), thus do I know Rāyaran Chāttan, owner of Valluwa province. ___

[*N.B.*—These are the two northern vassals, as† I.]

g. Thus do I know, Cotei Ravi, owner of Nedumpureiyūr district (Jewish version corrupted by the writers, but the tradition that this is the Pālacādu Rāja seems correct. Nedumpureiyūr is an old temple on the Pālghatcheri road, from which Mr. Whish obtained some inscriptions).

Thus do I know Mūrkhan Chāttan, commanding the Eastern Army. (The Jews take Kīlpadei for a proper name. It seems these two are the great eastern vassals on the road which leads through the Coimbatore gap to the old fields of battle between the Pāndi, Chōla and Chēra princes. I conclude from Document† I, that in a later period the Chēra country, properly speaking, had been taken from the Chēramāns.)

[According to Ellis it was divided among the great vassals as early as A.D. 389, and finally, though at what period is uncertain, was reduced to a province of the Pāndyan government. (Trans. Madras Lit. Society, p. 19.)]

h. Candan of Great Taleicheri (______) Kil-way ("under-mouth," eastern commander or viceroy, *i.e.* dhalawa, "army-mouth" or general), the mountain-splitter. The writing of Kēlappa.

[*N.B.*—It is open to question whether these persons are two or three. The Jewish version has only the first and the last ___, leaving out the middle altogether. If Kil-way be the name of a place, we must render "the writing of Kil-way Kelappan, the mountain-splitter," and the latter appellation may be taken for a title given to the writer because he deals in metals (compare the grand-goldsmith of the I† document). But as Buchanan says the Jews find in the names of the subscribing Rājas the Kōlattiri and the Kurumbenādu rulers, we may find it possible to recognize in the Candan of Taleicheri a family member or vassal of Kōlattiri, who with this sea town recognized the rule of the Perumāl, and in the mountain-splitter the chieftain of the Kurumbar or jungle-dwellers, so called either from his mines at Tāmrachēri or from a pass he opened through the ghats. It does not seem that in the time of these three documents the northern Malabar or Kōlattiri did belong to the Perumāls; for if it did, its Rājas would certainly have obtained as high and conspicuous a place in the line of witnesses as their relations of Vēnādu, to whom in old times they appear certainly superior. They recognized ‡ perhaps a Tulu or Maisūr dynasty as supreme lords.]

["Perimbadappu, who is now the Rāja of Cochin, is here not mentioned, because (the Perumāl) made him his heir and successor." There is certainly some truth in this remark, from what is said† I, about the name Vira Kērala, now the standing appellation which the Perimbadappu assumes on his accession to the throne.]

Note.—This translation of the Cochin Jews' deed was published by Dr. Gundert in the *Madras Journal Lit. Sc., XIII, Part I.* Other translations by Ellis and Burnell are to be found in *Madras J. L. S. XIII, II,* and *Ind. Ant. III,* 34; also by K. Kēlu Nāyar in *M.J.L.S., N.S., V,* 42.

No. 2.

Hari Srī. Adoration to Ganapati.

The blessed rule having devolved from the earth-ruler Man-lord Chacravarti Vīra Kērala§ (the first of the line), through regular succession, upon Sri Vīra Rāghava Chacravarti, now wielding the sceptre for many 100,000 years, (in the year) Jupiter‖ in Capricornus, the 21st of‖ the Mīna month, Saturday, Rōhani‖ asterism, the following grant was made in the royal palace (of the Perumāl). We have given to Iravi Corttan of Mahādēverpattnam [henceforth to be called Grand Merchant of the Chēramān world (Kērala)], the lordship of Manigrāmam. We also have given to him (the right of) the feast-cloth (?), house-pillars (or pictured rooms ?), all the revenue, the curved¶ sword (or dagger), and in (or with) the sword the sovereign merchantship, the right of proclamation, the privilege of having forerunners, the five musical instruments, the conch, the

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* No. 3 in this collection.

† No. 2 in this collection.

‡ ~~I have~~ suggested in the ~~Appendix, para. 58~~, that ~~they were~~ at this time more or less under the Western Chalukya kings.

§ This is, so far as known, the earliest instance of the use, *within Malabar itself*, of this dialectic (Canarese) form of the ancient name, *Chēra*, of the country.

‖ "A.D. 774 is the only possible year."—Dr. Burnell in *Indian Antiquary* I, p. 229.

¶ The knife variously styled the war-knife, Nayar knife, Mappilla knife, &c., is probably referred to. See *Kodungakatti* in Glossary. The possession of this weapon is now illegal.

light (or torch burning) by day, the spreading cloth, litter, royal umbrella, Vaḍuca drum (drum of the Telugu's or of Bhairava ?), the gateway with seats and ornamental arches, and the sovereign merchantship over the four classes* (or streets), also the oilmakers and the five kinds of artificers† we have subjected to him (or given as slaves to him). We have given as eternal (literally, "water"‡) possession to Iravi Corttan, the lord of the town, the brokerage and due customs of all that may be measured§ by the para, weighed§ by the balance, stretched§ by the line, of all that may be counted§ or carried, contained within salt, sugar, musk, and lamp-oil, or whatever it be, viz., within the river-mouth of Coḍungallur and the tower, or between the four talis (temples of the deputy Brāhmans) and the grāmams belonging to them. We have given it by an unreserved ‖ tenure to Iravi Corttan, Grand Merchant of the Chēramān world, and to his sons and sons' sons in proper succession.

Witnesses are:—

With the knowledge of the two Brāhman¶ divisions of Panniyūr and Chowaram village have we given it; with the knowledge of the Vēnāḍu and Ōdunāḍu (rulers) have we given it; with the knowledge of the Ernāḍu and Valluvanāḍu (rulers) have we given it; given for the time that sun and moon shall last; with the knowledge of the above, written by Nambi Chaḍayan, grand goldsmith of the Chēramān world.

Note.—The above is one of the deeds belonging to the Syrian Christians of the Cochin and Travancore States. This translation, by Dr. Gundert, appeared in the Madras "*Journal of Literature, &c.,*" *Vol. XIII, Part I. p. 118.*

No. 3.

The following is the translation, as far as it can be made out, with short remarks in brackets.

a. Hail! In the time (literally, year) of Perumāl (Cō, king, or Gō) Sthānu Ravi Gupta, who now rules gloriously for many 100,000 years, treading under foot hostile heads, in his fifth** year, this year under the concurrence of His Excellency the Ayyan Adigal, governing the Vēnāḍu (the Travancore king is still called Vēnāḍ Adigal, "the adorable feet of Vēnāḍu") of Anjuvannam (the Jewish principality of Deed No. 1) and of Punnattala's Lord (the next neighbour, *vide d*), the following grant of a freehold has been given by His Excellency the Ayyan Adigal to the Taris†† church (and community), established (or built) by Isodāta Virāi of Curakkeni Collam. (The name Taris is perhaps to be recognized in the Dariaygal of the Syrian tradition.)

b. (This sentence is the most difficult of the whole, first, on account of the many antiquated terms of country customs; secondly, on account of the construction, *perār* being the negative verb which gives no plausible translation. I prefer to read *pērār*, and take it as the nominative for the genitive.) And I also (one of the above lords or Maruwān Sapīr Isō or the church, *vide n*), who formerly had the possession of the share‡‡ staff (வாரக்கோல், feudal tenure ?) of the four families of Ilawar ("Simhalese, also Tiyar, Dwipar, Islanders," now palm-tree cultivators), and of the eight families of Ilakeyar (Sihala low castes or slaves ?) belonging to them, and one family of washermen coming from the same stock as these—all these being entitled to the fetter-right (the foot-rope for mounting coconut trees ?) and ladder-right (for reaping pepper ?), to the tax for the elephant feeder, and to the wash gold ("eri," perhaps ari), which the Chāndān ("great person ? sun ?") is wont to get (*māttu*, "hook in" T., "get by ruse" M.), as well as to the harvest gold ("*polpon*," gold of interest ? shining gold ?), to the nightly meal of rice and to the pot measure—I, possessed of this share-staff, and of the Cavvān (or cappam ? "tribute"), and of those five Kandis (pieces of ground or shares ?), have given them by a free and unrestricted transfer.

c. Maruwān Sapīr Isō (Maruwān, the Syrian lord ?), who has received the water (hereditary possession) of this town, having arranged that these four families of Ilawar (with their servants and washerman), two families of —,§§ one family of carpenters, and four families of Vellālar (Tamil agriculturists)—the latter being Cārālar (T. ploughmen, M. temple-servants, used, *Clause m*, for trustees, hence *Clause i*, the noun *Cārānmei*, "trusteeship") of the Alavē (or *Aladeiya*) land—that all these may do their duty‖‖ to the God, the planter by planting (rice, &c.), the setter by

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* *Chēri*—probably foreign settlers—as corporate bodies.

† 1, Goldsmith; 2, Carpenter; 3, Founder; 4, Ironsmith; 5, Coppersmith.

‡ In the case of the Jews' grant there was no transfer by "water." Did this part of the ceremony come into the country with the Vedic *Brāhmans*? See Deed No. 38.

§ "*Quæ pondere, numero, mensurâve constant.*" ~~Have we~~ here a relic of the Roman trade with Muziris? *i.e.*, the Coḍungallur of this grant?

‖ This grant is chiefly of privileges and dignities of sorts, though made with "water."

¶ See ~~Appendix, para. 40~~.

** Probably fifty years later than Deed No. 2. "Ninth Century" (Haug).—*Burnell in Ind. Ant. III*, 315.

†† Dr. Burnell thinks *Tarisā* is of Semitic origin, signifying study. In modern Persian *Tarsā* means prayer.—*Ind. Ant. III*, 310. Other scholars have found in this word the Biblical "Tarshish."—*Madras Journal of Literature and Science, XIII, Part I.*

‡‡ The shares of produce, &c., due to the *Kō* (king) and to the *Pati* (over-lord) were styled *vāram* (see *i*). The possession of the *vārakkōl* probably gave the holder authority to collect those dues.

§§ *Sic.*

‖‖ The various members of the community were evidently told off to perform various functions; those customary functions were hereditary: hence caste. See ~~Appendix, paras. 89(i) and 102~~. The community was evidently organized on the model of a well-ordered household.

setting (trees, or by building, offering?), so that the required ceremonies, such as the oil for the church, suffer no diminution, has enacted and given to the Tarisa church the land now to be described.

d. Decreed with the sanction of the Palace-major Vyarāka Dēvar (probably Commissioner of the Perumāl, since he is repeatedly mentioned before the Travancore vassal), and power given with (the ceremony of) water* drops for seizing and possessing, under the concurrence of His Excellency the Ayyan Adigal, His Excellency the second Rāja Rāma (brother of the former and next heir), his officers and ministers, and of the 600† (a local authority, *vide f*); also of the (neighbouring) lords of Punnattala ("place of Calophyllum trees") and Pūlacudi ("dwelling of silk cotton trees"), the land bounded so that the east border be Vayalcādu (open waste plain) and the backwater included; the south-east border be the wall near the little door-gate? (*Chiru wātil cāl matil*); the west border the sea; the north border the Tīrana garden; the north-east border the garden of the unapproachable (*aydilan*) of Punnattala; the land enclosed within these four borders I have empowered to take, and by executing this copper-deed have given, for the days that earth, moon and sun exist.

e. And it has farther been settled with the concurrence of His Excellency the Ayyan Adigal, His Excellency Rāma, and the Palace-major, that the church people (Palliyār, probably heads of the Tarisa citizens) alone have power to punish the (heathen) families of this land for any offence‡ whatsoever, and receive the fines, expenses, head-price and breast-price (probably the right of selling males and females for serious caste offences);

f. mine own relations, whoever they be, whatever the charges be, shall never have the right there to speak as heads of the land dealing with subjects. Let the 600§ (see *d*), the Anjuvannam§ and Manigrāmam§ (Jewish and Christian principalities) be the protectors.

g. Let them, even Anjuvannam and Manigrāmam, act both with the church and the land according to the manner detailed in this copper-deed for the times that earth, moon and sun exist.

h. Ordered with the sanction of the Palace-major Vyarāka Dēvar, and with the sanction of His Excellency the Ayyan Adigal, and His Excellency Rāma, and free tenure granted to these (Palliyār) as follows:—

i. (Again a difficult sentence. I take *Ulaku, i.e.*, lōka for the official name of the citizens, Christian freemen formed into a corporation‖ and distinguished both from the Palliyār, who are their headmen, and from the Cudi or Heathen families, who live on their grounds as farmers or slaves.) There being 61 citizens, the number not to be increased nor to be diminished; no personal tax to be received for the slaves they buy (or, "the person tax to be received" if you read pērār); for admitting any conveyances or letting them out they are to receive 8 coins (Kāchu-*wāyinam* is vāhanam, understand horses, waggons); in the case of (female) elephants and of boats, whether for letting in or letting out, they are to receive 4 coins; merchandise belonging to the citizens to be disposed of (or removed) by them with the cognizance of the above (the Palliyār? or the protecting lords?); and that they (the Palliyār) do all the business (rights and duties) of a lord (svāmi) on the place of packing the wares (or on spots where poles with leaves are set up as signs of prohibition) and elsewhere, only after deliberation with the above-mentioned (Anjuvannam and Manigrāmam?); that Anjuvannam and Manigrāmam protect the citizens in every coming generation; that in the space within the four gates (or in the four public offices?) and on the spot where land for sale (or "under prohibition") is given in trust, the palace (or Supreme Government) having received the king's tithe¶ (Kō-pattavāram), Anjuvannam and Manigrāmam receive the Lord's tithe¶ (Pati-patta-vāram),

k. with the sanction of the Palace-major Vyarāka Devar, who has given to these (the Palliyār) the 72 Janmi** rights (*vīduppēru*), such as for marriages (or processions), the elephant's back, the earth, the water, &c. (or "earth and water on the elephant," at all events, marks of nobility), and with the concurrence of His Excellency the Ayyan Adigal, His Excellency Rāma, the ministers and officers, the 600, and the Lords of Punnattala and Pūlacudi, let Anjuvannam and Manigrāmam

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* See note to Deed No. 2. In this case the transfer was of land and other things; the things transferred by Deed No. 2, with "water," were privileges of sorts.

† Compare the notice of the "Six Hundred" in Deed No. 4. ~~I am of opinion~~ that the *Kāranavar* of all the *Taras* (Nayar villages) in the *Nād* constituted the "Six Hundred;" but Dr. Gundert in the translation of Deed No. 4 says, though with some doubt, "Body-guard." See ~~paragraph 18 of the Appendix. I have no doubt the "Six Hundred" was the "Parliament" of the [illegible] linguist.~~

‡ Among the privileges recited in a "Malabar Jenmum" deed granted by the Kōlattiri Rāja to the Honorable Company's linguist at Tellicherry in October 1758 are the following: "Penalties or condemnations and customs, beginning with one principal and ending with all other things," which was explained to the Joint Commissioners (Diary, 15th February 1793) as meaning "the power of administering justice, both civil and criminal, even to the cutting off the hands of a thief."

§ The deed, it will be observed, makes no allusion here to the headmen of the Jewish and Syrian communities, although ~~we know~~ from Deeds Nos. 1 and 2 that such headmen had been appointed. ~~I conclude~~, therefore, that the power of protection here assumed resided not in the headmen, but in the communities *as corporate bodies*. This strengthens ~~my~~ view in the note to para. (*d*) that the "Six Hundred" were really the *Kūttam* (see Appendix, Chapter I) of the *Kāranavar* of the *Nād*.

‖ This and the succeeding para. (*k*) prove conclusively, ~~I think~~, that Dr. Gundert's position here is correct. The Jews and Syrians were organized in guilds or corporations precisely similar to the Nayars, the *Palliyār* corresponding to the *Tarwād* (*Tara-pād*) *Kāranavar*, and *Anjuvannam* and *Manigrāmam* to the "600" of the *Nād*.

¶ ~~Here we have, I think~~, the earliest intimation of what "*Pāttam*" was originally. See the Glossary. The king (*Kō-pād*) and the over-lord (*Pati-pād*) had each a share (*vāram*) of the produce, not necessarily of the land alone. Is it too far-fetched to derive *pāttam* from *pātta-vāram*?

** See note to Deed No. 1.

திலகந்தும் விலை (ஜல்) கரும் பூமியாக கள்ராண்மை கொடுக்கெ

carry out this unrestricted possession right in the manner described by this copper-deed for the time that earth, moon and sun exist.

l. If any injustice be done to these (the Palliyar ? or Anjuvannam and Manigramam ?), they may withhold the tribute ("world-bearing hire") and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves* to have the investigation of it.

m. And let whatever the two chieftains† in Anjuvannam and Manigramam, who have taken the water (possession) as trustees for this town (*Oārāḷar*, see *c*), may do in unison be counted for one act.

n. And let Maruwān Sapīr Isō, who took the water for this town, since he acquired (or transferred ? peruttu) the share-staff (Vārakōl of *b*), and those 5 pieces (or *Anjacandi*) which formerly were the property of the Palliyār, pay for it the full price to the church. This also I have given over by unrestricted transfer.

o. I have ceded to the Tarisa church people, by full and unrestricted tenure, every kind of revenue by this copper-deed for the time that earth, moon and sun do last.

p. Those Iḻawar‡ are permitted to follow out their occupation (?) in the bazaar and on the wall. The washerman‡ may come and do his work in the bazaars§ and on the wall.

q. Nor have the Island|| ruler (or Tīyar headman) and the wall officer, or whoever it be, any power to stop them on any charges whatsoever. Though they should commit a trespass, the Palliyār alone have to try them.

r. I have given this in the manner detailed in the copper-deed, for the time that earth, moon, and sun do last, by full, free and unrestricted tenure.

s. The person who made this full, free and unrestricted transfer to the Tarisāpalli through His Excellency the Ayyan Adigal, is Maruwān Sapīr Isō.

t. To those who keep this and care to see it observed let God himself be gracious (what is *anugramam* or *anucrāmam* ?). The writing of Ayyan; and may this benefit (*vel*, or is it a compound word ?) be equal to Cula Sundara's (Vishnu ?). Rule victoriously !

Note.—The above is one of the deeds belonging to the Syrian Christians of the Cochin and Travancore States. This translation, by Dr. Gundert, appeared in the *Madras "Journal of Literature, &c.,"* Vol. XIII, Part I. p. 130.

No. 4.

Svasti Sri.—In the year that runs for the Kōlavāḷan¶ (or Kēralavāḷan ?) Rāmar the fourth, opposed** to the fourth year, in this year has the ruler of Rāma-vala-nāḍu, Kannankandan of Vāli (or Valiyattu), and his officers and the 600†† (body-guard ?), in concert with the house-gods (ancestors ? Brāhmans ?), performed the following act:—Chellan, the father (or stay ? lord) of Kanayapalli, wanted to purchase Tirumunnūr, the Paḍārar's‡‡ domain, and, finding the gold required for it not forthcoming, delayed the purchase. (Here the verb ഒഴിയുക seems plain, but its meaning is obscure. Can it be Tamil ചുഴിയുക, revolve in mind ?) The purchase of this domain‡‡ of the Paḍārar, with all§§ that belongs to it, has then been made by the ruler of Chēranāḍu (or Chara ?) and his officers, and the image of the god of the Paḍārars, with their sovereignty (*prabhutvam*), has been subjected|||| to the 600, and is possession¶¶ (*Kāṇam* or mortgage ?) held under¶¶ the king (*Irān*). They may burn a lamp of joy (*nanda vilakku*, an old privilege, see Curian's Essay, 1872, p. 12). The Ūrāḷan is to be the hand of the Paḍārar. The 600 ought to make the Paḍārar perform the service with one Naḷi rice. Let them also look after Tirukkunam, the property of these (or this) Paḍārar and protect*** (*ilaxikka* = *raxikka*) it for them, even the 600, and the agreeing party furnish them for this purpose with good liquor (madhu), fire and water (or holy ashes ?). When the agreeing party (mortgagor ?) maintains the temple offerings, then the Potuvāl has to go and hand to them what they order. It is not the 600 that have thus to serve (different meaning, if ഷിട്ട should have to be read). (Follows something, which I cannot read, about the expense at

* The Muhammadan community in Malabar does not seem to have possesed this privilege.—*Tahafut-ul-Mujahideen*" by Rowlandson, pp. 72, 73.

† The allusion here to the headmen (see Deeds 1 and 2) shows that their respective corporate bodies or guilds *acted* through them, though the real power (see Note to para. *f*) rested with the community. So too must it have been in the Nayar organization by *Nāds*.

‡ Presumably these were some of the families of the land conveyed along with it in paragraph (*c*).

§ Presumably outside the limits of the land conveyed by paragraph (*d*).

|| See Glossary under *Tiyan*, &c.

¶ The first part of this word is not very clear in the original, but there is little doubt that it is not *Kēralavāḷan*. It may be either *Kōlavāḷan* or *Chēravāḷan*.

** *Etir*, the same word that occurs in the Jews' *Deed No.* 1.

†† See notes to Deed No. 3.

‡‡ *Paḍārar mēl.*

§§ *Eppēreppaṭṭatum.*

|||| *Arunuṟṟuvarkkum Kīḻpaṭṭu.*

¶¶ *Irānukku Kīḻiṭṭu Kāṇam.* This is the earliest instance I have met with of the use of this important word *Kāṇam*. The "600" were evidently appointed to be the *Kāṇakkārar* (overseers or protectors) of the Paḍārar's estate.—Conf. p. 133 of the text.—

*** See note to paragraph (*f*) of Deed No. 3. This sentence, taken in connection with the use of the word *Kāṇam* above, shows that the duty [see note to paragraph (*c*) of Deed No. 3] of the *Kāṇakkārar* was to supervise and protect. The collection of the *pāṭṭam* [see notes to paragraphs (*b*) and (*i*) of Deed No. 3] on behalf of the *Kō-pād* would naturally be part of that duty. The share of the *pāṭṭam* due to the *Patipād* went into their own exchequer as a corporate body, or into the exchequer of their headman, or perhaps partly into the one and partly into the other. Compare notes to paragraphs (*i*) and (*m*) of Deed No. 3, and the word *Kāṇam* in the Glossary as to the derivation of the word *Kāṇam*. Conf. also p. 132 of the text.—

the fane of Tirukkunam. The last line is readable, except the end.) The Ūrāḷan, if he be guilty of embezzlement (?), shall be fined 25 Kaḷanju gold.

Note.—This translation of an inscription on stone in old Vaṭṭeḷuttu characters was kindly made for me by Dr. Gundert. The stone was found at Tiruvannūr (the "Tirumunnūr" of the inscription), one of the residences of the Zamorin Mahārāja Bahādūr in Calicut town.

No. 5.

Kumbha Vyāḷam, on the 5th of Karkitakam solar month (ഞായർ), in the dignified presence (തിരുമുമ്പ) of our Kallē Kuḷangarē Ēmūr Bhagavati, in the northern entrance of the temple (വടക്കെനട), Sēkhari Varma *alias* Tekkunāthan,* with the knowledge (അറിയ) of the four immediate successors† (നാലുകൂറുവാഴ്ചയും) of the two Tamburāṭṭis (രണ്ട തമ്പുരാട്ടിയും = two queens, ladies), of the two Anantiravars in the female line (രണ്ടപെൺ വഴി അനന്തിരവന്മാരും), of the Kūṛūr Nambūripād (കൂരനമ്പൂരിപാടും), of the inhabitants (നാട്ടുകാര) of Rāyirinallara and Kumarapuram (രായിരിനല്ലരക മരപുരം), of townspeople (നഗരക്കാരും) of Yōgakkār (യോഗക്കാരും), of Koppaṇa Mannāḍi (കൊപ്പണമന്നാടി), and of two Koḍakarttākkanmār‡ (കൊടകർത്താക്കന്മാർ), our Ēmūr Bhagavati Dēvasvam nilam, called Koṭṭapaḍi (കൊട്ടപ്പടി), and lands (ഉഭയം) sowing 242 kalams (കലം = a Tamil measure of 12 marcals) of seed, (comprised) in the 14 Chērikkal§ (ചേരിക്കല്ല) under (the place called) Kunnumpāṛa (കന്നംപാറ), with the paṛambas (പറമ്പ) and tanks by their (lands) banks (തൻകര), and lands (ഉഭയം) sowing 1,200 kalams (കലം = 12 marcals) of seed, including nanja and punja (നഞ്ചപുഞ്ച), (comprised) in the 42 Chērikkal (ചേരിക്കൽ) (extending) from Chembana (ചെമ്പന) to Kāchanaḍa (കാച്ചനട) at the ghat (മലയകം = literally, within the hill), and the Akamala|| (അകമല = valley), Puṛamala|| (പുറമല), Chiṛamala|| (ചിറമല), and Kīḻamala|| (കിഴമല) of the ghat (മലയകം); these are given as Mānyam¶ (മാന്യംവിട്ടുക), to last till stones (കല്ല), and Cāvēry (കാവേരി), and grass (പുല്ല), and the earth (ഭൂമി) exist, in order that with the income (വരുമാനം) derivable from them the expenses of Pūja (പൂജ), and of feeding (ഊട്ട = generally feeding of Brāhmans), and of songs (പാട്ട = probably songs at temple), and of the subjects (പ്രജകൾ) may be met without any distinction (?) (ഏറവരികയും ഇല്ലാമൽ). Besides this, with the pāṭṭam** (പാട്ടം) of 411 kalams (കലം) sowing seeds special ceremonies (വിശേഷ അടിയന്തരം) will go on (നടക്കും). Whoever does harm (ദോഷം) to these, will merge (പോകുന്നവർ) in those who murder Brāhmans (ബ്രഹ്മഹത്തി) on the banks of the Ganges (ഗംഗകര). With the knowledge of the witnesses Vaḍakkunāthan†† (വടക്കുനാഥൻ) and Vilvādrināthan (വില്വാദ്രിനാഥൻ).

Note.—Translated from a copy received from Nellissēri Ṣiva Rāmayyan of Pālghat town. The document is in places barely intelligible.

No. 6.

Letter (തിട്ട) from Kandan Dāmōdaran. To be read over by Mangāt Menon (മേനോൻ = accountant) and communicated (തിരുമനസ്സ ഉണർത്തിക്ക = awaken the blessed mind) to Triṣṣivapērur (Trichūr) Natuvilē Matattil Kakkōte Tirumanassu (തിരുമനസ്സ = blessed mind, a term applied to Nambūtiris, &c.), who looks after the affairs of Tiruvālattūr Bhagavati, our household goddess (പരദേവത); the object (കാര്യം), then, is that, with a view that prosperity may come to us (നമുക്ക ശ്രേയസ്സുവരേണ്ടതിന്ന) by removing the displeasure (തിരുവെളുക്കേട contracted from തിരുവുള്ളക്കേട, a particular term for the displeasure of Nambūtiris, Rājas, &c.) of the Bhagavati, incurred by our having done something (ചിലകൈകാര്യംചെയ്തു = did some deeds by the hand) to Chūvath Nambi from Sankētam (സങ്കേതം = an asylum or holy refuge exempt from war and profanation), we have made a gift (ദത്തംചെയ്തു), by way of atonement (പ്രായശ്ചിത്തമായി), of our property (സ്വന്തം) Mēlētattakku, bounded on the east by Elayachchāpāra, Ariyampāka and Pārakkatavu, on the south by river (പുഴ), on the west by Pantillottumākku, and on the north by Pantittōḍu (തോട = canal), lands for 12 (പന്തിര) kalams (കലം, a Tamil measure = 12 marcals) of seed, and paṛambas situated within these boundaries, Etavantikāvil Ayyan (അയ്യൻ or അയ്യപ്പൻ = deity of hunting), the Ayyappan Vāriyam (വാരിയം = Variyar's house), Kambu kuḷam (കുളം = tank), Kula nīlam (നിലം = land), and 20 paṛas of paddy as Mēlvāram (മേൽവാരം), out of the Michāram due to us on account of Oṛavan Kandam, 60 paṛas lands demised (ചാർത്തിയ) to Kottavaḷi (Nambūtiri). Thus Kārtikanyāyar (കാർത്തികഞായററിൽ = in the solar month of Kārtika) of Bahudhāniya ‡‡ Varsham (ബഹുധാന്യവർഷം). May Kārtiyāyini (കാർത്ത്യായിനി = female deity) be pleased and become

* *Tekku-nāthan* (literally, southern lord), that is, the Southern *Nāyakkan* of Palghat, the ruler of *Temmalapuṛam.*

† *Kūṛvāḻcha*, from Dravidian *kūṛu* (= part, share) and Dravidian *vāḻcha* (= living prosperously, reigning, governing). The immediate successors of a Rāja had a share in the administration.

‡ Probably intended for *Kōṭṭa-Karttākkanmār* = literally, fort lords. Perhaps the same as the *Cotual* (*Kōṭṭavāḻi*) of the Portuguese.

§ Lands set apart for the support of Rājas.

|| These four words probably denote "the valleys and mountain spurs."

¶ *Mānyam* (Sanskrit) = deserving of honor or regard, and lands nearly or altogether exempt from tax. Note that this is the case of a Rāja parting with a portion of the lands set apart for his own use (Chērikkal). ~~The gift of such lands by the "water right" would have been inappropriate, because it was apparently only land in which the public was interested that was so conveyed.~~

** See note to paragraph (*i*) of Deed No. 3. It is, ~~I think,~~ to be inferred that this *pāṭṭam* was derived from other land than that conveyed as *Mānyam*. Probably it was from land of which the temple had already obtained the "water right" and the *Pani-pāṭṭa-vāram* or *pāṭṭam* of which was now also given up.

†† See above. This was the head (Northern Nāyakkan) of the other branch of the Palghat Rāja's family.

‡‡ The twelfth year in the Brihaspati (60 years) Cycle.

protectress. With the knowledge of Tiruvālattūr Potuval Chūtanārayaṇan Vādamūli Kumaran Kandan, the witness to this.

Note.—Translated from a copy received from Nellissēri Śiva Rāmayyan of Pālghat town. The language of this deed is ordinary modern Malayāḷam. I have placed it here in the list because its date is, like the dates of those that precede it, not referable to the Kollam or Putuveppu era, but it is an ordinary modern deed.

No. 7.

In the month of Makaram of the year 465,* Vayalmanakkal Shangara Nārāyaṇan, the proprietor† (ഉടയ) of Parayāt Dēsam, has conveyed [എഴുതികൊടുത്തു = literally, wrote (and) gave] for 48,101 old fanams‡ to Ayikkarē, Iṭṭikōta, and Itichakki, by a copper-plate (ചെമ്പേട) executed by Shangara Nārāyaṇan in the blessed (തിരു) presence of Villiyār Vaṭṭa Svarūpam,§ his lands (ഉൽപത്തികൾ) and parambas (പറമ്പുകൾ) in the Parayāt Dēsam, (which are) bounded on the east by Aynārikkal channel (തോട), on the south by Kotatha ferry, on the west by Kuttiruthi channel (തോട), and on the north by Kayanutti channel (തോട), as well as the Sthānamānangal (സ്ഥാനമാനങ്ങൾ = literally, rank and honors; but per Gundert "rank and emoluments of office"), Yekku‖ (യെക്ക *sic?*), Chollu (ചൊല്ല = command), Kuttu (കുത്തു = probably authority over transactions, such as signing deeds), Viḷakku¶ (വിളക്ക = lamp), right of digging and splitting (വെട്ടുകയുംപിളക്കയും); cows having five nipples to the udder (അഞ്ചുമുല), Chelli (ചെല്ലി = a sort of grass in the fields, ചെല്ലയെഴുക = to stray as cattle. *Gundert*, Chelli = ? stray cattle), fighting bull (ചെങ്കൊമ്പ = literally, red horn), dramatic ornaments or religious festival (വേലയാട്ടസാധനം), enjoyment of crops (വിളപൊലികങ്ങൾ),** the fish known as Caṇṇan†† in the tank (കുളത്തിൽകണ്ണൻ), the hog that has fallen into a well (കിണററിൽപന്നി), and civet cat (പൊത്ത = probably മെരു) and tigress (പുലി), abnormal jackfruit (കൊമ്പചക്ക)‡‡ and bunch of plantains with tree (കുലവാഴ), and all similar rank and honors (സ്ഥാനമാനങ്ങൾ). Thus Ayikkarē, Iṭṭikōta, and Itichakki have taken by writing (എഴുതിച്ചുകൊണ്ടാൻ) from Shangara Nārāyaṇan, in the blessed presence (തിരുമുമ്പ) of Villiyār Vaṭṭa Svarūpam, his lands (ഉൽപത്തികൾ) and parambas (പറമ്പുകൾ) specified in Parayāt Dēsam, as well as the rank and honors (സ്ഥാനമാനങ്ങൾ),§§ Yekku (യെക്ക *sic*), Chollu (ചൊല്ല = command), Kuttu (കുത്തു, see notes above), Viḷakku (lamp), the right of digging and splitting (വെട്ടുകയും പിളക്കയും), cows having five nipples to the udder (അഞ്ചുമുല), Chelli (ചെല്ലി, see above), the fighting bull (ചെങ്കൊമ്പ), dramatic ornaments (വേലയാട്ട സാധനം, see above), the fish known as Caṇṇan in the tank (കുളത്തിൽകണ്ണൻ), the hog that has fallen into a well (കിണററിൽപന്നി), civet cat (പൊത്ത probably മെരു), tigress (പുലി), abnormal jack (കൊമ്പചക്ക) and bunch of plantains with tree (കുലവാഴ), and all similar ranks. Thus Iṭṭikōta and Itichakki got by writing the Dēsam (ദേശം അടക്കി എഴുതിച്ചുകൊണ്ടാൻ), by paying 48,101 old fanmas; the witnesses who know this being Tiriwālu Paṭṭēri, Talāppu of Paḷutinēpalli, Vaykōt Kamal and Katammāt Menon.

Note.—It is not known whether the boundaries specified are the boundaries of the Dēsam, or only of a portion of it. The copy from which this translation was made was given to me by the Dewan of Cochin State.

No. 8.

In the year 640,‖‖ Vrischika Vyāḷam, solar month (ഞായറ്) Kanni, under the orders of Iṭṭikōmbi and Anantiravars (അനന്തിരവർ), and of Kalpātti Mukkālvaṭṭams (മുക്കാൽവട്ടങ്ങൾ = the oracles of *Vēḷichapāḍu*), the land bounded on the east by the paramba north of the Chira (ചിറ = tank or embankment) and Tekka Telava, on the south by Maravalli Tōḍu (തോട = stream), on the west by Patti Kaḍavu (കടവ = ferry), and on the north by the Kalpātti Kaḍavu (കടവ = ferry), is made a gift of with water¶¶ (ധാരാദത്തം) to the temple (കോവിൽ), with the very superior (മെച്ചമെച്ച = superior and superior) use of protection*** (രക്ഷമുള്ള ഉപയോഗം), to the Brāhmans living therein, and with the upper and lower produce (മേൽഫലവും കീഴ്ഫലവും), retainers and slaves (അടിയാർ), cattle (ഏര), and iron (ഇരിമ്പ = ploughshare), seed and valli (വിത്തുംവള്ളിയും), oil-mill (ചക്ക), and Mukkālvaṭṭam (മുക്കാൽവട്ടം = also applied to the temples of Bhagavati, where the oracles were consulted), 130 Brāhman houses existing therein, 132 fanams given to Tiranda Mana with

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* A.D. 1290.

† This is the same phrase as that used in Deeds Nos. 1 and 2 to express the connection between a ruling chief and his nād.

‡ It will be seen in subsequent deeds that the price paid is never stated.

§ The "Beliartes" of the Portuguese, the Koḍungallūr (Cranganore) dynasty.

‖ ഏക്കം (Ekkam) means turning for fight.—*Gundert*.

¶ കുത്തുവിളക്ക, if taken together, means "lamp with a long handle" used as insignia.

** Firstfruits would probably better express the meaning.

†† *Varāl—pirāl* (North Malabar)—*prāl* = *Maral.*

‡‡ Jackfruit with a horn, abnormal growth.

§§ Some of these "ranks" (*Sthānam*) and "honors" (*Mānam*) are (see Glossary under "Revenue") privileges supposed to appertain exclusively to ruling Rājas.

‖‖ A.D. 1464.

¶¶ Transfers of the "water right" required formerly the sanction of the *Perumāl*, as well as of the local chief, and his heir, and the "six hundred," and neighbouring lords (Deed 3). Here the transfer is made by the local chief with the concurrence, however, of the people, whose mouth-piece was the *Veḷichapād* or oracle. The *Perumāl* or *Kōn* of Kēraḷam was now extinct. Each ruling chief of a nād had probably set himself up as *Kōn*.

*** This deed adheres to the old line of providing for the "protection" of the inhabitants. Compare Deed 3.

interest of 132 fanams, the gold, silver, and copper vessels belonging to the temple, and every such thing. Nephew* (മരുമകൻ) Iṭṭikōmbi and Anantiravars and these Mukkālvaṭṭam (മുക്കാൽവട്ടം) are witnesses† (to this) (സാക്ഷികടവർ) ; the support to this (ഇതിന്നആധാരമാകുന്നത) is Chokkanāthan (Siva), Ēmūr Bhagavati and Mēlkāraṇavan (chief administrator). Written to this effect by Rāyiramkandatt Pangi.

Note.—The copy from which this translation was made was sent to me by Nellissēri Ṣiva Rāmayyan of Pālghat town.

No. 9.

Aṭṭipettōlukaruṇam (അട്ടിപെറൊലകരണം), executed in Mēḍam Nyāyar (solar month), Makara Vyāḷam, of the year 699.‡ Pulāvaḷi Nākan Nārāṇan§ has given, with water, the Aṭṭippēr of his Chennapuram Dēṣam (ദേശം), and Dēṣādhipatyam (ദേശാധിപത്യം), and Chennapuratt‖ Ambalam (അമ്പലം = temple), and Ambalapaḍi Ūrāyma (അമ്പലപടിഊരായ്മ), and the Dēvasvam lands (ഉദയങ്ങൾ), and paṛambas, and Cheṛumars (പള്ളിചാത്തന്മാർ), and Kolapuratt Taṛavād,¶ and the lands (ഉൽപത്തി), and paṛambas, and Cheṛumars (പള്ളിചാത്തന്മാർ), and Kuḍiyiruppus (കുടിയിരുപ്പ) belonging to the said Taṛavād, to Vāḷayūr** Kuriyetat Viyatan Mānichan, after receiving from his hands (കയ്യാൽ) the current market value thereof (അന്നപെറുംഅത്ഥം)†† = literally, the then breeding money, *i.e.*, the then market value). Thus Vāḷayūr Kuriyetat Viyatan Mānichan has received, with water, the Aṭṭippēr of the above-said Chennapuram Dēṣam (ദേശം), and Dēṣādhipatyam (ദേശാധിപത്യം), and Chennapuratt Ambalam (അമ്പലം = temple), and Ambalapaḍi Ūrāyma (അമ്പലപ്പടി ഊരായ്മ), and the Dēvasvam lands (ഉദയങ്ങൾ), and paṛambas, and Cheṛumars (പള്ളിആളർ), and Kolapuratt Taṛavād, and the lands (ഉല്പത്തി), and paṛambas, and Cheṛumars (പള്ളിആളർ), and Kuḍiyiruppus (കുടിയിരുപ്പ) belonging to the said Taṛavād, after paying the current market value thereof (അന്നപെറും അത്ഥം). Thus Pulāvaḷi Nākan Nārāṇan has given, with water, the Aṭṭippēr of the four boundaries (നാലതിർ), and paṛambas, and nilams, and produce (ഫലം = fruit), and all of these, &c., comprised in the said Dēṣam (ദേശം), lands (ഉൽപത്തി), paṛambas and Kuḍiyiruppus (കുടിയിരുപ്പ), as also everything, of whatever‡‡ description (എപ്പേർപ്പെട്ടത), included in them, after receiving the current market value (അന്നപെറും അത്ഥം). Thus Viyatan Mānichan has received, with water, the Aṭṭippēr of the four boundaries, and paṛambas, and nilams, and phalams, and all of these and everything else included in the said Dēṣam, and in the lands (ഉൽപത്തി), and paṛambas, and Kuḍiyiruppu after paying the market value (പെറും അത്ഥം). That the Aṭṭippēr is given with water and that the Aṭṭippēr is received with water, is witnessed by Kandikundatt Nambūtiri and Patinharē Kūr.§§ Written by Chāttu.

Note.—The copy from which this translation was made was sent to me by Kiḻepāṭṭ Teyyan Mēnon of Waḷḷuvanād Taluk, Malabar.

No. 10.

Veppōlakaruṇam (വെപ്പോലകരണം), executed in the solar month (ഞായർ) of Chingam, 725,‖‖ towards the end of Karkaḍaka Vyāḷam (കർക്കടകവ്യാഴംഒഴുകുന്ന). Elaya Nambi Vīṭṭil Chāttan Rāman and heirs (തമ്പിമാർ) received 111½ new fanams from (the hands of) Mūttanambiar Vīṭṭil Kelan Kandan and heirs (തമ്പിമാർ) in this manner. Now the object of receiving the above 111½ fanams is that Elaya Nambi Vīṭṭil Chāttan Rāman and heirs (തമ്പിമാർ) grant (literally, write and give) Nambukkotil Kandam 2 plots, Pantārattil Kandam 1 plot, Kundu Kandam 1 plot, and Pulikkunnat compound (പറമ്പ). Mūttanambiar Vīṭṭil Kelan Kandan and Anantiravars accordingly obtain *Veppu*¶¶ (വെപ്പ) right on payment of the said sum. Thus written by the grantee, with the knowledge of Ayikkara Kandan Chāttan, witness for the parties granting and obtaining Veppu (വെപ്പ) right for the said amount.

Note.—Translated from a copy received from Kiḻepāṭṭ Teyyan Mēnon of Waḷḷuvanād Taluk.

No. 11.

Aṭṭippettōlakaraṇam (അട്ടിപ്പേറൊലകരണം), executed in Kumbham Nyāyar (ഞായർ = solar month) of the year (which has) advanced (ചെന്ന) to 762.*** Kiḻakke Kūṭṭattil††† Chandu of

* "Nephew," that is of the Pālghat Raja. He was probably at the time the ruling chief, for the head of the house did not always perform executive functions.

† The copy is to this effect, but *sākshi* (witness) has probably been mistaken for *sūkshi*, which gives the more intelligible meaning, that these individuals would take care the deed of gift was carried out.

‡ A.D. 1523.

§ Both parties to this deed are *Sāmandar*, the caste of the Zamorin Rājas.

‖ Also called Keitodika temple, situated in the Cheṛuppuḷḷaṣṣēri Amṣam of Waḷḷuvanād Taluk.

¶ See Glossary and Note to Deed No. 22.

** Also called Viṇakunnatt.

†† "The price it will then fetch; so much as it is worth."—*Gundert*. Compare the second note to Deed No. 7. This phrase occurs frequently in subsequent deeds.

‡‡ The same phrase occurs in Deed No. 4.

§§ The branch of the reigning family, probably Zamorin of Calicut.

‖‖ A.D. 1550.

¶¶ *Veppu* signifies a deposit, hence a pledge for the sum advanced. It is equivalent to *Oṭṭi*. See Glossary.

*** A.D. 1587.

††† Literally, *Chandu* of the Eastern *Kūṭṭam* (see Appendix, Chapter I), belonging to the village of *Kunnanuṛiyatt*.

Kannanuriyatt Ūr (ഊര = village) granted Aṭṭippēr and water (അട്ടിപ്പേറുംനീരുംകൊടുത്താൻ) of his Nirattu house,* granted Aṭṭippēr and water of Kannanuriyatt Kisaliyakat Nirattu house.* Kannanuriyatt Kisaliyakat Kūṭṭattil † Chandu granted Aṭṭippēr and water of his Nirattu* house by settling the price (വിലമുറിച്ച). Kisaliyatt Chandu granted Aṭṭippēr and water by settling the price (വിലമുറിച്ച) and receiving the full value in gold (പൊന്നെറ). In this way (ഇന്നാക്കമെ) the Ūrāḷan, in the blessed name (തിരുനാമം) of Nallātat Pērillātta,‡ fixed the price (വിലമുറിച്ച) and obtained Aṭṭippēr and water (അട്ടിപ്പേറുംനീരുംകൊണ്ടവം) of the said Nirattu house. In this way the witness§ (സാക്ഷി), knowing (this transaction) on behalf of the party who fixed the price and granted Aṭṭippēr and water of the said house, and of the party who obtained (the same), is Talavaṭṭatt ‖ Kiḻakke Viṭṭil Nambādi Kanakkampalli Kaṇṇan. Written in the hand of Kanakkam Valli.

Note.—Translated from a copy received from the Huzur Sheristadar, Malabar Collector's Office.

No. 12.

Aṭṭippettōlakaraṇam (അട്ടിപ്പേറോലകരണം), executed in Tulā Nyāyar (ഞായർ = solar month) of the year (which has) advanced to (ചെന്ന) 793.¶ Kunimal Micheri Kunhāmu of Putuppaṭṭaṇatt Ūr (ഊര = village) received the current market value (അന്നപെറുംവിലഅത്ഥവുംവാങ്ങി) of the Ottakandam land (ഒറ്റകണ്ടം) at the north-western extremity (മൂല) of Valayala land in a way extinguishing the water (right) (നീരം) and extinguishing the price (വിലയം). The Ūrāḷars of Nallatat Nerillat Tiru nāmam [തിരുനാമംവയരു(?) = blessed name] joining the nearest Anantiravars for the time being, and with the knowledge of the neighbours (അയല) and of the over-lord (പതി = lord or, master), and in the presence of the Kōvil (കോവിൽ = literally, palace, hence king) of that Nād,** paid the full value in gold (പൊന്നെറകൊടുത്ത), settled the price (വിലമുറിച്ച), and obtained Aṭṭippēr with water for full value (അട്ടിപ്പേറുംനീരുംകൊണ്ടവൻ). In the blessed name (തിരുനാമംവയരാ) of Urulleri Nallatat Pērillātta ‡ paid the current market value (അന്നപെറുംവിലഅത്ഥവുംകൊടുത്ത), with the knowledge of the neighbours (അയല), of the over-lord (പതി), and of the Kōvil (കോവിൽ = palace, hence king) of that Nād, settled the price (വിലമുറിച്ച), and obtained Aṭṭippēr with water (അട്ടിപ്പേറുംനീരുംകൊണ്ടവൻ) of the Ottakandam†† land (ഒറ്റകണ്ടം) for 60‡‡ Iḍangaḻis of paddy at the north-western extremity of Valayala Kandam (കണ്ടം = piece of land), belonging to the Putuppaṭṭaṇatt Kunimal Muvailacheri Kunhāmu. In this way written in the hand of Nallatat Perillat Taye Kanakkam§§ Valli, witness knowing (this transaction) on behalf of parties who granted and who obtained Aṭṭippēr with water of what is contained within these boundaries of the said piece of land—ദൈവത്തിന്റെകണ്ടം (God's land) on the east, Āmat Kōṭṭa (കോട്ട = fortress) on the south, അടിയോടിന്റെകണ്ടം (Aḍiyōḍi's land) on the west, and Akkamvīṭṭil Nāyar's Korappalli on the north.

Note.—Translated from a copy received from the Huzur Sheristadar, Malabar Collector's Office.

No. 13.

Aṭṭippettōlakaraṇam (അട്ടിപ്പേറോലകരണം), executed in Chinga Nyāyar (ഞായർ = solar month) of the year (which has) advanced to (ചെന്ന) 795.‖‖ Putiyavīṭṭil Kunnummal Kandumalacheri Tāye Chandu Kuṛup, Kora Kuṛup and Tāye Kunhan Kuṛup of Putuppaṭṭaṇatt¶¶ Ūr (ഊര = village), received the current market value (അന്നപെറുംവിലഅത്ഥവുംവാങ്ങി) of their Kunnummal house,*** and having received the full value in gold (പൊന്നെറ), in a way extinguishing the water (right) and extinguishing the price, granted the Aṭṭippēr and water (അട്ടിപ്പേറുംനീരും), after settling the price (വിലമുറിച്ച), by joining the nearest Anantiravars for the time being (അന്നുള്ളം അനന്തിരവരെയുംകൂടി), and with the knowledge of the neighbours (അയല) and of the over-lord††† (പതി = lord or master). In this way (ഇന്നാക്കമെ), in the blessed name (തിരുനാമം വയരാൻ) (?) of Nallātat Pērillātta ‡ Tāye, Kuruḷḷēri Ūrāḷars, sitting inside (കരുള്ളെരി ഊരാളര ഉള്ളിരിക്കെ), paid the current market value of the Kunnummal house belonging to (തങ്ങളുടെ), the said Kandamalacheri Tāye Chandu Kuṛup, Kora Kuṛup and Kunhan Kuṛup, settled the price (വിലമുറിച്ച) and obtained the Aṭṭippēr and water (അട്ടിപ്പേറുംനീരുംകൊണ്ടവൻ) In this way (ഇന്നാക്കമെ) the good and bad stones (കല്ലുംകരടും), stump of *Nux vomica* (കാഞ്ഞിരകുറ്റി)

* See note to Deed No. 20.
† Literally, *Chandu* of the Eastern *Kūṭṭam* (see ~~Appendix, Chapter I~~ p. 132 of the text), belonging to the village of *Kannanuriyatt.*
‡ Literally, *nameless.*
§ Neither *Kō* nor *Pati* ~~were~~ are present at the execution of this deed apparently. The circle of the Taṛas did, however, probably witness its execution. See following note.
‖ Probably intended for *Taṛa-vaṭṭatt.* See notes to Deeds Nos. 13, 14 and 20.
¶ A.D. 1617.
** In Deeds Nos. 1, 2 and 3 the *Kō* was the *Perumāl* or Emperor (*Chakravarti*) of Malabar. Here the *Kō* is merely king of a *nād.* In fact the *Nāḍuvāḻi* has by this time become the *Kō.*
†† It should be noticed that though the usual modern meaning of *Kandam* is *rice-field*, its original meaning is a *piece* or *fragment* or *share* of any thing. When the Nayar "600" were breaking up their communal rights in land, this word probably meant share.
‡‡ This means the seed required to sow the land was 60 Iḍangaḻis.
§§ Probably *Kaṇakkapiḷḷa* = writer, accountant of the temple.
‖‖ A.D. 1620.
¶¶ *Putuppaṭṭanam* (new town) was at one time the seat of the Southern Regent of Kōlattunād.
*** See note to Deed No. 20.
††† The *Kō* (king) is not here mentioned, but see Deed No. 14.

the front side and back side (മുമ്പും പിമ്പും) (?), thorns (മുള്ള), cobras (മൂർക്കൻപാമ്പ), hidden treasure and the vessel in which it is secured (വെപ്പും ചെപ്പും), and water included in the four boundaries of the said house (വീട) are granted as Aṭṭippēr and water by settling the price. In behalf of the grantor, and in behalf of the purchaser of Aṭṭippēr with water, the witnesses (താച്ചി) knowing (this) are Taṛavaṭṭam* Tekkum Talaṣṣēri (തറവട്ടംതെക്കും തലശ്ശേരി), Kēḷu Kuṛup and Kīlēriyē Karuṇākara Kuṛup. Written by the god's accountant (ദൈവത്തിന്റെ കണക്കപിള്ള) with due publicity (കെട്ടുകേൾപ്പിച്ച = literally, heard and caused to be heard), in the blessed name (തിരുനാമംവയരാം) (?) of Nallātat Pērillātta (nameless) god, with the Ūrāḷars sitting inside (ഊരാളരുതള്ളിരുന്ന).

Note.—Translated from a copy received from the Huzur Sheristadar, Malabar Collector's Office.

No. 14.

Aṭṭippettōlakaraṇam (അട്ടിപ്പേറൊറ്റാലകരണം), executed in Chinga Nyāyar (ഞായർ = solar month) of the year (which has) advanced (ചെന്ന) to 795.† Kuruvayilātt Tāyatt Puttalatt Nambiar of Putupaṭṭaṇatt Ūr (ഊര = village) received the current market value (അന്നപെരുംവിലഅത്ഥം), and with the knowledge of the neighbours (അയൽ), and of the over-lord (പതി = lord‡ or master), and in the presence (മുമ്പാകെ) of the king§ (കോവിൽ = palace, put for king) ruling (വാഴും) that Nāḍu (അന്നാട), received full value in gold (പൊൻനിറവാങ്ങി), and granted Aṭṭippēr (അട്ടിപ്പേർ) and water (നീർ) by settling the price (വിലമുറിച്ച) in a way extinguishing the price (വിലയറമുറിച്ച) of his share‖ (കതി corruption of ഓഹരി = share) of his Mīttalapavuttil house.¶ Pallikkara Vīṭṭil Ūrāḷan, in the blessed name (തിരുനാമം) of Pērillātta** Taya (god) of Nallātatt Ūr (ഊര = village), purchased Vayara and Nīr [വയരുംനീരും = perhaps, including grass and water (?)] by settling the price (വിലമുറിച്ച). In this way the boundaries of this house are, east Mēkkombatt house, south as far as Mekkalam, west as far as Tāyatt Puṭtillam, and north as far as Tirinnātt Kandi; the Kanynyra kuyi paṛamba and field (വയൽ), Chembu (ചെമ്പ = inferior yellowish soil ?), and water (നീർ) included in the above four boundaries; of these the Aṭṭippēr and water (അട്ടിപ്പേരുംനീരും) are granted after settling the price (വിലമുറിച്ച). In behalf of him who granted the Aṭṭippēr and water (അട്ടിപ്പേരും നീരും വിലമുറിച്ചുകൊടുത്തമെയക്കം), and in behalf of him who purchased the Aṭṭippēr and water (അട്ടിപ്പേരും നീരും വിലമുറിച്ചുകൊണ്ടമെയക്കം), the witness (താച്ചി corruption of സാക്ഷി) who knows this is Talavattatt†† Putiya Paṭṭaṇatt Māṇikkott Nambiar. Written by Mēkkanattokam Palli.

Note.—Translated from a copy received from the Huzur Sheristadar, Malabar Collector's Office.

No. 15.

Aṭṭippettōla Kāryam (അട്ടിപ്പേറൊറ്റാലകാര്യം), executed in the month (മാസം) of Kanni, 281, Putuvaypu‡‡ (പുതുവയ്പു). The Cochin Rājas (പെരുമ്പടപ്പ) Gangādhara (ഗംഗാധര), Vīra (വീര), Kēraḷa (കേരള), Trikkōvil (തൃക്കോവിൽ) Adhikārikal (അധികാരികൾ = Sarvādhikāryakār), granted on receipt of the market Aṭṭippēr value (പെരുംവില അട്ടിപ്പേരത്ഥം), found then by four people (അന്നാലരകണ്ട), a *Nīrmutaludakamaṛe*§§ *Aṭṭippēr* (നീർമുതലുദകമറെ അട്ടിപ്പേറ) of their Dēṣam (ദേശം) to the north of the bar‖‖ (അഴി), and Pāliyat Rāman Iravi and heirs (തമ്പിമാർ) accordingly obtained, on payment of the market Aṭṭippēr value (പെരുംവില അട്ടിപ്പേരത്ഥം), found then by four people (അന്നാലരകണ്ട), a *Nīrmutaludakamaṛe* Aṭṭippēr of the Dēṣam to the north of the bar. The boundaries ¶¶ of the Dēṣam included in the Aṭṭippēr are Kaḷukutta*** (കഴുകുത്ത = probably the depth of a pole) in the river (കായൽ) on the east, Kaḷukutta in the sea (കടൽ) on the west, the bar on the south, and the Captain's Cross (കപ്പിത്താൻ കുരിശിങ്കലെ) tōḍu (channel) on the north. Everything††† contained within the said four boundaries (ഇന്നീനാല തൃക്കകത്ത അകപ്പെട്ട എപ്പേർപ്പെട്ടതും), such as stones (കല്ല), charcoal (കരിക്കട്ട), stumps of *Strychnos nux vomica* (കാഞ്ഞിരക്കുററി), thorn-clump (മുള്ളമുരിട), cobras

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132 * *Taṛavaṭṭam* means "circle of Taṛas." The witnesses were evidently Kāraṇavar of the Taṛas of the Nād. See ~~Appendix, Chapter I~~. The *Pati* also knew of the transaction. See above. Who was this *Pati*? Paragraph (*i*) to Deed No. 3 seems to make it clear that at that time the *Pati* was the "600" of the Nād, the body that corresponded in the Jews' and Syrians' organizations to Anjuvaṇṇam and Maṇigrāmam in their corporate capacities. Whether the "600" had by this time divided the common property (the *Pati-paṭṭa-vāram*) among all the Taṛavāds represented in the "600" it is difficult to say. On the whole, ~~I am inclined to think~~ that the *Pati-paṭṭam* was divided among all the *Taṛavād* families (See the items included under *Taṛavād* in Deed No. 9) and that the individual known as the *Pati* was either the hereditary military commandant of the *Dēṣam* or the *Nāḍuvāḻi*, or perhaps some temporarily influential man in the Nād. ~~See Appendix, Chapter VI, Section 6.~~

† A.D. 1620.

‡ Compare the note to Deed No. 13.

§ This deed is exactly similar to No. 13, and comes from the same part of the country. The omission of attestation by the *Kō* in No. 13 is therefore curious.

‖ Compare the note to Deed No. 35. Were the original *vīḍus*—manors—held *jointly* by the Taṛa? Does not this deed and No. 35 also afford evidence of the "gradual disentanglement of the separate rights of individuals from the blended rights of a community?"—*Maine Anc. Law*, pp. 269-70.

¶ See note to Deed No. 20.

** Literally, *nameless*.

†† *Taṛavaṭṭatt* (?). See note to No. 13.

‡‡ *Putuvaypu* or *Putuveppu* (literally, new deposit) is an island formed between the mouths of the Cranganore and Cochin rivers. The deposit was formed in A.D. 1341. The date of the deed is therefore A.D. 1622.

§§ From *Nīr* (Drav.) = water; *mutal* (Drav.) = property; *udakam* (Sansk.) = water; *vaṛē* (Drav.) = as far as, up to.

‖‖ Cochin bar.

¶¶ This Dēṣam must have formed the southern extremity of what is now called the Island of Vypeen, part of which is now British territory inherited from the Dutch.

*** Meaning the boundary extends so far into the river as can be sounded by a bamboo pole used in propelling boats.

††† Compare Deed No. 21 and the note thereto.

(മൂർഖപാമ്പ), holes (അള), mounds* (തറ), treasure (നിധി), wells (കിണറ), skies (ആകാശം), underground (പാതാളം), watercourses (നീരവീതി), boundaries (അതിര), field ridges (വരമ്പ), canals (തോട), washing-places (കുറ), roads used by persons (ആൾപോകും വഴി), streams (നീർപോകും ചാൽ), forests having deer (മാൻപെടുംകാട), shady places having honey (തേൻപെടുംചോല), Dēṣam† (ദേശം), Dêṣādhipatyam† (ദേശാധിപത്യം), Amṣam‡ (അംശം), Sthānam (സ്ഥാനം), battle-wager (അങ്കം), customs duty (ചുങ്കം), and everything else (മററും എല്ലാപ്പെട്ടതും) was sold and purchased respectively. Written in the hand of Itti.

Note.—Translated from a copy received from the Dewan of Cochin.

No. 16.

Aṭṭipettōlakaraṇam (അട്ടിപ്പെററോല കരണം), executed in Karkaḍaka Nyāyar (ഞായർ = solar month) of the year (which has) advanced to (ചെന്ന) 800.§ The blessed name of Nallātat Ūrāḷan of Kuruvalleri Ūr (ഊര = village). The Ūrāḷan of the god paid the current market value (മാനപ്പെറും വില അത്ഥവും കൊടുത്ത), joined the nearest Anantiravars for the time being (അന്നടുക്കും അനന്തിരവരെയുംകൂട്ടി), paid the full value in gold (പൊന്നറകൊടുത്ത), settled the price (വിലയറുത്തിച്ച), obtained Aṭṭippēr and water (അട്ടിപ്പേറും നീരും കൊണ്ടാൻ) of the Karumani house‖ belonging to (തന്റെ) Perunkinillāt Pilārat Chāttu Nambiyār. In this way the boundaries are south as far as the fields (വയൽ), west as far as Kāṭakandam, north as far as Aviyāram Kandi (eastern boundary not given); thorns (മുള്ള), good and bad stones (കല്ലുംകരടും), the stump of *Nux vomica* (കാഞ്ഞിരക്കുററി), thorns (മുള്ള), and cobras (മൂർഖൻപാമ്പ), included in the circle (വട്ടം) of the above four boundaries, are granted on Aṭṭippēr and water, after fixing the price (വിലമുറിച്ച). The witness (സാക്ഷി) in behalf of the grantor and grantee is . . . . Written by Valli.

Note.—Translated from a copy received from the Huzur Sheristadar, Malabar Collector's Office. The deed is incomplete, and, to some extent, unintelligible.

No. 17.

Pāṭṭōlakaruṇam (പാട്ടോലകരണം), executed in the solar month (ഞായർ) of Kumbham, of the year 822.¶ Mūkkachāttil Kandar Kandar and Karumattil Ponnan Chāttu received 121 new fanams from Chembil Parangodan Kandar; the object, then, of receiving the said 121 fanams is that our Talappalli Tirutt Kandam** 6 plots (കണ്ടം), Pulakkura Kandam** 2 plots, making a total of 8 plots, are a *pāṭṭam*,†† together with the Kāvalpalam (കാവൽപലം or കാവൽഫലം = remuneration for protection‡‡ of land claimed by the chief inhabitants), on an annual†† *pāṭṭam* of 5 potis (പൊതി) of paddy, as per the Eḍappāl Peru-nāḷi (പെരുനാഴി = big nāḷi); out of this deduct 2 potis and 8 tūṇis (തുണി) as interest on the amount at 5 per cent., and commutable at 4 paras per fanam (നാലുപറവിലയും), and 12 tūṇis (തുണി) for Kāvalpalam (കാവൽഫലം). May the balance of 2 potis (പൊതി) be paid annually. Thus written by Eḷēdatt Eḷayad.

Note.—Translated from a copy received from Kiḻepātt Teyyan Menon of Waḷḷuvanād Taluk.

No. 18.

Aṭṭippēttōlakaruṇam (അട്ടിപ്പെററോലകരണം), executed at Nallēppaḷḷi Mannam§§ (മന്നം), of Ankavēṇātkaṭavūr (അങ്കവേണാട്ടകടവൂർ) Keirētatt (കൈരെടത്ത), in the solar month (ഞായർ) of Mithunam Eḍava vyāḷam, 831.‖‖ Chambattil Chāttan Chāttan and heirs (തമ്പിമാർ) received the market value (പെരുമത്ഥം) from Iswara Paṭṭar, son of Ellappa Paṭṭar, residing at Nallēppaḷḷi. Thus the object of the said market value is that Chambattil Chāttan Chāttan and heirs, by pouring water granted as Nīrmutal (നീർമുതൽ = literally, water property) Nīraṭṭippēr (നീരട്ടിപ്പേർ = Aṭṭippēr with water) of 2 pieces of land sowing 20 paras and lying above the Vākappātat Arayākka Chira lands sowing 45 paras down from Eḷuvat Potta in Kalayam Koḷumbu and above (മേലുള്ള) Ankarāt Nilam, others sowing 20 paras above Taḷatteturu Nilam, and others sowing 20 paras above Kāṛakkātan Chira in Kosavan Kuḷi, making a total of (ആകെ) lands sowing 105 paras, and the parambas on both sides, together with the upper and lower produce (മേൽഫലവും കീഴ്ഫലവും). Iswara Paṭṭar and heirs accordingly paid the said market value (പെരുമത്ഥം), and by receiving water poured out obtained as Nīrmutal (നീർമുതൽ = water property) Nīraṭṭippēr (നീരട്ടിപ്പേർ= Aṭṭippēr with water) of the said lands sowing 20 paras at Vākappatom, sowing 45 paras at Kalayam Kolumbil, 20 paras of Tāḷatte, and 20 paras at Kosavankuḷi, making a total of (ആകെ) lands sowing 105 paras, and the parambas on both sides, together with the upper and lower

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* *Tara* is probably correctly translated here as "mounds," its original meaning.

† This deed is very interesting as it shows that Rajas were in the habit of occasionally selling the over-lordships (*Pati*) of territory. See note to Deed No. 13.

‡ *Amsam* (Sansk.) = share, part; probably synonymous here with *vāram*, *i.e.*, the *Kō's* or *Pati's* share of produce.

§ A.D. 1625.

‖ See note to Deed No. 20.

¶ A.D. 1627.

** Here, again *Kandam* occurs in a way to suggest that it originally meant the Taṛavad's share of the communal rights. See Deed No. 12.

†† *Pāṭṭamāyi pāṭṭamāndu.*

‡‡ The duty of the *Kāṇakkārs* (Nāyar headmen) was protection. See note to Deed No. 4. It is a significant fact that in this, the earliest *Kāṇam* deed ~~I have seen~~, the duty of protection is thrown on the Kāṇakkār.

§§ *Vide* note to Deed No. 24.

‖‖ A.D. 1656.

produce (മേൽഫലവും കീഴ്ഫലവും). Written in the hand of Ponnachatat Ponnachan, with the knowledge of Vettiyil Chāttan Chāttan and Tāvūr Teyyan Raman witnesses knowing this.

Note.—Translated from a copy received from Nallēpaḷḷi Ankarātta Valiya Mannāḍiyār of Cochin State.

No. 19.

Tiṭṭu (തീട്ട്) of Yōgiyātiri (യോഗിയാതിരി), addressed to (കണ്ടുകൊള്ളും) our Elavathūr Vānchi Tāyamman and heirs (തമ്പിമാര). In consideration of what we have enjoyed (നുകരെവാങ്ങി അനുഭവിച്ചതിന്ന) from your Kāraṇavan Chittalapalli Nambidi, we have given to you at the Rishabha Yōgam (ഋഷഭയോഗം = council of that name), for your hereditary enjoyment (വംശപരമ്പരയായി അനുഭവിച്ചുകൊള്ളുമാറും), the following: the Pallipuratta Pāṭṭam* (പാട്ടം), to be enjoyed as Kārām paṭṭam‡‡ (കാരാംപാട്ടം - കാരാഴ്മപാട്ടം = perpetual pāṭṭam), and the Velakkora land sowing 62 paṛas, and Kāramata sowing 7 paṛas, which were given to you for 36 years, and 2 nārāyams of boiled rice (ചോറ്) at Pilakkōd in Madilagam. From the solar month of Makaram, 842† what is here written under orders may be enjoyed in hereditary succession (വംശപരമ്പരയായി).

Note.—Translated from a copy of a copper-plate deed received from the Nallēpaḷḷi Ankarātta Valīya Mannāḍiyar of Cochin State. The deed is barely intelligible in places.

No. 20.

Aṭṭippettōlakaraṇam (അട്ടിപ്പേറോലകരണം), executed in Mēta Nyāyar (ഞായർ = solar month) of the year (which has) advanced (ചെന്ന) to 845.‡ Putiyaparambatt Tachchōḷi § Emma Kuṛup and Rayiru Kuṛup of Meppayil Ūr (ഊര = village) having received (വാങ്ങിക്കൊണ്ട) the current market value (അന്നപെറും വില അർത്ഥം) of their Malamal house,‖ and joining (with them) the nearest Anantiravans for the time being (അന്നുടക്കം അനന്തിരവരെക്കൂടി), and having received (വാങ്ങി) full value in gold (പൊന്നിരവാങ്ങി), granted Aṭṭippēr and water (അട്ടിപ്പേറുനീരും), after settling the price (വിലമുറിച്ചു), in a way to extinguish the price (വിലയറ) and water (right) (നീരറ), with the knowledge of the neighbours (അയൽ) and the over-lord (പതി = lord or master), and in the presence (മുമ്പാകെ) of the Kōvil (കോവിൽ = palace, hence king) of that Nād. Putiyaparambatt Tachchōli Dēvan Yamma Kuṛup and Rayiru Kuṛup having paid (കൊടുത്തു) the current market value (അന്നപെറുംവിലഅർത്ഥം), and having paid (കൊടുത്തു) the full value in gold (പൊന്നിറ), purchased the Aṭṭipper by settling the price (വിലമുറിച്ചു) of his (തന്റെ) Malamal house, by joining (with them) the nearest Anantiravars for the time being (അന്നുടക്കം അനന്തിരവരെയുംകൂടി), and with the knowledge of the neighbours (അയല) and of the over-lord (പതി = lord, master), and in the presence (മുമ്പെ) of the king of that Nād (അന്നാടകോവിൽ), in a way extinguishing the water (right) (നീരറ) and extinguishing the price (വിലയറ). In the blessed name of Perillātta (പെരില്ലാത്ത തിരുനാമം വയരാം) of Nallādath Ūr (ഊര = village), the Ūrāḷars, by sitting inside (ഊരാളരുള്ളിരിക്കെ), got the Malamal house surrendered (വെപ്പിച്ചുകൊണ്ടാൻ = literally, caused to be laid down) by paying the current market value (അന്നപെറും വിലഅർത്ഥം), and by joining the nearest Anantiravars for the time being (അന്നുടക്കം അനന്തിരവരെയും കൂടി), and with the knowledge of the neighbours and the over-lord (അയലും പതിയും അറിയ), the Aṭṭippēr and water (അട്ടിപ്പേറും നീരും) were got surrendered (വെപ്പിച്ചുകൊണ്ടാൻ) in the blessed name of the god (ദൈവം തിരുനാമം വയരാം ?) (by) the Ūrāḷars sitting inside (ഊരാളരുള്ളിരിക്കെ). In this way (ഇമ്മാർഗ്ഗമെ) the boundaries of the said house are east as far as the god's swamp (പടന), south as far as the river, west as far as the hill (മല), and north as far as the hill cultivated with chōḷam (ചോളംവെച്ച) by Kiḷalam Kuṛup, the good and bad stones (കല്ലും കരടും), the stump of *Nux vomica* (കാഞ്ഞിരകുററി), thorns (മുള്ള), cobras (മൂർഖൻപാമ്പ), hidden treasure (വെപ്പ), the vessel in which it is secured (ചെപ്പ), water (നീര), included (അടങ്ങീട്ടുള്ള) in these four boundaries (are) given as Aṭṭippēr with water (നീരൊടുകൂടി അട്ടിപ്പേറും നീരും), by settling the price (വിലമുറിച്ചു); in behalf of the giver (കൊടുത്തവനെയക്കം and in behalf of him who purchased the Aṭṭippār and water by settling the price, the witnesses (സാച്ചി) knowing (this) are Taṛavaṭṭam ¶ Kaikanda (തറവട്ടം കൈകണ്ട = literally, influential in the circle ¶ of Taṛas,) Malachchēri Kunka Kuṛup and Chellattan Karunakara Kuṛup; written by the god's accountant (ദൈവത്തിന്റെ കണക്കപിള്ള) with due publicity (കെട്ടു കേൾപ്പിച്ചു = literally, heard and caused to be heard).

Note.—Translated from a copy received from the Huzur Sheristadar, Malabar Collector's Office. The document is in one place very obscure. There is an apparent inconsistency in the beginning, where the vendors are first said to sell the house by receiving the price and then to buy the same house by paying the price.

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* Compare note to paragraph (*i*) of Deed No. 3.

† A.D. 1666.

‡ A.D. 1670.

§ Apparently the family of the hero of the തച്ചോളിപ്പാട്ട, the Robin Hood of North Malabar. Conf. p. 96 of the text.—

‖ *Viḍu* (Drav.) ordinarily means a house, but it had a meaning more ancient and more approximate to the verb [*viḍuka* (Drav.) = to part, let go, untie, discharge, abandon] from which it is derived. The *vīdupēr*, 72 of which were conferred on the Jews by Deed No. 1, were items which were "given up" to them by the Perumal. The meaning of *vīḍu* in this deed would probably be more precisely represented by the word "manor." Compare the note on Taṛavād in Deed No. 22, and the note on *Purayiḍam* in Deed No. 26.

¶ See ~~Appendix, Chap. VI, Sec. 6, and~~ note to Deed 13.

No. 21.

Aṭṭippettōla Kāryam (അട്ടിപ്പേറോലകാര്യം), executed in the month (മാസം) of Dhanu, 853.* The Cochin Rājas (പെരുമ്പടപ്പ) Lekshmikōvil Adhikārikal (അധികാരികൾ = Sarvādhi-kāryakār), on receipt of the market Aṭṭippēr value, then found by four people (അന്നനാലരകണ്ട പെരുവില അട്ടിപ്പേറത്തിം) granted an Aṭṭippēru (അട്ടിപ്പേറ) of their Pilavattara paramba† (പറമ്പ), and Pāliyat Rāman Ittikkumaran and heirs (അനന്തിരവര) accordingly obtained, on payment of the market Aṭṭippēr value, then found by four people, an Aṭṭippēr of Pilavattara paramba. The boundaries of the paramba sold are Nambulikat paramba on the east, Vayikkat paramba on the south, Vayal on the west, and Vatakkera paramba on the north. Everything,‡ of whatever description,‡ that is contained (അകപ്പെട്ടതെപ്പെട്ടതും) within the said boundaries, including stones (കല്ലു), charcoal (കരിക്കട്ട), stump of *Strychnos nux vomica* (കാഞ്ഞിരക്കുററി), thorn-clump (മുള്ളുമുരട), cobras (മൂർഖപാമ്പ), holes (അള), mounds (തറ), treasure (നിധി), wells (കിണറ), skies (ആകാശം), the underground (പാതാളം), water-course (നീരാഴി), and everything else (മററെപ്പെട്ടതും), were sold and purchased, as witness Kotamangalat Baṭṭatiri and Uḷutaral Baṭṭatiri. Written in the hand of Vaṭṭakkumcheri Uṇikkumaran.

Note.—Translated from a copy received from the Dewan of Cochin.

No. 22.

Tīṭṭu (തീട്ട = letter from a superior to an inferior) from Karunnukkil Tattan Nārāyaṇan to the Fifteen§, (പതിനഞ്ചു) of Irinyālakuḍa§ and to the Mūttatu (മൂത്തത) of Kolamanna. As the anger (കോപം) of Kūḍalmāṇikkam (കൂടൽമാണിക്കം = probably an evil spirit) was found in our Taṛavād, we have this day, according to the remedy suggested (കഴിക്കേണ്ടിരിക്കുന്നപ്രകാരം) by an astrological calculation (പ്രശ്നം), surrendered (കഴിച്ചു) by a document (എഴുതിവെച്ചു = literally, wrote and placed) laid on the blessed door (തിരുപ്പടി = door of temple) the lands (നിലം) and parambas (പറമ്പ) which are our Taṛavād‖ Janmam¶ (തറവാടജന്മം) in Allūr Dēṣam, in the country (നാട) of Chūndal, and Poymalē temple (ക്ഷേത്രം), Turutti temple, and Ālu Bhagavati temple out of (our) temples (ക്ഷേത്രം), and the property (വസ്തുവക), and retainers (ആൾ), and slaves (അടിയാർ) and others (മുതലായതും) of the above temples (ഈ ക്ഷേത്രങ്ങളിലെ), and in addition to this (ഇതകൂടാതെ) the property (വസ്തുക്കൾ) in the interior Dēṣams (ഉൾദേശം) of Poravur, Perumanna, and Kandiyūr, and the Kārāyma and Samudāyam (കാരായ്മസമുദായം) of the Kandiyūr temple (ക്ഷേത്രം), as perpetual (ശാശ്വതം) enjoyment (അനുഭോഗം), with water (ഉദകമായി), in order that (they) may be enjoyed for ever and ever (എന്നെന്നേക്കും) as Dēvaswam (property); all the above-written property (മേലെഴുതിയവക സകലവും) may be enjoyed by the Dēvaswam in the same manner as we are enjoying them. (This is) executed voluntarily (മനഃപൂർവ്വമായി), with gift of water Janmam** (ജന്മനീരുദകം), by Karumukka Illath Tattan Nārāyaṇan, Chumaran, and Saraswati and Nanganeli out of the females (അന്തർജ്ജനങ്ങൾ), on the 14th of Chittira month, in the year 856,†† on the auspicious day (ശുഭദിനം) of Tuesday (മംഗളവാരം) and written by Uṇikkandan Viṭṭil Rāman. Witnesses: Kōvūr Vāsudēvan and, Nallūrpilli Paramēswaran.

Note.—Translated from a copy received from the Dewan of Cochin.

No. 23.

Pāṭṭōlakaruṇam (പാട്ടോലകരണം), executed in the solar month (ഞായർ) of Karkaḍakam, of the year 868.‡‡ Tirumalaṣṣēri Nārāṇan Nārāṇan having received 240 new fanams from (literally, from the hands of, കയ്യാൽ) Tekkāt Rāman Kumaran; now the object (കാര്യം) of receiving the said 240 fanams is that the lands at the northern end of Potiyapuram are a pāṭṭam§§ on a pāṭṭam of 24 paṛas of paddy, exclusive of an allowance for damage (കേട) and inclusive of Vāṣi (വാശി = allowance for difference of measures); let the net pāṭṭam of 12 paṛas of paddy, after deducting 12 paṛas for interest on the amount (advanced) at 5 per cent., and commutable at 1 paṛa per

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* A.D. 1677-78.

† By this deed the Cochin Raja disposed of a piece of garden. Compare with this the Deed No. 15.

‡ In No. 15 the following were also named:—1, Boundaries; 2, Field ridges; 3, Canals; 4, Washing-places; 5, Roads; 6, Streams; 7, Deer forests; 8, Shady places for honey; 9, Deṣam; 10, Deṣadhipatyam; 11, Amṣam; 12, Sthānam; 13, Angam; and 14, Chungam. If all these important privileges had been conveyed by this deed, it is hardly possible that they would have been all lumped together under the general head at the end. Moreover, Deed No. 15 has likewise a general head for privileges not mentioned.

§ *Irinyālakuḍa* is one of the original 64 Nambūtiri Grāmams (villages). The "Fifteen" probably constituted the council of the *Grāmam*, just as the *Kāraṇavar* of the Nayar *Taṛa* represented the *Taṛa* in the *Kūṭṭam* of the Nad, or the *Paḷḷiyar* (literally, church people) the various communities of Christians under the protection of *Maṇigrāmam*. See Deed No. 3.

‖ The use of this word here by a Brāhman family marks a change in the constitution of society. The *Taṛa* was the Nāyar village or guild (so to speak); *Taṛavād* is *Taṛa-pāḍu*, that is, authority in the Taṛa. How could a Nambūtiri family have obtained authority in the Taṛa? The answer ~~is, in my opinion~~, supplied by Deed No. 9 and also by Deeds Nos. 11, 13, 14, 16 and 20. The *vīḍu* is, ~~I take it~~, equivalent to Taṛavād, and both alike, it will be seen, were frequently sold.

¶ This deed was executed by a Nambūtiri family in favor of the elders of a Nambūtiri village. This is the earliest instance ~~I have yet come across~~, of the use of the Sanskrit word *Janmam* in a Malayāli deed.

** *Vide* note above. Compare the phrase frequently repeated in the preceding and subsequent deeds, namely, Aṭṭippēr nīr, &c. *Janma nīr udakam* is merely the Sanskritised form of the ancient phrase.

†† A.D. 1681. ‡‡ A.D. 1693. §§ *Paṭṭamāyi pāṭṭamāndu.*

fanam, be paid annually to my Polattikkārar (പൊഴത്തിക്കാരര = Pravarttikkār). Thus written by Ambālat Kēlu.

Note.—Translated from a copy received from Kilepātt Teyyan Mēnon of Walluvanād Taluk.

No. 24.

Attippettōlakaranam (അട്ടിപ്പെറൊലകരണം), executed in Chingam Nyāyar (ഞായര് = solar month), Karkīdaka Vyālam, of the year 881,* at the Chittūr Mannatt† (മന്നത്തിരുന്ന = literally, sitting at the Mannatt) of the Kilappālayūr Nād (നാട). Kotakarē Kumaran Kandan received from (കയ്യാൽ = literally, from the hands of) Ambāt Rāman Mānchu the market value (പെറുവത്ഥം); thus the object (കാര്യം) of this market value (പെറുവത്ഥം) is that Kotakarē Kumaran Kandan has given, with water as Attippēr, his land (തറെ) sowing 80 paras, and bounded on the north by Otachirayil Mātampalli Vatti Kandam (field), on the south by the high road (പെരുവഴി), on the east by Parikkāt Paru Nilam, and on the west by the hill; together with its upper produce (മേൽഫലം) and lower produce (കീഴ്ഫലം), as well as Vellayan and his two children, Kutti Kannan and his four children, and Tambi (തമ്പി) and his two children, making a total of five (adults) and six children, and making a grand total of eleven Cherumars (വല്ലിചാത്തന്മാര), out of his (Kumaran Kandan's) slave Cherumars (അടിയാൻ വല്ലിചാത്തന്മാർ). In this way Ambāt Rāman Mānchu and heirs (തമ്പിമാര) have taken with water as Attippēr, after paying the above market value (പെറുവത്ഥം), the abovesaid land sowing 80 paras, and bounded on the north by Otachirayil Nātampalli Vatti Kandam (കണ്ടം = field), on the south by the high road (പെരുവഴി), on the east by Pārikkāt Paru Nilam, and on the west by the hill; together with the jungle (കാട) and embankment (കര) on both sides (ഇരുകര), as also Vellayan and his children, Kutti Kannan and his children, Tambi and his children, making a total of five adults and six children, and making a grand total of eleven Cherumars (വല്ലിചാത്തന്മാർ) out of the slave Cherumars (അടിയാര വല്ലിചാത്തന്മാർ) The witnesses who know this (transaction) are Ilamulē Chennan Rāman and Chennālikote Chātta Rāman. Written by Mēlēdatt Menon.

Note.—Translated from a copy received from the Nallēpalli Ankarātta Valiya Mannādiyār of Cochin State.

No. 25.

Attippettōlakaranam (അട്ടിപ്പെറൊലകരണം), executed in Dhanu Nyāyar (ഞായർ = solar month), Chinga Vyālam, of the year 882,‡ at the Chittūr Mannatt§ (മന്നത്തിരുന്ന = literally, sitting at the Mannatt) of the Kilappālayūr Nād (നാട). Mātampalli Korissan and heirs (തമ്പിമാർ) received from the hands of (കയ്യാൽ) Eluvatt Chāttan Malayan the market value (പെറുവത്ഥം). The object (കാര്യം), then, of this market value is that the Otasara land (ഉഭയം) I obtained from Kotukarē Nāyar, and sowing 500 Nāli (നാഴി) seeds, the boundaries whereof are these: below the Ambāt Nilam and above the Porayattavar's Nilam, west of Annāyi Kānam (അണ്ണായികാണം) and east of the public road. The land comprised within these (boundaries), and sowing 50 paras seed, and Vellanan, son of Cheruman (വല്ലിചാത്തൻ) Tambi, obtained‖ (നേടി) by me, and the original document (മുതൽകരണം) thereon, and the jungle (കാട), the hillock or margin (കര), channel (തോട), fees (ഇറ),¶ and the upper and lower produce (മേൽഫലവും കീഴ്ഫലവും) comprised within the above-said boundaries, are given with water as Attippēr by Mātampalli Kōrissan and heirs (തമ്പിമാർ). Thus having paid the said market value (പെറുവത്ഥം), the above-said Otasara land (നിലം), sowing 50 paras seed, and Cheruman (വല്ലിചാത്തൻ) Vellanan, with the original document (മുതൽകരണം) thereof, as well as the upper and lower produce comprised within the said boundaries, are taken with water as Attippēr by Eluvatt Chāttan Malayan and heirs (തമ്പിമാര). Thus the witnesses who know this (transaction) are Ilamulē Chēnnan Rāman and Chennālikkotē Chātta Rāman. Written by Nerayath Teyan.

Note.—Translated from a copy received from the Nallēpalli Ankarātta Valiya Mannādiyār of Cochin State.

No. 26.

Attippettōla Kāryam (അട്ടിപ്പെറൊലകാര്യം), executed in the Kanni Nyāyar (solar month) of the year 888.** Kulikkāt Kārumukkil Nārānan Memman and heirs (തമ്പിമാര) conveyed (എഴുതികൊടുത്താൻ = literally, wrote and gave), as Nīrmutalaruti†† Attippēr (നീരുമുതലറുതി അട്ടിപ്പേറാക), their Kārumattara Dēsam (ദേശം) by receiving the market Attippēr value (പെറുംവിലഅട്ടിപ്പെറത്ഥം), as then found by four people (നാലരകണ്ട), to Pāliyatt Mānnan Kōmmi, in the blessed name (തിരുനാമം) of Putiya (പുതിയ = new; probably newly-built) Peruntiracōvil Tēvar (പെരുന്തിരകൊവിൽതേവര = god of Peruntira temple, or god of that name). The boundaries of the Purayidam‡‡ (പുരയിടം =

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* A.D. 1706.

† A place of judgment or assembly, or a place for transacting business. For the three kinds of Mannatt *vide* Gundert under മന്ന at page 788. The Chittūr Taluk of Cochin State lies east of Palghat.

‡ A.D. 1707.

§ *Vide* note to Deed No. 24.

‖ Probably before this transaction regarding the land.

¶ Ancient meaning, tribute, taxes.

** A.D. 1712.

†† *Nīr* (Drav.) = water; *mutal* (Drav.) = property; *aruti* (Drav.) = end, utmost limit.

‡‡ This word is probably used here in a wider sense than ordinary. As the sale was of a *Dēsam*, the proper rendering of *pura* (= house), *idam* (= place, mansion), should probably be *manor*. Compare the note on *vīdu* in Deed 20.

the site of a habitation, compound) thus purchased on Aṭṭippēr at Kārumattara Dēṣam, are Otikkam Tōḍu (തോട = stream) on the east, the river on the south, Angāḍi Kaḍavu (അങ്ങാടികടവു = shop ferry) on the west, and Rāmanchira (രാമൻചിറ = a tank or embankment of that name) on the north. Everything, of whatever* description (എപ്പേർപ്പെട്ടത), included in the above four boundaries, has been purchased (എഴുതിച്ചുകൊണ്ടാൻ = literally, wrote and took or bought) by Pāliyatt Mānnan Kōmmi, as Nīrmutalaṛuti Aṭṭippēr (നീർമുതലറുതിഅട്ടിപ്പേറാകെ), in the blessed name of Puṭiya Peruntiracōvil Tēvar (പുതിയപെരുന്തിരുകോവിൽതേവര). The witnesses who know this (transaction) are Chēkolli Nambūtiri and Kūtampilli Nambiḍi.

Note.—Translated from a copy received from the Dewan of Cochin.

No. 27.

Aṭṭippettōlakaruṇam (അട്ടിപ്പേറോലകരണം), executed in the solar month (ഞായർ) of Kumbham, 888,† Kumbha Vyāḷam. Mātattil Ōtanyil Mūkkan and heirs (തമ്പിമാർ) received the current market value (അന്നപെറുംഅത്ഥം) from Nāmbaḷe Nārāṇan Chinnaran, and granted (വെച്ചുകൊടുത്താൻ) him the Aṭṭippēr, with water (നീരട്ടകമായി), of the Ādhipatyam (ആധിപത്യം = sovereignty) of his Kiḻē-Ōtani Taṛavād‡ :......................§...............in Vellōtt Kuriṣṣi Dēṣam, along with the said Dēṣam and Dēṣādhipatyam (ദേശാധിപത്യം = supreme authority in the Dēṣam), and Ūrāyma (ഊരായ്മ), and Āma‖ [ആമ = turtle (?)] and hill (മല), and Malapuṛam (മലപ്പുറം = hill side), and Nanya (നഞ്ഞ = a poison used in fishing), and hunting (നായാട്ട), and everything, of whatever description (എപ്പേർപ്പെട്ടതും). Thus Nārāṇan Chumaran and heirs (തമ്പിമാർ) obtained (വെപ്പിച്ചുകൊണ്ടാൻ), by paying the current market value (പെറുംഅത്ഥം), the Kiḻē-Ōtani Taṛavād, Dēṣam, Dēṣādhipatyam, Ambalapaḍi¶ (അമ്പലപ്പടി), Ūrāyma, hill (മല), Malapuṛam (hill-side), Nanya (നഞ്ഞ), and hunting. Mūkkan and heirs (തമ്പിമാർ) accordingly granted Aṭṭippēr with water, after receiving the current market value, and Nārāṇan Chumaran and heirs (തമ്പിമാർ) obtained Aṭṭippēr with water after paying the current market value, as witnessed on behalf of both grantor and grantee by the Sabhavaṭṭam (സഭവട്ടം = circle of assembly). Written in the hand of Putiyētat Komunni.

Note.—The original is in Vaṭṭeḻuttu character. A clause near the end is imperfect, and has been omitted. The copy from which this translation has been made was sent to me by Kiḻēppāṭṭ Teyyan Mēnon of Waḷḷuvanād Taluk, Malabar.

No. 28.

Aṭṭippettōlakaraṇam (അട്ടിപ്പേറോലകരണം), executed in the month (മാസം) of Karkiḍakam of the year 898.** Samudāyattiri Paṇikkar and heirs (തമ്പിമാർ) have given, with water (നീരടി), the Aṭṭippēr of the land (നിലം) called Vellātt oḷuva, sowing 12 paṛas and belonging to the three Paṇikkars of Vellātt Samudāyam (വെള്ളാട്ടസമുദായത്തിൽപണിക്കരമ്മാർക്കുള്ളതും), after receiving†† the market Aṭṭippēr gold (പെറുംഅട്ടിപ്പേറുപൊന്ന), then found by four people (അന്നനാലരകണ്ട). In this way Pāliyatt Mānnen Komi and heirs (തമ്പിമാർ) have bought with water the land (നിലം) called Vellātt oḷuva, sowing 12 paṛas, after paying മാവറുതലായി the market Aṭṭippēr gold then found by four people. The witnesses who know this are Mangalassa Nambūtiri and Kiḻāni Nambūtiri. Written by Paṭṭatt Rāman.

Note.—Translated from a copy received from the Dewan of Cochin.

No. 29.

Aṭṭippettōlakaruṇam (അട്ടിപെറോലകരണം), executed in the solar month of Karkiḍakam, 898,** Dhanu Vyāḷam. Kolappurat Nōkan Nārāyaṇan and heirs (തമ്പിമാർ) received the current market value (അന്നപെറുംഅത്ഥം) from Pālayūr Viyatan Mānichan, and granted him the Aṭṭippēr with water of Mūrkankandi Nilam, Kodunga Nilam, Telākka Nilam, Atamban Nilam, Patinhārē Vellakunnu paṛamba, and Namban Pallimanyāyal (പള്ളിമഞ്ഞായൽ), situated in Irimbālaṣṣēri Dēṣam. Thus Pālayūr Viyatan Mānichan paid the current market value and obtained the Aṭṭippēr with water of the said Mūrkankandi Nilam, Kodunga Nilam, Telākka Nilam, Atamban

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* It is impossible to say from this whether the official dignities of *Dēṣavāḻi* were included in the rights conveyed.

† A.D. 1713.

‡ Here the word *Taṛavād* (*Taṛa-pāḍu*, see Glossary) bears its original meaning. Compare notes on *vīḍu* in Deed No. 20 and on *Puṛayiḍam* in Deed No. 26.

§ Words gone here owing to age of document.

‖ Perhaps the seat shaped like a turtle, or perhaps *Ambalapaḍi*, the seat of honor in a temple. The *Āma*, however, was probably portable, while the *Ambalapaḍi* was fixed in the outer side of the wall of the sanctuary.

¶ Here *Ambalapaḍi* seems to be the equivalent of *Āma*, *vide* above.

** A.D. 1723.

†† Receiving and paying are qualified by the phrase മാവറുതലായി, which cannot be clearly made out. If മാവ് is a corruption of മൂവ്, then the clause may mean "in a way extinguishing the right of the three," *i.e.*, three Paṇikkars. But if മാവ stands for മാവൻ, then the clause may mean "in a way extinguishing the right of Māvan, a deity of Nāyars." The Paṇikkars being called Samudāyam favors this interpretation. Finally the word may mean that the right extinguished was "as far as the mango tree," *i.e.*, the timber right. On this last point compare Deed 43.

Nilam, Patinhārē Vellakunnu paramba and Namban Pallimanyāyal (പള്ളിമണ്യായൽ). The boundaries (അതിരുകൾ) of the said lands are east Vellātkunnu, south Nambankalam Nilam, west Ayyappantēpanatiri Nilam, and north Vellarākku Nilam. Everything, of whatever description (എപ്പേർപ്പെട്ടതും), contained within the said boundaries is given (as) Aṭṭippēr with water. The boundaries of Mūrkankandi Nilam are east Mātāna Nilam, south Atamāri Nilam, west the embankment of the tank, and north the canal; everything, of whatever description (എപ്പേർപ്പെട്ടവയും), included within the said boundaries, including the planting space of seedlings (ഞാറ്) and the interval between them (ഞാറിടപ്പഴുത), was obtained on Aṭṭipper with water; as witnessed on behalf of both grantor and grantee by neighbours (അയലും), the over-lord* (പതിയും), and the Sabhavaṭṭ am (circle of assembly). Written in the hand of Vellōt Rāman.

Note.—The original is in Vattēḷuttu character. The copy from which this translation was made was sent to me by Kiḷēpāṭṭ Teyyan Mēnon of Waḷḷuvanād Taluk, Malabar.

No. 30.

Aṭṭippeṭṭōlakarunam (അട്ടിപ്പെറോലകരണം), executed in the solar month of Makaram of the year 898,† Dhanu Vyāḷam. The Ūrāḷars of Īswaramangalam sitting inside [ഉള്ളിരുന്ന sitting inside (probably of temple)] in the sacred name (തിരുനാമത്തേൽ) of the god (തേവർ), received the current market value (anna perum artham) from Valayūr Kuriyētat Viyatan Mānichan, and granted him the Aṭṭippēr with water, *Nīrudakamāyi*, of their Veṭṭan Nilam in Kiḷatrikkōvil Dēsam. Thus Valayūr Kuriyētat Viyatan Mānichan paid the current market value (അന്നപെരുമർത്ഥം) and obtained the Aṭṭipper with water of the Veṭṭan Nilam in Kiḷatrikkōvil Dēsam. The Ūrāḷars of Īswaramangalam sitting inside (ഉള്ളിരുന്ന = sitting inside, perhaps of temple), in the sacred name (തിരുനാമത്തേൽ) of the god (തേവർ), granted the Aṭṭippēr with water, of everything, of whatever description (എപ്പേർപ്പെട്ടതും), comprised within the four boundaries of the said Veṭṭan Nilam in Kiḷatrikkōvil Dēsam. Thus witnessed by the Sabhavaṭṭam ‡ (സഭവട്ടം = circle of assembly) on behalf of the parties granting and obtaining, for current value, the Aṭṭipper with water of Veṭṭan Nilam in Kiḷatrikkōvil Dēsam, together with everything, of whatever description, contained within its four boundaries. Written in the hand of Panku.

Note.—The original is in Vaṭṭēḷuttu characters. The copy from which this translation was made was sent to me by Kiḷēpāṭṭ Teyyan Menon of Waḷḷuvanād Taluk, Malabar. A clause near the end is imperfect and has been omitted.

No. 31.

Pāṭṭōlakaruṇam (പാട്ടോലകരണം), executed in the solar month (ഞായർ) of Kanni, 899.† Tirumalassēri Nārāṇan Nārāṇan received 840 new fanams from (the hands of) Mūlayil Kummiṇi Tāyi; the object (കാര്യം), then, of receiving the said 840 fanams is that the land called Ekaram in Īswaramangalam Pāṭṭam § (പാട്ടം) is a pāṭṭam ‖ on a pāṭṭam of 56 paras of paddy, as per my Nārāyappara; ¶ out of this deduct 11 paras on account of damage (കെടുപിഴ) and 42 paras on account of interest on the amount (advanced); let the balance of 3 paras of pāṭṭam, which with Vāsi (വാശി = allowance for difference of measure) becomes 3 paras and 3 tūṇis (തൂണി = a measure about 1½ Idangāḷi), be paid to my Poḷattikkarar (പൊഴുതിക്കാരർ = Pravarttikkar). Thus written by Atiyārat Krishnan.

Note.—Translated from a copy received from Kiḷēpāṭṭ Teyyan Mēnon of Waḷḷuvanād Taluk.

No. 32.

Pāṭṭōlakaraṇam (പാട്ടോലകരണം), executed in the solar month of Kanni, 899.† Tirumalassēri Nārāṇan Nārāṇan received 101 fanams and 125 paras of paddy from Mūlayil Kummiṇi Tāyi; the object, then, of receiving the said 101 fanams and 125 paras of paddy is that the land which formerly belonged to Kundanūr Perumpilāvil people of Cherumarutūr Dēsam is a pāṭṭam on ‖ a pāṭṭam of 48 paras, as per my Nārāyappara (നാരായപ്പറ), exclusive of an allowance for damage (കേട). Out of this deduct 10 paras as interest on the amount at 5 per cent., and commutable at 4 paras per fanam, and let the balance of 38 paras be paid to my Poḷuttikkārar (പൊഴുതിക്കാരർ) annually. Thus written by Atiyārat Teyyan.

Note.—Translated from a copy received from Kiḷēpātt Teyyan Mēnon of Waḷḷuvanād Taluk.

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* Here the Pati and the circle of assembly attest the deed.

† A.D. 1723.

‡ The circle of assembly represented authority.

§ The sense in which the word *pāṭṭam* is here used, that is, as an aggregation of lands, points to yet another mode in which the "Six Hundred" broke up their communal rights. The *Nād* was assessed with a certain quantity of produce as the *Kō's* share, that is, as *Kō-pāṭṭa-vāram*. Note (*i*) to Deed No. 3. The *Taravād Kāraṇavar* in distributing the land would have to assign liability to pay a certain portion of the *Kō's pāṭṭam* to each piece of land made over to each *Taravād* as its share of the common property. Each piece of land would then come to be known as so and so's or such and such *pāṭṭam*. The use of the word in this sense is still adhered to in British Cochin inherited from the Dutch.

‖ *Pāṭṭamāyi pāṭṭamāndu.*

¶ നാരായം = a certain measure.

No. 33.

Aṭṭippeṭṭōlakaraṇam (അട്ടിപ്പേറോലകരണം), executed in the solar month (ഞായർ) of Mithunam of the year 900.* Having received from (കയ്യാൽ = from the hands of) Ātayur Rāman, Samudāyam (സമുദായം) (of) the Ūrāḷars who sit inside (ഉള്ളിരുന്ന = sitting within, perhaps the temple), in the blessed name (തിരുനാമം) of the Pallimal Tēvar (തേവർ = god), the current market value (അന്നപെറുംഅർത്ഥം), Paṭavarkōṭe Nārāyaṇan Dēvan granted [എഴുതിവെച്ചുകൊടുത്താൻ = literally, wrote and gave by laying) (on the ground)] Aṭṭippēr (അട്ടിപേർ) with pouring of water (നീരട്ടകമായി), of Arangatodi land (നിലം) of 12 paras, Mutayan Chattamili of 12 paras, Pullānimuri of 6 paras, the land above it (അതിന്നമേലെ), of 5 paras, and Kunnachcheri Kandam† of 12 paras, aggregating (കൂടി) lands sowing 47 measures (പടിപ്പൻ = a measure) of seed, possessed by him (തനിക്കുള്ള) in Valia Kundanūr Dēsam. Thus paying the current market value (അന്നപെറുംഅർത്ഥം), Atayur Rāman Samudāyam (of) the Ūrāḷars who sit inside (ഉള്ളിരുന്ന = see note above), in the blessed name (തിരുനാമം) of the Pallimal Tēvar (തേവർ), obtained [എഴുതിവെപ്പിച്ചുകൊണ്ടാൻ = literally, wrote and caused to be laid (on the ground)] Aṭṭippēr (അട്ടിപ്പേർ) with pouring of water (നീരട്ടകമായി), of Arangatodi land (നിലം) of 12 paras, Mutayan Chāttamili of 12 paras, Pullānimuri of 6 paras, the land above it (അതിന്നമേലെ) of 5 paras, and Kunnachcheri Kandam of 12 paras, aggregating lands sowing 47 measures (പടിപ്പൻ) of seed, (situated) in Valia Kundanūr Dēsam. Thus Patavarkōte Nārāyaṇan Dēvan having received the current market value, granted (എഴുതിവെച്ചുകൊടുത്താൻ) Aṭṭippēr with pouring of water (നീരട്ടകമായി), of the lands sowing 47 paras of seed which he possesses (തനിക്കുള്ള) in Valia Kundanūr Dēsam. Thus Atayur Rāman obtained (എഴുതിവെപ്പിച്ചുകൊണ്ടാൻ = see note above) the said lands (as) Aṭṭippēr with pouring of water (നീരട്ടകമായി). Thus the witness who knows this on behalf of the grantor (എഴുതിവെച്ചുകൊടുത്തതെല്ലും) and grantee (എഴുതിവെച്ചുകൊണ്ടതെല്ലും) is Rāru Paṭṭēri (Bhaṭṭatiri). Written by Kēlachchātil Rāman.

Note.—Translated from a copy received from the Dewan of Cochin.

No. 34.

Dēsapāttōlakaraṇam (ദേശപാട്ടോലകരണം), executed in the solar month (ഞായർ) of Karkaḍakam 906‡ Chinga Vyāḻam Kūḍallūr Yōgiyātiri Tiruvadi (കൂടല്ലൂരയോഗിയാതിരിതിരുവടി) in the name of Trissivapērūr Appan [തൃശ്ശിവപേരൂരപ്പൻ = Trichur god (?)] received 14,000 old fanams from Kūttalē Anantanārāyaṇan Tayamma. The object of receiving the above 14,000 fanams is that subsequent to the former document, lands sowing 420 paras of Kanimangalam Chērikkal§ (ചേരിക്കൽ), 120 paras of Utiyal, 360 paras of Manniti Chērikkal (ചേരിക്കൽ), 620 paras of Mattūr Chērikkal 120 paras of Ayinampāṭṭam,‖ and 120 paras of Mangalūr Vengattara and 18 Cherumars (ചെറുമർ) are a pāṭṭam to you¶ on a pāṭṭam of 5,000 paras of paddy including the 1,000 paras payable by Kayarādi ** Pattillattavar and the 120 paras payable from Veḷḷāmkūr [വെള്ളാംകൂറ (?)]. The net annual purapād is 1,500 paras after deducting 1,050 paras for interest on the amount (advanced), 2,240 paras for Changngatam†† (ചങ്ങാതങ്ങളും) and Palisa [പലിശക്കും = persons rendering service as guards bearing (palisa) shields] and 210 paras for പ്രവൃത്തിക്കാരന്‡‡ (?) പ്രോത്തിയാപന (different kinds of agents, servants), making a total deduction of 3,500. The above purapād of 1,500 paras with one Chōtana (ചോതന = a measure) of oil should be annually§§ paid regularly on the 1st of every Chingam, and you may enjoy വഴിപിഴ (fines) for infringing old customs. Written in the hand of Kuruppat Chennan.

Note.—Translated from a copy of a copper-plate deed received from the Nallēpaḷḷi Ankarātta Valiya Mannādiyār of Cochin State.

No. 35.

Valiyōlakaraṇam (വലിഓലകരണം), corruption of (വിലയോലകരണം = bill of sale), executed in the solar month (ഞായർ) of Karkaḍakam of the year 914.‖‖ Kurikkalōtē Pālakkal Mīttaleviṭṭil Ummanga and Uchchira of Cherukunnatt village (ഊര) sold as far as their share (തങ്ങൾക്കുള്ളപെടിതളവും) of the Tara¶¶ (തറ) Kandam (കണ്ടം = field) and swamps (കൈപ്പാട) below their house (വീട). Tāyatt Vīṭṭil Rairu Koran and heirs (നമിമാർ) purchased (the same) by paying the current market*** value (അന്നപെറുംഅർത്ഥം). The boundary of the land (കണ്ടം) for which this price was paid

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* A.D. 1725. † See note to Deed No. 12. ‡ A.D. 1731.

§ Lands belonging to Rajas or temples.

‖ See note to Deed No. 31 on *pāṭṭam* used in this way. ¶ *Pāṭṭamāyi pāṭṭamāndu.*

** കയരാടിപത്തില്ലത്തവർ = the ten Illam people of Kayarāti (?).

†† See Glossary. ‡‡ Probably for പ്രവൃത്തിയാവൻ.

§§ This deed cannot be clearly understood as the previous deed is not forthcoming. So far as can be made out it is a Kāṇam deed (see Glossary under "Kāṇam" and notes to Deed No. 4) of a whole *Dēsam* or of the whole of the demisor's interest in land, &c., in the *Dēsam*. It is of interest because the *Kāṇakkār* had evidently to take upon himself the protection of the territory. See Deed No. 4.

‖‖ A.D. 1739.

¶¶ The fact that the vendors sold their share of the *Tara* field or *Tara* portion (*Kandam*, see Deed No. 12) looks as if the *Tara* (Nāyar village or guild) had held property in its corporate capacity in this part of the country (Northern Kōlattunād). See Deed No. 4 and Deed No. 14.

*** Literally, *Anna* = that day; *Perum* = which will produce; *Artham* = the money, wealth.

is east as far as the river, south as far as the Pālakkal paramba (പറമ്പ), west as far as the Pālakkal paramba, and north as far as the Pātikkarantē Kandam (land). The land (നിലം) produce (ഫലം = fruit) hidden treasure (വെപ്പ്) and the vessel in which it is secured (ചെപ്പ്) and thorns (മുള്ള), and cobras (മൂൎഖപാമ്പ) included in the said four boundaries are purchased (വിലകൊണ്ടവൻ) by paying the price (വിലകൊടുത്ത). The witness* who knows this (transaction) is Kuppadākkal Kannan Kammāran and the witness who knows the house† (കുടിഅറിയുംസാക്ഷി) is Valliyotan Chingan Kelu. Written with the knowledge of the neighbours‡ (കെട്ടുകേൾപ്പിച്ച) in the hand of Talavil Sankaran.

Note.—Translated from a copy received from the District Munsif of Kavai, Chirakkal Taluk. The original is in Tamil (*Kōleḻuttu*) characters.

No. 36.

Attippettōlakaranam (അട്ടിപ്പെറൊലകരണം), executed in Edavam Nyāyar (solar month) Karkadaka Vyālam of the year 917§ at the Chittūr Mannatt ‖ (മന്നത്ത) of the Kilappalayur Nād (നാട). Vārikkōt Rāman and heirs (തമ്പിമാർ) received the market value (പെറുവത്തം) from the hands of Ambāt Rāman Mānchu. The object of this market value is that Vārikkāt Rāman and heirs have given with water as Attippēr his (Rāman's) property (തൊന്മ) the field¶ (കണ്ടം) sowing 10 paras (and situated) above the Ambāttē field by the side (ചാര) of the hill (മല) and below the field belonging to the Ayam house, together with its adjoining hillock or margin (കര) and upper and lower produce (മേൽഫലവുംകീഴ്ഫലവും). Thus having paid the said market value the abovesaid land (നിലം) which is above the Ambāt field by the side of the hill and below the field belonging to Ayam house, and sowing 10 paras, together with its adjoining hillock or margin and the upper and lower produce has been taken with water as Attippēr by Ambāt Mānchu and heirs (തമ്പിമാർ). Thus the witnesses who know this (transaction) are Ilamulē Chennan Rāman and Chennālikkote Chatta Rāman. Written by Kuttikāt Itti Korappen.

Note.—Translated from a copy received from the Nallēpalli Ankarātta Valiya Mannādiyar of Cochin State.

No. 37.

Attippettōlakaranam (അട്ടിപ്പെറൊലകരണം), executed at Nallaypalli Mannatt ‖ (മന്നത്ത) in Angavēnāt (അങ്കവെണാട്) (?) Kadavūr (കടവൂർ) (?) Kayariyadath (കയരിയടത്ത) (?) in the solar month (ഞായർ) of Tulām 924** Makara Vyālam. Karutta Mannāttil Iravi Itarachan and heirs (തമ്പിമാർ) received from (the hands of) Tottatt Malayan Itti Chāttar the current market value (പെരുവത്തം). The object of receiving the market value is that Karuttamannāttil Iravi Itarachan and heirs have given by pouring water as Nīrmutal (നീർമുതൽ = water property) the Nīr Attippēr (നീർഅട്ടിപ്പേർ) of his (Itarachan's) land (തൊന്മ)†† situated on the south of the Kalaparamba (കളപറമ്പ) and Pūla (പൂള = silk cotton tree) which are above the embankment (ചിറ) lying below that (land) demised on Kānam‡‡ (കാണംചാൎത്തിയ) by them (Itarachan and heirs) at Kottamangalam (കൊററമങ്ങലം) and (situated) on the north of the Kolachira (കൊളച്ചിറ = big tank); the plots (കണ്ടം) included within these (limits) showing 70 paras and Kuli (കുഴി = an excavated ground) and the three Kuli parambas (കുഴിപറമ്പ) with their upper and lower produce (മേൽഫലവും കിഴഫലവും) together with Atiyān Valli Chāttanmār (അടിയാൻവള്ളിചാത്തന്മാർ = slave Cherumars) Kannan's son Karuttapulli and Rangayan. Thus Tōdatt Malayan Itti Chāttan and heirs (തമ്പിമാർ) by giving the abovesaid market value (പെരുവത്തം) obtained as water property (നീർമുതൽ) the Nīr Attippēr (നീർഅട്ടിപ്പേർ) of the abovesaid lands with their upper and lower produce (മേൽഫലവും കിഴഫലവും) and Kuli (കുഴി) and the three Kuli parambas together with two Cherumars (വള്ളിയാൻ). Witnesses hereof are Vadavannūr Vellālars (വടവന്നൂർവെള്ളാളർ) and Kilillatt Anantiravars (കിഴില്ലത്ത അനന്തിരവർ). Written in the hands of the vendor (കൊണ്ടവൻ).

Note.—Translated from a copy received from the Nallēpalli Ankarātta Valiya Mannādiyar of Cochin State.

No. 38.

Baliyōlakaranam (ബലിയോലകരണം), corruption of (വിലയോലകരണം = sale-deed), executed in the solar month (ഞായർ) of Makaram of the year 925.§§ Kāliyatt Vittil Kunyan Nambi and heirs (തമ്പിമാര) having received (വാങ്ങി) the current market‖‖ value (അന്നപെറും പൊൻകാണം വില) sold (വിലകൊടുത്താർ) the Kurikkalōtt Palakkal Kōliyatt Putiyavīttilē Valappa (വളപ്പ = paramba) in Cherukunnatt village (ഊര = village) Pālakkal Mittalēvīttil Kammāran Otēnan having paid (കൊടുത്ത) the current market‖‖ value (അന്നപെറും പൊൻകാണം വില) purchased (വിലകൊണ്ടവൻ) (the same). The boundaries of this paramba (പറമ്പ) are, east as far as the Canal (തോട), south as far

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* The attestation of the neighbours and of two special witnesses was alone considered necessary in this case.

† (?)

‡ Literally "heard and caused to be heard." Kettu-Kēlpichu.

§ A.D. 1742.

‖ *Vide* note to Deed No. 24.

¶ *Kandam.* See note to Deed No. 12.

** A.D. 1748.

†† *Tonma*, a corrupt form of *Svanma*, which occurs in Deed No. 6.

‡‡ The land demised on *Kānam* was not sold.

§§ A.D. 1750.

‖‖ Literally, *Anna* = that day; *Perum* = which will produce; *Pon* = gold; *Kānam* = *kānam*, possession; *Vila* = price.

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as the Chettire Kārānma Kandam* (കണ്ടം = field), west as far as the eastern wall (മതിൽ) of Kāliyatt Mittalē house, and north as far as the Bhagavati Ammēre Kandam* (കണ്ടം = field). Kāliyatt Vīṭṭil Kunyan Nambi and heirs having received the current market value sold† the lands (നിലം) and produce (ഫലം = fruit) including (അടക്കി) the hidden treasure (വെപ്പു) and the vessel in which it is secured (ചെപ്പു) comprised within the said four boundaries. Pālakkal Mittalē-vīṭṭil Kammāran Otēnan purchased‡ (the same) by paying the current market value. The witness (താച്ചി corruption of സാക്ഷി) who knows this (transaction) is Kuppādakkal Kaṇṇan Kammāran and the witness who knows the house (?) [കടിഞ്ഞാറിയുംതാച്ചി (?)] is Vellyodan Chindan Kōran. With the knowledge of these, written in the hand of Talavil Nārāyaṇan Ṣankaran.

Note.—Translated from a copy received from the District Munsif of Kavai, Chiṛakkal Taluk. The original is in Tamil (*Kōleḻuttu*) characters.

No. 39.

Aṭṭippettōlakaraṇam (അട്ടിപ്പെറ്റൊലകരണം), executed in the solar month (ഞായർ) of Dhanu of the year 932.§ Nechchikkōt Rāman Kiṭṭaṇan (കിട്ടണൻ = vulgar form of Krishnan) and heirs (തമ്പിമാർ) received from (കയ്യാൽ = from the hands of) Kuruppatt Chīrukōta and heirs (തമ്പിമാർ) the current market value (അന്നപെറും അർത്ഥം). Thus having received the current market value, Nechchikkōt Rāman Kiṭṭaṇan and heirs granted (എഴുതികൊടുത്താൻ = literally wrote and gave) the Aṭṭipēr (അട്ടിപെർ) as water property (നീർമുതൽ) with water (ഉദകം) of his Kotumanna land (നിലം) sowing 6 paṛas in Kurichchikkare Dēsam. Thus having paid the current market value, Kuruppatt Chīrukōta and heirs obtained (എഴുതിച്ചുകൊണ്ടാൻ = literally had or got (it) written) the Āṭṭipēr as water property (നീർമുതൽ) with water of the Kotumanna land sowing 6 paṛas in Kurichchikkare Dēsam. Thus Nechchikkōt Rāman Kiṭṭaṇan and heirs granted the Aṭṭiper as water property with water of the Kotumanna (land) of 6 paṛas. Thus having paid the current market value, Kuruppatt Chīrukōta and heirs obtained (എഴുതിച്ചുകൊണ്ടാൻ, see note above) the Aṭṭipēr as water property with water of Kotumanna (land) of 6 paṛas in Kurichchikkare Dēsam. Thus Rāman Kiṭṭaṇan and heirs granted (എഴുതികൊടുത്താൻ) the said land. Thus Chīrukōta and heirs obtained (എഴുതിച്ചുകൊണ്ടാൻ) the said land. The witnesses who know this in behalf of the grantor (എഴുതികൊടുത്തതെല്ലും) and of the grantee (എഴുതിച്ചുകൊണ്ടതെല്ലും) are Koravankuḻi Nāyar and Āttittrē Kora Māppiḷḷa. Written in the hand of Chīrāman.

Note.—Translated from a copy received from the Dewan of Cochin.

No. 40.

Aṭṭippettōlakaraṇam (അട്ടിപ്പെറ്റൊലകരണം), executed in the solar month (ഞായർ) of Mithunam of the year 934.‖ Having received the current market value (അന്നപെറും അർത്ഥം) from (കയ്യാൽ = from the hands of) the Ūrāḷar in the blessed name (തിരുനാമത്തോരാൽ) of Kurichchikkare Tēvar (തേവർ = god) Techchikkot Chakkan Rāmar and heirs (തമ്പിമാർ) granted (എഴുതികൊടുത്താൻ = wrote and gave) the Aṭṭipēr (അട്ടിപ്പെർ) with pouring water (നീരുദകമായി) of his Pati paṛamba of 7 paṛas in the Mūti Dēsam. Thus having paid the current market value (the Ūrāḷars) obtained (എഴുതിച്ചുകൊണ്ടാൻ = literally had or got (it) written) the Aṭṭipēr with pouring water of Pati paṛamba of 7 paṛas in the Mūti Dēsam. Thus Chakkan Rāmar and heirs granted (എഴുതികൊടുത്താൻ, see note above) the said land. Thus having paid the current market value, the Ūrāḷar in the blessed name of Kurichchikkare Tēvar obtained (എഴുതിച്ചുകൊണ്ടാൻ, see note above) the said land. The witnesses who know this in behalf of the grantor (എഴുതികൊടുത്തതെല്ലും) and grantee (എഴുതിച്ചുകൊണ്ടതെല്ലും) are Koravankuḻi Nāyar and Malamavatiyil Mākkachār. Written in the hand of Kōyat Kōndu.

Note.—Translated from a copy received from the Dewan of Cochin.

No. 41.

Aṭṭippettōlakaraṇam (അട്ടിപ്പെറ്റൊലകരണം), executed at Chittur Mannatt¶ (മന്നത്ത) in Kiḻappalayūr Nād in the solar month (ഞായർ) of Mīnam 938.** Eḍavam Vyāḻam. Eḻuvatt Rāman Chāttan and heirs (തമ്പിമാർ) received from Ambāt Mānchu Rāman the current market value (പെറുവാർത്ഥം). The object of receiving the said market value is Eḻuvatt Rāman Chāttan and heirs give as water property (നീർമുതൽ) by pouring water the Nīr Aṭṭippēr (നീരട്ടിപ്പെർ) of the land (തറ) called Otasera above the Porayatta Nilam and below the Ālukkan Chiṛa, comprising plots sowing 60

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* See note to Deed No. 12.

† The use of the word *Kāṇam* above proves, ~~I think~~, that what was sold was the *Kāṇam* right (compare Deed No. 4). If so, it is important to observe exactly the things so conveyed, viz., lands, produce and hidden treasure. *Veppum Cheppum* are two of the best known incidents of the water birthright. ~~See Appendix I, Chap. VI, para. 128~~.

‡ ~~I have~~ suggested in a note to Deed No. 2 that possibly the transfer of freehold "by water" came into the country with the Vēdic Brāhmans, whose influence was never so great in this part of the country (North Kōlattunād, Chirakkal Taluk) as it was further south. ~~See Appendix I, Chapter II~~. Possibly, therefore, this deed and, perhaps, No. 35 also were meant to be freehold deeds. They were certainly handed ~~to me~~ as copies of so-called Janmam deeds.

§ A.D. 1756-57.

‖ A.D. 1759.

¶ See note to Deed No. 24.

** A.D. 1763.

paras of paddy and the parambas (പറമ്പ) on both sides (ഇരുകര) and the upper and lower produce (മേൽഫലവും കീഴ്ഫലവും) and the Nuri (നുരി = space required for planting seedlings) and the Nuriyida Paluta (നുരിയിടപഴുത = interval between the planting of seedlings). Thus Ambat Rāman and Mānchu and Rāman and heirs (തമ്പിമാർ) by giving the current market value obtained as water property (നീർമുതൽ) the Nīr Attippēr with the pouring of water of the said land Otasera above the Porayatt Nilam and below the Alukkal Chira, comprising plots sowing 60 paras of seed and the parambas on both sides, and the Nuri (നുരി = the space required to plant seedlings) and Nuriyida Paluta (നുരിയിടപഴുത = interval between the planting of seedlings). Thus Rāman Chāttan and heirs receiving the current market value have executed this, and likewise Mānchu Rāman and heirs paying the current market value have got this executed. Thus the witnesses to this are Elamally Chēnur Rāman and Chennalikāt Chāttan Rāman. Written in the hand of Achott Kandu.

Note.—Translated from a copy received from the Nallēpalli Ankarātta Valiya Mannādiyār of Cochin State.

No. 42.

To the Adhikāri (അധികാരി) of Tirumala Dēvara (ദേവര) in Cochin. Heard from Cochin Sangara Pillay that boundaries were fixed (അതൃത്തിതിരിച്ചു) to the compounds* (പുരയിടങ്ങൾ = literally the site of a habitation) and lands† (കണ്ടങ്ങൾ) belonging to Tirumala Dēvasvam in the tracts (പ്രദേശങ്ങൾ) included in Turavūr and Manakkottuttu (subject to) Chērttala Mandavattum‡ Vātukkal‡ and that copies were brought and deposited [അടവച്ചുള്ളിച്ചു (?)] at the Mandavathum Vātukkal (മണ്ടപത്തുംവാതുക്കൽ) of documents (പ്രമാണങ്ങൾ) relating to property held on Erakārayma§ (ഏറാക്കാരായ്മ) and Janmam (ജന്മം). Therefore I have relinquished (ഒഴിഞ്ഞുതന്നു) in behalf of the Dēvasvam the Mupra‖ (മുപ്ര) and ⅛ of what is Janmam (ജന്മം) and Erakārayma (ഏറാക്കാരായ്മ) documents whereof have been found. Enjoying (them) thus, the Michavāram¶ of Erakārayma should be paid annually to the Mandavattum Vātukkal and receipts (ചീട്ട) taken. Thus to this effect written on the 10th of the month (മാസം) of Makaram of the year 945** under the orders of His Highness (തിരുവുള്ളത്തിലും പടിനിനവു) by Anancha Perumāl Anancha Perumāl, the Valia Mēleluttu Kanakku (വലിയമേലെഴുത്തകണക്ക = an office of that name).

Note.—Translated from a copy received from the Dewan of Cochin State.

No. 43.

Attipper ōla karanam (അട്ടിപ്പേറോലകരണം), executed on the closing (ഒടുങ്ങുന്ന) solar month (ഞായർ) of Chingam of the year 951.††

Pilāparambil Kēlan Kōman and heirs (തമ്പിമാർ) having received the current market Attipper value (പെരുമ്പില അട്ടിപ്പേറാർത്ഥം) as found at the time by four people (അന്നാനാലരകണ്ട) granted (എഴുതികൊടുത്താൻ = literally wrote and gave) the Attippēr with pouring of water (നീരടകമായി) of the plot (കണ്ടം) lying east to west on the northern slope (വടക്കെ ഏറാക്കിൽ) of the hill in the western Odi (ഒടി = division or range of fields) of Karaka Akathūtta belonging to them (തങ്ങൾക്കുള്ള) in Kutuvūr Dēsam, so as to extinguish the (right in) mango tree (മാവൈ),‡‡ the (right in) sand (മണലൈ) and the right in water (ഉദകമൈ) and to convey the right of ceremony (കർമ്മംമടക്കി)§§ without any dispute respecting this and touching that (ഒന്നൊതൊട്ടൊന്നചൊല്ലി ചൊതിയംകൂടാതെ). In this way Iluvan Tharayolil Kalavan Māman and heirs (തമ്പിമാർ) obtained the Attippēr with pouring of water (നീരടകമായി) of the plot (കണ്ടം) lying east to west on the northern slope of the western hill and belonging to Kēlan Kōman and heirs, in a manner to extinguish the (right in) mango tree (മാവൈ), the (right in) sand (മണലൈ), and the (right in) water (ഉദകമൈ), and to convey the right of ceremony (കർമ്മംമടക്കി) and without any dispute respecting this and touching that (ഒന്നൊതൊട്ടൊന്നചൊല്ലിചൊതിയം കൂടാതെ). Thus the witness who knows this is Otaparambatt Kittanan Nāyar. Written by Poringelil Chennan.

Note.—Translated from a copy received from the Subordinate Judge of British Cochin.

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* Probably *Manors* would be more correct. See note to Deed No. 26.

† See note to Deed No. 12 regarding Kandam.

‡ *Mandapam* (Sansk.) = open shed or hall, and *Vātil* (Drav.) = door, gate, chief entrance. Taken together they mean a Tahsildar's office.

§ A right by which a small purapad is paid to the Janmi by the name of Era-Michāram. It is not generally renewed, but of late it is renewed on payment of Oppu and Tūsi *alone*. It is now recognised as redeemable.

‖ *Literally*, three (*Mūnnu*) *paras* (bushels), *i.e.*, 3 paras per 10 paras, the State share of the net produce.

The *Mupra* assessment in the Native States of Travancore and Cochin is perhaps the relic of the ancient *Kō-pāttavaram* (see note to paragraph (*i*) of Deed No. 3).—It is certainly noteworthy that if a Nambūtiri in Travancore sells his freehold land to any one but a Nambūtiri, an obligation to pay *Mupra* (in the case of wet lands), and *Ettayil onnu* (1 in 8 in the case of garden lands) immediately attaches to the land.—(Ward and Connor's Survey Memo., p. 63. Trevandrum Ed.). The Brahman hierarchy had evidently prior to the execution of Deed No. 2 (A.D. 774) been admitted to privileges equal or perhaps superior to those conferred on the Jews and Syrians. Those privileges were probably hereditary, but not assignable to any one but Nambūtiris.

¶ *Micha* (Drav.) = height, above, and *Vāram* (Drav., perhaps from *varavu*, income) = share in general.

** A.D. 1770. †† A.D. 1776.

‡‡ These seem to indicate that the timber-right, the earth-right, and the water-right were given up.

§§ It is not clear what this means.

No. 44.

This is *Aṭṭippeṭṭōlakaraṇam* (അട്ടിപ്പേറൊലകരണം) written in the solar month (ഞായര്) of Tulām of the year 954.* Talikokkāt Paramēswaran Trivikraman and heirs (തമ്പിമാര്) have given, by receiving the market (പെറു† = literally, born† or produced) Aṭṭippērt† value (അട്ടിപ്പേറ്റിന്) as then found (കണ്ട) by four people (നാലര്) the Aṭṭippērt† with pouring of water (നീരടക്കമായി) and accompanied by Janmam† right (ജന്മഫലം = literally, born† fruit) over their (lands) in Talikolangara Dēṣam and bounded on the east by (the land called) Totu-pata, west of Pāngolam and Kunnatōtupata, on the west . . . . on the south by Puḷi Kandam and Manakkāṭṭilavan's dwelling compound (മണക്കാട്ടിലവന് ഇരിക്കുന്നപറമ്പ) . . . . north . . . . field and Pilākkāt paramba, on the west . . . . on the east by the Patinhārē Dēvasvam Totuva, on the south by . . . . jungle (കാട), (*Note.*—Here more boundaries follow which owing to omission of words are unintelligible); (the lands) included in the above four boundaries (നാലതിര) and sowing 18 paṛas, Erinhēri (lands) of 8 paṛas, Nālpatinām land, Karuvannūr Punja (പുഞ്ച) (land) of 9 paṛas, making a total of punja lands (പുഞ്ചനിലം) of 38 paṛas and wet lands (ഉല്പത്തി) and parambas (പറമ്പ) Netumpalli Tarana Nellūr Nārāyaṇan Paramēswaran and heirs (തമ്പിമാര്) take the abovesaid lands (ഉല്പത്തി) and parambas (പറമ്പ) and the waste (മുട) Chulliparamba in the east and west (കിഴമേല്) with flowing water (നീരൊഴുക്കമായി) and water caused to come into contact (നീരട്ടിച്ച) along with the Janmam right (ജന്മഫലം, see note above) . . . . Witnesses knowing (this) are Pōnnallūr, Kūttampilli, Kataluramallūr, Kiḻakkiniyedatt Kokka.

Note.—Translated from a copy received from the Dewan of Cochin State.

No. 45.

Aṭṭippeṭṭōlakaruṇam (അട്ടിപ്പേറൊലകരണം), executed at Tatta Mangalam Mannatta‡ (മന്നത്ത) in Pālayūr Nād (നാട) in the solar month of Kumbham in the year 957.§ Dhanu Vyāḻam, Shippi Ammiyār, daughter of Thoppa Paṭṭar,|| a Paradēṣi (പരദേശി = foreigner) and heirs (തമ്പിമാര്) residing at Kākurissi Akaram (അകരം = a Brāhman house) received from Ambāt Rāman Iṭṭuṇṇi Rāman the current market value (പെറുവത്തം). Thus the object of receiving the said market value is that Shippi Ammiyār and heirs (തമ്പിമാര്) give by pouring water as water property (നീര്മുതല്) the Nīr Aṭṭippēr (നീര് അട്ടിപ്പേര്) of 2 kandams (plots) sowing 120 nāḻis (നാഴി) of paddy and situated below your land (തന്റ)¶ called Otasira nilam of Chamba (?) and above our Pārakkal Kandam (plot) and the parambas (പറമ്പ) on both sides (ഇരുകര) of it together with the upper and lower produce (മേല്ഫലവും കിഴ്ഫലവും). Thus Ambāt Rāman Iṭṭuṇṇi Rāman and heirs (തമ്പിമാര്) obtained with the pouring of water as Nīrmutal (നീര്മുതല് = water property) the Nīr Aṭṭippēr (നീരട്ടിപ്പേര്) of the abovesaid two plots of land below the Otasira land of Chambatt (ചമ്പത്ത) and above the Pārakkal Kandam and sowing 12 paṛas of seed, and the parambas on both sides of it with the upper and lower produce (മേല്ഫലവും കിഴ്ഫലവും). Thus the witnesses who know this are Kiḻatti Arangan Chāttan and Mānikatt Kandan Teyyan. Written in the hand of Eḻuvatt Thoppu.

Note.—Translated from a copy received from the Nallēpaḻḻi Ankarātta Valiya Mannāḍiyār of Cochin State.

No. 46.

Aṭṭippeṭṭōlakaruṇam (അട്ടിപ്പേറൊലകരണം), executed at Chittūr Mannatt‡ in the solar month (ഞായര്) of Eḍavam in the year 959** Kumbham Vyāḻam. Porayatt Rāman and heirs (തമ്പിമാര്) received the current market value (പെറുവത്തം) from Ambāt Rāman Iṭṭuṇṇi Rāman. The object (കാര്യം) of receiving the said market value is that Porayatt Rāman and heirs give (കൊടുത്താര്) with pouring water as water property (നീര്മുതല്) the Nīr Aṭṭipper (നീരട്ടിപ്പേര്) of the Kandams (കണ്ടം = plot) sowing 12 paṛas seed, bounded on the north by your (തന്റെ) land (തൊറ) called Otaṣira Aṇṇākoṇath (ഒടശിര അണ്ണാക്കൊണത്ത) and on the south by our (തങ്ങടെ) Nilam, east by Tiruttillatt Nilam, and on the west by the slope (ചെള്ള ചര) of the paramba, together with the (right of) guarding†† (പാറാവു or പാറാവ = sentry or guard) and Kārāyma†† (കാരായ്മ) as well as the upper and lower produce (മേല്ഫലവും കിഴ്ഫലവും) and everything of whatever description (എപ്പേര്പ്പെട്ടതും) comprised within these four boundaries. Ambāt Rāman Iṭṭuṇṇi Rāman and heirs (തമ്പിമാര്) obtain with the pouring of water as water property (നീര്മുതല്) the Nīr Aṭṭipper (നീരട്ടിപ്പേര്) by giving the said market value of the Kandam (plot) sowing 12 paṛas and bounded on the north by the Otaṣira Aṇṇākoṇath Nilam, on the south by their (തങ്ങടെ) Nilam, on the east by Tiruttillatt Nilam, and on the west by the slope of the paramba together with the right of guarding (പാറാവും) and Kārāyma as well as the upper and lower produce and everything of whatever description (എപ്പേര്പ്പെട്ടതും) comprised within these four boundaries. Thus the witnesses who know this are Chāttan Rāman and Chennāḻikot Teyyan Rāman. Written in the hand of Tatchāt Kandu.

Note.—Translated from a copy received from the Nallēpaḻḻi Ankarātta Valiya Mannāḍiyār of Cochin State.

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* A.D. 1778.

† Here the close connection between the Drav. *Pēru* and the Sanskritised form of it *Janmam* is sufficiently obvious.

‡ See note to Deed No. 24. § A.D. 1781-82. || East Coast Brāhman.

¶ *Tonma.* See note to Deed No. 37. ** A.D. 1784.

†† Compare notes to paragraphs (*c*) and (*f*) and (*m*) of Deed No. 3; also notes to Deed No. 4.

No. 47.

Aṭṭippeṭṭōlakaraṇam (അട്ടിപ്പെറോലകരണം), executed in the solar month (ഞായർ) of Karkaḍakam of the year 963.* Chirakkal Panayānullil Nārāyaṇan Chumaran and heirs (തമ്പിമാര) having received the market Aṭṭipper value (പെറും അട്ടിപ്പെറത്ഥം) as found at the time by four people (അന്നനാലാളപെർകണ്ട) granted (എഴുതികൊടുത്താൻ) the Aṭṭipper with water flowing (നീരതകമായി) and water coming into contact (നീരട്ടിച്ച) of their (തങ്ങൾക്കുള്ള) Kaḻimpuram Dēṣam (കഴിമ്പുറം ദേശം). Thus Ayirūr Nārāyaṇa Rāma Varma Avatiri Kōvilatikārikal and heirs (തമ്പിമാര) having paid the market Aṭṭipper value (പെറും അട്ടിപ്പെറത്ഥം) as found then by four people (അന്നനാലാളപെർകണ്ട) obtained (എഴുതിച്ചകൊണ്ടാൻ) the Aṭṭipper with water flowing (നീരുദകമായി) and water coming into contact (നീരട്ടിച്ച) of the said Kaḻimpuram Dēṣam. Thus the boundaries of this Dēṣam are east Edamuttam Dēṣam, south Ramallūr Dēṣam, west Mēppuratta Paramba (which is), west of Tirunilam, and north Kuruvetti Paramba. The lands (ഉൽപത്തികൾ) and parambas (പറമ്പുകൾ) and everything else of whatever description (മറ്റും എപ്പെർപ്പെട്ടതും) included (അകപ്പെട) within the above four boundaries and the Dēṣam,† Dēṣādhipatyam,† Ambalappaḍi† and Ūrāyma;† have been given and received with water flowing (നീരുദകം). The witnesses who know this are Kuttumpilli Mūtta Nambūtiri, Kuṇampilli Nambūtiri, Edatiruttu Pattāli, and Kutāykkal Ṣankaran Kammal. Written by Chemmāppallil Ṣankaran Shollampenambiyath Ṣankaran.

Note.—Translated from a copy received from the Subordinate Judge of British Cochin.

No. 48.

Vilayōlakaraṇam (വിലയോലകരണം = deed of sale), executed in the solar month (ഞായർ) of Mithunam of the year 983.‡ Pālakkal Patinhārē Viṭṭil Rayiru Chandu and heirs (തമ്പിമാർ) of Cherukunnatt village (ഊര) sold by receiving the current market value (അന്നപെറും വിലയർത്ഥം) the paramba (പറമ്പ) known as Kallinga Vaḷappa which is the Janmam (ചെന്മം corruption of ജന്മം) of Payangōte Pālakkal Patinharē Viṭṭil Chandu of Cherukunnatt village (ഊര). The said paramba was purchased by paying the current market value§ (അന്നപെറും വിലയർത്ഥം) by Karippatt Palli Kūlakatt Chirakkal Kūlakatt Ravi Varma Rāja (രാജ). The boundary of this paramba (പറമ്പ) is east as far as the Cherukunnatt Dēvasvam (ദേവസ്വം) Kandam (field), south as far as Kalattil Kolangakote Paramba, west as far as Udayammāḍatt Pālakkal Kandam (land), and north as far as the land (കണ്ടം) of Chirakkal Kōvilakam and Cherukunnu Dēvasvam (ദേവസ്വം). The lands (നിലം) produce (ഫലം = fruit), stones (കല്ലു), thorns (മുള്ള), hidden treasure (നിതി), and other things of whatever description (എപ്പെർപ്പെട്ടതും) included in the said boundaries were purchased by paying the current market value by Karippatt Palli Kūlakattil Chirakkal Kūlakatt Ravi Varma Rāja Tamburan to Pālakkal Patinhāre Viṭṭil Rayiru Chandu and heirs. Thus the witnesses (താക്ഷി corruption of സാക്ഷി) are Chenicheri Chāttu and (കുടി അറിയും?) Puliyankotan Kannan. Written in the hand of Katankōtan Chandu Koran with the knowledge of the neighbours (കെട്ടുകേൾപ്പിച്ചു).||

Note.—Translated from a copy received from the District Munsif of Kavai, Chirakkal Taluk.

No. 49.

Aṭṭippeṭṭōlakāriyam (അട്ടിപ്പെറോലകാര്യം), executed in the solar month (ഞായർ) of Makaram of the year 985.¶ Mēdabyāḷam at Mitrānannapuram Mukkālvaṭṭam (മുക്കാൽവട്ടം = temple of Bhagavati). Payyur Paramēswaran Nārāyaṇan and heirs (തമ്പിമാർ) granted (എഴുതികൊടുത്താൻ = literally wrote and gave) to Ennūr Nandiyār Valli Nārāyaṇan Nārāyanan and heirs (തമ്പിമാർ) by receiving the current market value (പെറും വില അർത്ഥം) as then found by four people (അന്നനാലാളരകണ്ട) the Aṭṭippēr (അട്ടിപ്പേർ) with pouring of water (ഉദകപൂർവ്വം) in such a manner that (the transaction) might not in future (മേലിൽ) be questioned (ചോദ്യം) by us, our heirs (ശേഷക്കാര = descendants) or anybody else (മറ്റാരുത്തരാലും), their (തങ്ങൾക്കുള്ള) Puttūr Dēṣam** (പുത്തൂരദേശം) Dēṣādhipatyam** (ദേശാധിപത്യം) two temples (ക്ഷേത്രങ്ങളും) (called) Mitrānannapuram (മിത്രാനന്നപുരം) and Tekkiniyammakāva, the Ambalappaḍi** (അമ്പലപ്പടി) Ūrāyma** (ഊരായ്മ) and other temple dignities (മറ്റും ക്ഷേത്രാധിപത്യങ്ങളും) the lands (ഉല്പത്തി) and parambas (പറമ്പ) the retainers†† (കുടി) and slaves (അടിയാർ) the dues (പോകങ്ങൾ corruption of ഭോഗങ്ങൾ = enjoyments) of Dēṣavāḻi (ദേശവാഴി) and everything else of whatever description (മറ്റുമെപ്പെർപ്പെട്ടതും) included (അകപ്പെട) within (അകത്ത) this Dēṣam. Thus Ennūr Nandiyar Valli Nārāyaṇan and Anantiravars obtained (എഴുതിച്ചകൊണ്ടാർ = literally had or got written) by paying the current market value (പെറുവിലഅർത്ഥം) as then found by four people (അന്നനാലാളരകണ്ട) the Aṭṭippēr with pouring of water (ഉദകപൂർവ്വം) in such a manner that (the trans-

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* A.D. 1788.

† Incidents attached to the rank of a Dēṣavāḻi. See ~~Appendix I and~~ Glossary.

‡ A.D. 1808.

§ No mention here of water, though *Janmam* would seem to mean the water birthright. The deed is called merely a deed of sale—not an *Aṭṭipēr*. There are only three deeds in this collection, Nos. 35, 38, and 48, in proof of the fact, but ~~I am inclined to think~~ that neither *Aṭṭipēr* nor *Janmam* was in use in North Kōlattunad (Chirakkal Taluk) until after the British occupation ; ~~Kōlattunad, it will be remembered, was not under the Perumal at the date of Deed No. 1~~.

|| Keṭṭu Kēlpichu = heard and caused to be heard.

¶ A.D. 1810.

** Incidents attached to the dignity of a Dēṣavāḻi. See ~~Appendix I and~~ Glossary.

†† The conveyance of rights in free retainers after the introduction of British rule is to be noted as it explains to some extent the relations now subsisting between the classes.

action) might not in future (മേലിൽ) be questioned (ചോദ്യം) by Paramēswaran Nārāyaṇan, heirs (തമ്പിമാര) descendants (ശേഷക്കാര) or anybody else, (മറ്റൊരുത്തരാലും) Paramēswaran Nārāyaṇan's and heirs (തമ്പിമാർ) Puttūr Dēṣam,* Dēṣādhipatyam,* the two temples (called) Mitrānannapuram and Tekkiniyammakāva, the Ambalappaḍi* and Ūrāyma* and other temple dignities (ഊരും ക്ഷേത്രാധിപത്യങ്ങൾ), the lands and paṛambas (ഉഭത്തികളും പറമ്പുകളും), the retainers and slaves (ആളടിയാർ), the dues (ഭോഗങ്ങൾ, see note above) of Dēṣavāḻi, and everything else of whatever description included within this Dēṣam. Thus the witnesses for this Aṭṭippettōla (അട്ടിപ്പേറോല) in behalf of the grantors (എഴുതിക്കൊടുത്തതമെയ്യും) and the grantees (എഴുതിച്ചുകൊണ്ടതമെയ്യും) are Vennarattūr Okki, Tekkiniyētam and Nantiyārvalli. Written in the hand of Kollikandara Govindan.

Note.—Translated from a copy received from Mr. H. Wigram, District Judge of South Malabar.

No. 50.

Royal letter addressed to Cheruvattur Nambūtiri. Eḻētat Ullannūr Illam in Perumpilleṣṣēri Dēṣam of Urakam Pravirtti having become extinct that Taṛavad† together with the property (വസ്തു) rice lands (ഉഭത്തി), persons (ആൾ = probably retainers, guards), slaves (അടിയാര), chest of documents (പെട്ടിപ്രമാണം) and all Ambalapaḍi and Ūrāyma rights and everything of whatever description (എപ്പേർപ്പെട്ടതും) with the exception of the Ūrāyma of Changarayil Kshētram (temple), are hereby granted‡ to you Cheruvattur Nambūtiri for exclusive enjoyment (മറ്റൊരുത്തരാലും ചോദ്യം കൂടാതെ = literally without any question from any one). Written in the month of Vrischikam 1020§ M.E. in the hand of Pavvattil Krishnan, in the presence and under the orders of Kaṇayannūr Kōvilakam Rāja.

Note.—Translated from a copy received from Nelliṣṣēri Ṣiva Rāmayyan of Pālghat Town.

No. 51.

ROYAL LETTER ADDRESSED TO CHUNDAYKĀT OTALŪR (NAMBŪTIRI).

Whereas there being no male members in the two Illams of Kandiyūr Natuvattunnu Natuvat and Kandānaṣṣeri Pālaykāt in Ālūr Muri of Chundal Pravirtti, Sridēvi and Sāvitri, two females of Natuvat Illam,|| have executed a document authorizing¶ Otalūr Nambūtiri to marry¶ in the said Taṛavād,|| to hold and enjoy the property, movable and immovable (വസ്തുവകൾ), including the slaves and the Ambalapaḍi, Ūrāyma and other titles and honors (സ്ഥാനമാനങ്ങൾ) attached to the pagodas of Ariyannūr, Kandiyūr and Plākkāt, and to maintain the females: and whereas that document has now been presented before us, we hereby direct that Otalūr (Nambūtiri) do marry in the said Taṛavād, hold and enjoy the property, movable and immovable, slaves and chest of documents (പെട്ടിപ്രമാണം) belonging to the two Illams of Natuvat and Pālaykāt, and the Ambalapaḍi, Ūrāyma, titles and honors, and everything else pertaining to the abovementioned three pagodas and maintain the females. Written in the month of Mithunam 1026** M.E. in the hand of Pavvattil Krishnan, in the presence and under the orders of Trichur Vatakkechira Kōvilakam Rāja.

Note.—Translated from a copy received from Nelliṣṣēri Ṣiva Rāmayyan of Pālghat Town.

No. 52.

ROYAL LETTER ADDRESSED TO CHŌLAYKARA (NAMBŪTIRI).

Whereas the document executed on the 8th Mithunam 991 by Tāmaraṣṣēri Nambūtiri of Kariyannūr Muṛi, in Chengaḻikkōt Pravirtti, authorizing†† Cholaykara Nambūtiri to hold and†† enjoy, in the capacity of Anantiravan,†† the Tāmaraṣṣēri Taṛavād and the property, movable and immovable, slaves, chest of documents (പെട്ടിപ്രമാണം), Dēṣam, Dēṣādhipatyam, Ambalapaḍi, Ūrāyma, and everything else belonging to that Taṛavād† has been produced before us: and whereas Tāmaraṣṣēri Nambūtiri and the female members are dead and Chōlaykara has married in that Taṛavād and has been enjoying the property and titles pertaining to the same; and whereas Chōlaykara has communicated the matter to us by a letter, we hereby direct that Chōlaykara do hold and enjoy the said Tāmaraṣṣēri Taṛavād and the property, movable and immovable, slaves, chest of

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* "C.D. was anciently *Dēṣavāḻi* of the Dēṣams of——in your division, but as the present family is disqualified from poverty (or want of respectability or other cause) you will exercise in these Dēṣams the duties of head of Police, of Village Munsif, and of Tax-collector, but you will not interfere with the *Dēṣavāḻi Sthānamāna Avakāṣam* (or such ancient privileges belonging to him as *Dēṣavāḻi*) as the Government may deem it advisable to permit to be enjoyed, and as the inhabitants may voluntarily offer in conformity with old customs." Extract from Mr. Græme's form of sanad appointing Adhigāris of Amṣams. Special Commissioner to Principal Collector, 20th May 1823. Conf. p. 89.

† See note to Deed No. 22.

‡ This illustrates one mode in which Nambūtiri inheritances are passed on in the Native States.

§ A.D. 1844.

|| *Illam* is a Dravidian, not a Sanskrit word. It is now almost exclusively applied to Nambūtiri family houses, but anciently the *il* was the king's house. See the use of *Kōvil* (properly *Kōyil*) in Deed No. 12 and others. The Nambūtiris, in right of the princely privileges which seem to have been conferred on them, in common with Jews and Syrians, probably assumed the right, among their other privileges, of styling their dwellings royal houses. There is a strong contrast in this deed between *Illam* and *Taṛavād*—see note to Deed No. 22.

¶ This illustrates another mode in which Nambūtiri inheritances are passed on in the Native States.

** A.D. 1851.

†† This illustrates another mode of passing on Nambūtiri inheritances in the Native States.

documents (പെട്ടിപ്രമാണം), Dēsam, Dēsādhipatyam, Ambalapadi, Ūrāyma, and everything else attached to the Taravād. Written in the month of Vrischikam 1031 * M.E. in the hand of Pavvattil Krishnan, in the presence and under the orders of Kanayannūr Kōvilakat Tamburan.

Note.—Translated from a copy received from Nellissēri Siva Rāmayyan of Pālghat Town.

No. 53.

ROYAL LETTER ADDRESSED TO PATIYŪR (NAMBŪTIRI).

Whereas the document executed by Nangayya and Nangeli, the only members (female) of Pattallūr Illam in Etakkulam Muri of Arippālam Pravirtti, authorizing† Patiyūr Nambūtiri to hold and† enjoy the property, movable and immovable, slaves, chest of documents (പെട്ടിപ്രമാണം), Ambalapadi, Ūrāyma, titles and honors attached to Vellinattan Pagoda, Dēsam, Dēsādhipatyam, and everything else belonging to that Taravād‡ has been produced before us and Pattallur Nangeli is dead, we hereby direct that Patiyūr Nambūtiri do hold and enjoy, as he has hitherto done, by virtue of the document aforesaid, the Pattallūr Taravād, and the property, movable and immovable, slaves, chest of documents (പെട്ടിപ്രമാണം) belonging to the same, Ambalapadi and Ūrāyma of Vellittat Pagoda, Dēsam and Dēsādhipatyam, and everything else connected with the said Taravād, and maintain the female Nangayya. Written in the month of Dhanu 1031 § M.E. in the hand of Pavvattil Krishnan, in the presence and under the orders of Iringātakkūte Kōvilakat Tamburan.

Note.—Translated from a copy received from Nellissēri Siva Rāmayyan of Pālghat Town.

No. 54.

Janmam‖ *deed* (ജന്മാധാരം) executed by 1, Erēchchan *alias* Chekkunni Nāyar; 2, Chandu Nāyar; 3, Chāttu Nāyar, sons of Koletuttakuriyēttina Cherātamma; and 4, Erēchchan Nāyar, son of Pennutti Amma in Nedungōttūr Dēsam, Kōttūli Amsam, Calicut Taluk, to Rāma *alias* Unnippera Kurup, son of Matiravana Cherukōttu Cherunni Amma of the above Dēsam, on the 12th Chingam of the year (കൊല്ലം) 1056, corresponding to 26th August 1881. Whereas Rupees 300 was fixed (നിശ്ചയിച്ച) as the Janmam value (ജന്മവില) of 1, Vadakkēmūlakkandam (വടക്കെമൂലക്കണ്ടം = northern corner land) in the eastern division (കണ്ടി) of Kilakkē (eastern), Māntayār Nilam (നിലം = land); and 2, Vadakku Padinyārē Mūlakkandam Paramba (north-western corner portion of the paramba) in Veluttūr Paramba, specified in the schedule below, which are our Janmam, we have this day granted (തന്നിരിക്കുന്നു) the Janmam of the property (വകകൾ), with everything of whatever description (എപ്പേർപ്പെട്ടതൊക്കകൂടി); ¶ out of the Janmam value of Rs. 300 due to us (ഞങ്ങൾക്കുവരാനുള്ളതും = literally, that ought to come to us) we have reserved (നിർത്തി) Rs. 103, being the Kānam and loan (കടംവായ്പ), including interest (പലിശകൂടി), due by us the first and second executants to Chemmalassēri Patinyārayil Kōru Kurup on land No. 1, and Rs. 166-10-0, being the Kānam and loan (കടംവായ്പ), including interest (പലിശകൂടി), due to you on the paramba No. 2, making under the two heads (വകരണ്ടിൽ) Rs. 270-10-0, and the balance of Rs. 29-6-0 we have received in cash (റൊക്കം) from you, and we are satisfied as to the Janmam value of Rs. 300; we have therefore no claim (അവകാശം) and concern (ചെല്ല്) about your possessing (അടക്കി) and enjoying (അനുഭവിക്ക) the property (വകകൾ) as Janmam (ജന്മമായി) under this (deed) (ഇതിനാൽ).

Where Property is situated.							Per 6-feet Kōl.		Boundaries.				Possession.	
District.	Sub-District.	Taluk.	Amsam.	Dēsam.	Number.	Name of Property.	East to West.	North to South.	East.	South.	West.	North.	Former.	Present.
Malabar.	Calicut.	Calicut.	Kōttūli.	Nedungōttūr.	1	Kilakkē Māntayār Nilath, Kilakkē Odiyil Vadakkē, Mūlakkandam Nilam.	15	18	Padinyārē Natuvakuni Nilam.	Kilakkē Māntayār Nilam.	Kilakkē Māntayar Nilam.	Pathway	Kuriyēttina Chattu Nāyar.	Kuriyēttina Chattu Nāyar.
					2	Valattūrparambil, Vadakkepadinyārē, Mūlakkandam Nilam.	16	14	Valattūr Paramba.	Valattūr Paramba.	Penapurath Paramba.	Otikkōt Paramba and Padinyārē Kuriyēttina Paramba.	Unnippera Kurup.	Unnippera Kurup.

* A.D. 1856.
† Illustrative of another mode of passing on Nambūtiri inheritances in the Native States.
‡ See note to Deed No. 22.
§ A.D. 1855-56.
‖ This phrase has come into general use throughout the district within the last few years only.
¶ *Eppērpettatu*, the same word used in Deed No 4.

Written in the hand of Kakkāḍan Imbichchi Āndi with Matirapanapennapurat Iṭṭirārappa Kuṛup and Mannil Arikkōtparambat Kēlu Aḍiyōḍi as witnesses to this—

1. CHEKKUṆṆI NĀYAR (signed).
2. CHANDU NAYAR („).
3. CHĀTTU NĀYAR („).
4. ERŌMAN NĀYAR („).

Witnesses { 1. ITTIRĀRPPA KUṚUP („).
2. KĒLU AḌIYOḌI („).

Note.—Translated from a copy received from the Registrar of Malabar.

No. 55.

KŌVILAKAM No. 10 OF 1057.

Royal letter (തീട്ട), written jointly by Waḷḷuvanāṭṭuḍaya* Kaḍannamūttayil Waḷḷuvanāṭṭukare Mankadakōvilakat Vēdapurāṭṭi Valiya Tamburāṭṭi of Mankaḍa Amsam, Waḷḷuvanād Taluk, and Srivallabhan Valiya Tamburan Avarkal of the said Kōvilakam, to Māmbee Āli, son of Moidu of Valambūr Amṣam, of the said taluk. The object (കാര്യം) is that, whereas one item of Kuḍiyirippu (കുടിയിരിപ്പ), being the Janmam of Mankaḍa Kōvilakam Chērikkal, purchased (തീറുവാങ്ങി) on the 13th Vrischikam 1052 from Avaṛānkuṭṭi and his brother Sāid Āli, sons of Kaḷattiltoḍiyil Pari, and specified in the schedule below, has this day been demised to you on a pāṭṭam of 3 fanams and a Kāṇam† of Rs. 4-9-2, equal to 16 new fanams, you should pay within the 30th Makaram of each year from 1057, Annas 6, being the michchāram payable annually, after deducting the interest on the Kāṇam amount and the Government assessment from the aforesaid pāṭṭam, as well as 2 annas for Ōṇavāḷakkula (ഓണവാഴക്കുല = bunch of plantains presented during the Ōnam festival) and Annas 2 on account of Nei Viḷakku (നെയ്‌വിളക്ക = lamp lighted with ghee) in Mankaḍa temple from your pocket (കയ്യാൽ = literally, from the hand) and obtain receipt (ശീട്ടി); and if the michchāram is left in arrears without being paid at the prescribed time, you should pay the same, with interest at 12 per cent.; you should also surrender, on receipt of the Kāṇam, the Kuḍiyirippu mentioned in the schedule on demand.‡

Situation of Property.					No.	Name of Property.	Per 6-feet Kōl.		Boundaries.				Possession.	
District.	Sub-District.	Taluk.	Amsam.	Dēṣam.			East to West.	North to South.	East.	South.	West.	North.	Former.	Present.
Malabar.	Perintalmaṇṇa.	Waḷḷuvanad.	Valambūr.	Arimbra.	1	Pāṇaratodika Kuḍiyirippu.	38	21	Mulakkanchēri Paḷḷi Manyāyal.	Taḷattepānaratodika Kuḍiyirippu.	Puliyakōd Paḷḷimanyāyal.	Karimpanatodika Kuḍiyirippu.	Moitu.	Āli.

Written in the hand of Pulāppullimadattil Venkidēswara Paṭṭar on the 6th December 1881, corresponding to the 22nd Vrischikam 1057, with the undersigned witnesses.

Note.—Translated from a copy furnished by the District Registrar.

No. 56.

Paṇaya pāṭṭa kuḷikkōṇa§ *kuḍiyirippu* deed (പണയപ്പാട്ടകുഴിക്കാണകുടിയിരിപ്പ), executed on the 9th Dhanu 1057 by Naḍuvilakat Māmukkōya, son of Māyan Kōya of Nagaram Amṣam, Calicut Taluk, to Ayyappan, Mundakkuṭṭi Imbichchi and Sāmi, sons of Puvvattinkal Tannikunnat Chekku, residing in Vaḷappil Paṛamba in Veliyanchēri Dēṣam, Kasba Amṣam of the said taluk. Whereas I have this day granted you a renewed lease (പൊളിച്ചെഴുതിചാർത്തിതന്ന) of the Vaḷappil Paṛamba, the boundaries and extent of which are specified in the schedule below, being my Janmam, and included in the property assigned to me as my share in execution of the Appeal decree No. 282 of 1880, against the decree of the Subordinate Court of South Malabar in Regular

* One of the families which attested Deeds Nos. 1 and 2.

† There is here no mention of any fine on entry. It is not usual to mention it or state its amount.

‡ This is the innovating clause which is so much objected to by tenants, particularly by those who have paid fines on entry or renewal fees. See Mr. Holloway's decision in South Malabar Subordinate Court Case No. 398 of 1854 in Glossary under "*Kāṇam.*"

§ *Paṇayam* = pledge; *pāṭṭam* = rent; *kuḷi* = pit, excavation; *kāṇam* = money claim; *kuḍiyirippu* = house-site, meaning a deed embracing in its conditions some elements of a mortgage, a lease, an improving lease, and a building-lease.

Suit No. 329 of 1879 *of the District Munsif's Court* of Calicut, which was transferred to the former Court, on an annual pāṭṭam of Rs. 17-8-0, equal to 70 fanams, on a Kāṇam of 144 fanams and 12 vīṣams (വീശം), the Kāṇam already due to your father Chekku, *plus* 38 fanams and 8 vīṣams, the improvement value with Aḻi (അഴി = customary deduction in paying for improvements under Kuḻikkāṇam when the Janmi has not to pay for the tenth plant) of 15 coconut and 8 areca trees, this day paid for, *plus* 516 fanams and 12 vīṣams, equal to Rs. 129-3-0, received this day in cash (ഇന്നൊരൊക്കംവാങ്ങിയ), making under the three heads a total Kāṇam of 700 fanams, equal to Rs. 175, and on a Puṛappād pāṭṭam of Rs. 8-12-0, deducting Rs. 8-12-0 for interest on the money advanced (അത്മപലിശ); you should enjoy the lease (പാട്ടംനടന്ന) of the paramba and pay annually from Vrischikam 1058 Rs. 8-12-0, being the Puṛappād pāṭṭam after deducting the interest on the Kāṇam amount, and obtain receipt (ശീട്ട്). Keikkūli Avakāṣam (കൈക്കൂലിഅവകാശം = fine upon a lease and its renewal) equal to the amount of the pāṭṭam has been collected. Aḻikuḻikkāṇam (അഴികുഴിക്കാണം = customary improvement value subject to Aḻi), according to local custom (ദേശമര്യാദ), for trees already planted but not paid for, and for those that may be planted hereafter, excepting the 38 coconut and 8 areca trees and miscellaneous trees (പുട്ടാരം) included in the lease, along with those which have been paid for, and the Kāṇam amount of Rs. 175 will be paid on eviction when the term expires. It has also been stipulated that if the paramba is not properly taken care of, or if the pāṭṭam is allowed to fall into arrears, the property should be surrendered on demand after settlement of accounts, irrespective of the term of the lease (കാലനിയമംപറയാതെ = literally, without speaking about the term), and that as the Government tax (ശീമനികുതി) and the Municipal tax of the paramba stand in your name, the amount of Government tax, if paid by you, will be allowed out of the pāṭṭam payable by you; but the Municipal tax must be paid by you. Written in the hand of Putiyakōvilakam Parambil Sankaralinkam Piḷḷa on the 21st December 1881 with the undersigned as witnesses to this :—

Where Property is situated.						Per 6-feet Kōl.		Boundaries.				Possession.	
Registration District.	Taluk.	Amṣam.	Dēṣam.	No.	Name of Property.	East to West.	North to South.	East.	South.	West.	North.	Former.	Present.
Malabar.	Calicut.	Kasba.	Veliyuncheri.	1	Vaḷappil Paṛamba ..	18	19½	Western portion of Parayil Taḷam Nilam.	Tarapa-ramba Parayil Taḷam Nilam Kandam.	Western portion of Parayil Taḷam Nilam.	Western portion of Parayil Taḷam Nilam.	Do. Ayayappan and 3 others.	Do. Ayyappan and 3 others.

Witnesses— MĀMUKKŌYA (signed).

* * *

Note.—Translated from a copy furnished by the District Registrar.

No. 57.

Kāṇam deed*, executed by Chekku Panikkar, son of Puliyassēri Mittalē Vīṭṭil Iṭṭu Amma of Cheṛuvaṇṇūr Amṣam and Dēṣam, Calicut Taluk, to Govindan Nāyar, son of Chellāt Imbichchi Amma of the above Dēṣam. Whereas I have granted you, for the period included within 12 years (12 കൊല്ലത്തിനകമായ) Dhanu Nyāyar (ഞായര് = solar month) of this year 1057, a renewal of Kuḻikkāṇakudiyirippu (കുഴിക്കാണക്കുടിയിരിപ്പിന്നപൊളിച്ചെഴുതിചാര്ത്തി)† of Vaṭṭakandi Paramba and two other items of property, which are my Taṛavād Janmam‡ in the above Dēṣam, and the boundaries and extent of which are described in the schedule below, on a pāṭṭam of 14 fanams for Parambas 1 and 2, and 4 paras of paddy per Nānāḻiyan para (നനാഴിയന്പറ), worth 10 annas, for land No. 3, and on a Kāṇam of 12 fanams, being the amount for which a lease was granted in 1046 after payment of the improvement value of (കുഴിക്കൂറതീര്ത്തചാര്ത്തിയ) 2 coconut and 1 jack tree in Paramba No. 2, *plus* 4 fanams, being the improvement value with Aḻi (അഴി or അഴിവു = customary deduction in paying for improvements under കുഴിക്കാണം when the Janmi has not to pay for the tenth plant) of two coconut trees now grown in the said paramba, making a total under the two heads of 16 fanams, from which deduct fanams 5 for arrears of rent, leaving a balance of 11 fanams as present

* This is quite a modern phrase. The proper term for a *Kāṇam* deed is *Pāṭṭamōla* or *Pāṭṭōla.* See Glossary and Deeds 17, 23, 31, &c.

† *Kuḻikkāṇa kudiyirippinna poḷichcheḻuti chārtti.* Literally, for an *improving* (*Kuḻi*) Kāṇam dwelling-house site, having cancelled (*poḷichchu*) and renewed (*eḻuti* = written) and written (*chārtti*).

‡ *Taṛavād Janmam* has now come to signify merely "family property," but the retention of the word *Taṛavād* before *Janmam* points out the direction in which modern ideas on the subject have been derived. All *Janmam* land has descended to the present owners through the ancient Nayar Taṛavāds (*Taṛa* = *Nāyar* village, and *pāḍu* = authority).

Kāṇam, and on a Puṛappād pāṭṭam of 13½ fanams and 4 paṛas of paddy, half a fanam being deducted for interest on the Kāṇam* amount; you should from this (day) ഇന്നുമുതൽ enjoy the lease (പാട്ടംനടന്ന) of these lands annually (കാലംതോറും), and pay me annually 13½ fanams and 4 paṛas of paddy, being the Puṛappād pāṭṭam (പുറപ്പാടപാട്ടം) due to me after deducting the interest on your Kāṇam (amount) and obtain receipt (പൃക്കുറി). Customary improvement value, subject to Aḻi (അഴി, see above) ചമയത്തോടെഅഴികഴിക്കാണം will be paid† for young trees (ഏളംഫലം) already planted but not paid for (മുമ്പവെച്ചതിൽതീരാതെയുള്ള), and for trees which may be planted hereafter (ഇന്നുമുതലായി), excepting two old jack trees (മൂപ്പഫലംപ്ലാവ) previously existing in Paṛamba No. 1, and four coconut and one jack tree in Paṛamba No. 2, of which the improvement value has been paid (കഴിക്കൂറതീർത്ത), although a premium ‡ (പാട്ടക്കൈക്കൂലി) of Rs. 5-8-0 for 12 years is now collected; if the Puṛappād pāṭṭam payable annually be not paid at stated periods but be allowed to fall into arrears, the same should be paid in one lump (ഒന്നായി), with interest at 12 per cent., whenever I demand it. Written in the hand of Katakkāt Pappu Nāyar on the 19th Dhanu Nyāyar (ഞായറ = solar month) of the year 1057, corresponding to 1st January 1882, with Kuttitāḻat Cheṛuṇṇi Nāyar and Kanuyingāt Appuṇṇi as witnesses (സാക്ഷിയാക്കെ).

Registration.		Where situated.				Area.		Boundaries.				Possession.	
District.	Taluk.	Amsam.	Dēsam.	No.	Names of Lands.	East to West.	North to South.	East.	South.	West.	North.	Former.	Present.
Malabar.	Calicut.	Cheruvaṇṇūr.	Cheruvaṇṇūr.	1	Vaṭṭakandi Paṛamba.	27	38	Innachamkandi Paṛamba.	Atiyarakāvu Paṛamba.	Lane ..	Pathway.	Chellāt Govindan Nāyar.	Chellāt Govindan Nāyar.
				2	Tayitōṭṭam Paṛambe.	25	27	Ittamirittu Paṛamba.	Choyichitoḍuka Paṛamba.	Do. ..	Do. ..		
				3	1 Kandam in Makkaloti Nilath.	15	12	Ummapadam Nilam.	Ummapaḍam Nilam.	Ummapaḍam Nilam.	Ummapaḍam Nilam.		

Note.—Translated from a copy received from the Registrar of Malabar.

No. 58.

Karipaṇayam deed (കരിപണയം = mortgage with possession), executed by Mangngalaṣṣēri Tekkinkāṭṭil Nārāyaṇan Nāyar, son of Kunchiamma of Mundūr Amṣam and Dēṣam, Pālghat Taluk, to Ānappāra Purakkal Pāchchi, daughter of Īḻuvan Vēlu, of Nechchippaḻḻi Dēṣam, Kāvalpād Amṣam, of the said taluk. One item of land sowing 5 paṛas and specified in the subjoined schedule being given to (your) possession (കയ്യേശംതന്ന) as Karipaṇayam (കരിപണയമായി), (I have) this day received 360 fanams, which, with 40 fanams already due, makes under two heads (വകരണ്ടിൽ) a total of 400 fanams, equal to Rs. 114-4-7. For this sum of Rs. 114-4-7 you should, by cultivating (കൃഷിനടന്ന) the land mentioned in the schedule, measure out (വടിക്കേണ്ടും) a pāṭṭam of 33 paṛas and 5 Iḍangāḻis of paddy, out of which, deducting 22 paṛas 5 Iḍangāḻis as interest on the money advanced (അത്ഥപലിശ), (there is left) a balance inclusive of assessment of a pāṭṭam of 11 paṛas of paddy, which must be annually measured out at my house in my paṛa from 1058 (M.E.) within the 30th Makaram, after being dried and cleaned (വെടിപ്പുവരുത്തി), and a receipt should be taken (by you). Moreover, you should quit and give possession of the land (to me) when the 400 fanams is returned on the day following any Uchchār [ഉച്ചാറ് or ഉച്ചാരൽ is the season when leases of land are generally granted and cancelled; ഉച്ചാരൽ = festival in honor of Bhūdēvi's (ഭൂദേവി = goddess of earth) menstruation on Makara Sankrānti (end of January)]. Written in the

* Here *Kāṇam* signifies simply money advanced and secured on the land. Compare the use made of the word in Deed No. 4.

† The incorporation in the deed of clauses relating to the valuation of improvements is quite a modern practice.

‡ The tenant's payments here may be summed up thus:—

			RS.	A.	P.
Rent per annum	14 fanams		3	8	0
	4 paṛas paddy at 10 annas ..		2	8	0
Recoupment of premium, with interest at 12 per cent. per annum spread over 12 years.	Principal .. Rs. 5 8 0				
	Interest .. ,, 4 4 7				
	Total .. 9 12 7 / 12	=	0	13	0 $\frac{7}{12}$
	Total rent per annum ..		6	13	0 $\frac{7}{12}$

The holding is about 1½ acres in extent, so the rent is rather over Rs. 4-8-0 per acre per annum.

hand of Nārāyaṇan, the receiver ([illegible] of the money) on the 29th January 1882, corresponding to 17th Makaram of the year 1057, with the undersigned as witnesses.

District.	Sub-District.	Taluk.	Amṣam.	Deṣam.	No.	Name of Land.	Per 6-feet Kōl.		Boundaries.				Possession.	
							East to West.	North to South.	East.	South.	West.	North.	Former.	Present.
Malabar.	Pālghat.	Pālghat.	Kavalpād.	Nechchipaḷḷi.	1	One Kandam of 5 paṛas, out of Mangngalaṣṣeri Kūru of 20 paṛas.	10	30	Mangngalaṣṣeri Kūru Nili Kandam Nilam.	Mangngalaṣṣēri Kūru Aḍa Māri Nilam.	Nili Kandam Nilam.	Canal.	Nārāyaṇan Nayar.	Pāchchi.

Note.—Translated from a copy furnished by the District Registrar.

Appendix XIII

Mr. Graeme's Glossary with Notes & Etymological Re...

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LIST OF ABBREVIATIONS NOTED IN THE GLOSSARY.

S.A. = Sadr Adalat.
S.C. = Sadr Court.
M.H.C. = Madras High Court.
M.H.C.R. = Madras High Court Reports.
M.S. Decisions = Madras Sadr Court Decisions.
M.S.C. = Madras Sadr Court.
S.D.C. = South Malabar District Court.
S.S.C. = South Malabar Subordinate Court.
N.D.C. = North Malabar District Court.
I.L.R. Madras = Indian Law Reports, Madras Series.

~~APPENDIX I.—ENCLOSURE 3.~~

MR. GRÆME'S GLOSSARY,

WITH NOTES AND ETYMOLOGICAL HEADINGS.

AḌIMA GRANT called a TIṬṬU.

Aḍima, from Dravidian *aḍi* (= bottom, base, foot), means slavery, feudal dependency. *Tiṭṭu*, from Dravidian *tīnduka* (= to touch, defile), means a writ from a superior to an inferior.

In Malabar there are few castes under the rank of Nāyar who did not, and who do not still, acknowledge a feudal dependence upon some superior lord, and who are not Aḍiyāns or vassals. Persons of this description were not formerly allowed to possess land in Janmam right; and therefore, when a Janmi made over land to a person in the condition of an Aḍiyān, it was called an Aḍima deed or grant, although he might not be his own vassal, and although the proprietor might have received the full Janmam value for the land. The right of proprietorship continued with the Janmi, and the tenant paid him a small sum of money—not more, perhaps, than two fanams annually—by way of acknowledgment of proprietorship. The tenant, however, could not be dispossessed, and the land descended to his heirs, and only reverted to the Janmi on failure of heirs.

The Aḍima grant of a paṟamba or garden was also often conferred by a superior lord, or Tala Uḍaya Tamburān, upon his own Aḍiyān or vassal; but here it was in the feature of an Inām or gift, no consideration having been received for it by the proprietor. An annual trifling tribute of superiority is, however, reserved to the proprietor to prevent the garden being entirely alienated. The garden reverts to the proprietor on failure of heirs on the part of the Aḍiyān, and if the Aḍiyān takes a part with the enemies of his patron, the latter may resume the property. Under any other circumstances the Aḍiyān cannot be dispossessed, and he has the right of burial within the garden.

Notes.—1. See *Kuḍima, Changngāṭam.*

2. In this the land is made over in perpetuity to the grantee, either unconditionally as a mark of favor, or on condition of certain services being performed. The terms Aḍima and Kuḍima mean a slave, or one subject to the landlord, the grant being generally made to such persons. A nominal fee of about two fanams a year is payable to the landlord to show that he still retains the proprietary title. Land bestowed as a mark of favor can never be resumed, but where it is granted as remuneration for certain services to be performed, the non-performance of such services involving the necessity of having them discharged by others will give the landlord power to recover the land. The non-payment of the annual fee will form no ground for ousting the grantee, but it will be recoverable by action. The hereditary property of Native princes cannot be conferred on this tenure, the ruling prince having only the right of enjoyment during life, without power to alienate.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

3. A grant on condition of performing service is irredeemable so long as the grantee is ready and willing to perform the service.—S.D.C. 522 (1876), 113 (1877), 663 (1879).

AḌIMA PAṞAMBU.

Aḍima (q.v.) *Paṟambu* (Dravidian) = higher or dry ground laid out in terraces, all fields too high for irrigation, an orchard, garden, compound.

Is a garden given to a slave (not a Cheṟuman or a person who can be sold), rather a vassal under the lord's particular protection. A certain pāṭṭam is taken sometimes, and sometimes none. Land so given can never be taken away, but remains with the vassal till his death. If he dies without heirs it reverts to the lord paramount. A Vēṭṭuvan or salt manufacturer who had got such a piece of land at Calicut said it was a place where he could be buried. He seemed to consider it a privilege insured to him.

Note.—See *Paṟambu.*

AḌIYĀN.

From Dravidian *aḍi* (= base, bottom, foot), means servant, slave.

Is literally slave both in Tamil and Malayāḷam, and in the Northern Division of Malabar it is applied to the real slaves, but in South Malabar it means generally vassals. Under the old system, where every Tīyan was under a kind of vassalage to some superior, to some patron, to a Tamburān as he is commonly called, the patron was bound to protect him and to redress any petty wrongs he might sustain, and the client or vassal acknowledged his dependent state by yearly presents, and was to be ready with his personal services upon any private quarrel of his patron. This kind of dependency gave the patron no right of disposal of the person of his vassal as a slave, nor did it acquit the dependent individual of a superior obligation to the Rāja or his representatives, the Dēsavāḷi and Nāḍuvāḷi, upon a public emergency.

Individuals were often clients of the church, which, by means of its representatives, the Ūrāḷar, was bound to protect them. Even at the present day an individual will immediately say who his Tamburān or patron is, and the yearly presents are still kept up.

Note.—See *Changngātam.*

ĀḶIPĀḌAM.

From (Dravidian) *āḷi* = (the ocean, the deep) and (Sanskrit) *pāḍam* = (a range, especially of rice-fields).

Āḷām means, as in Tamil, depth, lowness, and pāḍam field. The word applies to the lowest rice-lands.

Note.—See *Kandam.*

AḶI ṢILAVU.

Aḷi, properly *aḷu* or *aḷuku* (Dravidian), means the high wall round an orchard. *Ṣilavu,* properly *chelavu* (Dravidian), means expense.

The expense of preparing gardens. It bears the proportion of 20 per cent. to the established valuation of trees, which is settled in making the Kuḷikkāṇam. This being added to the value of the trees, which in most places is half a rupee a cocoanut tree, the proprietor must pay for both, or else the interest of the two sums, according to the usual rate of the place, is included in the Pramāṇam and deducted from the pāṭṭam.

AMṢAPATRAM or PAKUTI ŌLA.

Amṣapatram, from Sanskrit *Amṣam* (= share, part) and Sanskrit *Patram* (= a leaf, a letter).
Pakuti Ōla, from Dravidian *pakuti* (= division, share) and Dravidian *ōla* (= palm leaf, a writing leaf).

Is a deed of division of hereditary property among relations, another kind of Paṇaya Ōla Karaṇam for rice-lands; it is also called Muṛi: the same deed is used for plantations, and it is called in addition Keṭṭi-aḍakkam on account of these words being in the deed, which show that it refers to plantations.

Is a deed under which a Janmi makes over land for money borrowed. The mortgagee pays himself the interest and gives to the Janmi the puṛapād or residue of the pāṭṭam after deducting the interest, and in some cases the land-tax is also to be deducted. The land is to be restored on payment of the debt without any deduction of Sākshi, and no Polichcheḷuttu is allowed under this deed. The interest is supposed to be rather high in this transaction compared with that of many other land tenures.

ĀNAKKOMBAN.

From Dravidian *Āna* (= elephant) and Dravidian *kombu* (= tusk, ivory).

A species of fine paddy grown in the Pālghat District in low rice-lands, which is ten months in coming to maturity. It is heating. It is generally exported to Coimbatore, where it fetches one-twentieth more than any other kind of paddy.

ANUBHAVAM or ANUBHŌGAM.

(Sanskrit) = enjoyment, usufruct.

A deed of gift of land as a reward for services performed, answering, perhaps, to Ināṃ land. The holder cannot be dispossessed, and the right is hereditary; but if the grantee or any of his descendants die without heirs, the land reverts to the Janmi, and on the succession of heirs the Janmi is entitled to Purushāntaram. In some instances a trifling payment of one or two fanams is made by the grantee to the Janmi in token of acknowledgment of proprietorship. An hereditary grant of Anubhavam of the puṛapād, or residue of puṛapād after deducting mortgage

interest, which remains in the hands of a mortgagee, is sometimes made to the mortgagee himself, or to some other person not connected with the land to whom the mortgagee is required to pay it.

Notes.—1. See *Aḍima Kūlichchēkam.*

2. It was customary for princes, when conferring a title on any person, to grant him at the same time sufficient land to enable him to maintain the dignity of his position. Grants under this tenure were also bestowed upon persons for special services rendered, or for the future performance of certain services. The tenant cannot be ejected except where there are conditions imposed and he fails to fulfil them; but, on the other hand, he and his heirs have only the right of enjoyment and cannot alienate their title. A trifling annual fee is generally paid to the landlord to show that he has not surrendered the proprietary.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

APHALAM.

(Sanskrit) = unfruitful, from *a* (Sanskrit negative particle) and Sanskrit *phalam* (= fruit), perhaps from Dravidian *paḷam* (= fruit).

A tree past bearing.

ARECA or BETEL-NUT. (*Areca Catechu.*)

The tree = *Kamugu, Kamundu, Kavundu,* or *Kaḷungngu* (Dravidian). Its fruit = *Aḍakka, Aḍekka* (Dravidian), whence Portuguese *Areca.*

The nut of the betel-nut tree (not the tree itself) in Malayāḷam, whence probably the botanical name areca.

According to Arshad Beg's Settlement of 1783-84 or 959 of the Southern Districts, exclusive of Pālghat—

Total Trees	3,361,195			
Aphalam or Ṣiṣu	2,161,115			
Productive	1,200,080			
		HOONS	S.	C.
Or about one-third assessable Revenue		20,018	0	0

59 productive trees per hoon, or 20 productive trees per rupee.

The number according to the Janmi Pymāish account of 981, furnished by the Collector, Mr. Vaughan, was 4,409,843; of this past bearing 1,326,652, pupils 1,376,846, productive 1,706,345. Their revenue of that year, deducting past bearing and pupils, Rs. 58,656 1 qr. 32¾ reas; average assessment per productive tree 13¾ reas.

Note.—The number according to the Jamabandi accounts of Fasli 1289 (1879-80) was 8,167,552, of which 1,661,003 were returned as past bearing, 3,304,740 as too young to bear, and 3,201,809 as productive. The revenue assessed, on the productive trees alone, was returned as Rs. 81,311-12-0, giving an average of nearly* 5 pies per productive tree.

AṬṬIPPĒṬṬŌLA or AṬṬIPPĒṚU.

From Dravidian *Aṭṭi* (= causal of a verb signifying to be close, contiguous to, hence causal form = to come in contact) and Dravidian *pēṛu* (= birth, bringing forth), and Dravidian *ōla* (= palm-leaf, leaf for writing). The full phrase is *Nīr Aṭṭi pēṛu,* meaning the birthright (pēṛu) obtained by coming in contact (*aṭṭi*) with *nīr* (= water).

Pēṛ in Malayāḷam corresponds with the Sanskrit word Janmam, which means born, created, acquired, and more generally property. Aṭṭi means to join, mix. These two words united give but an imperfect meaning, and the word nīr is generally prefixed. Nīr-aṭṭi-pēr thus means the Janmam combined with water which is given up. The Janmi reserves no purapād (balance of rent after deducting mortgage interest) or anything to himself. He cannot, after the execution of this deed, redeem the mortgage, and the relinquishment of the proprietary right is absolute under it. At the time of executing and delivering the deed, the following persons must be present. A Sva-jāti, a person of the same caste; Bandhu, a relative; Putran, literally the son, but in Malabar construed to mean the heir, whether a nephew or son; Narapati, the Rāja; the writer of the deed; Tatra Sambandhi, a resident round the spot. In practice the attendance of the Rāja, or the execution of the deed before the Rāja, is dispensed with. It is only necessary that he should be apprized of the transaction. The mortgagee gives two fanams, which is placed in a small vessel of water; the mortgagor, holding the deed in his hand, pours the water over it, which the mortgagor receives as it falls, and either swallows it, or puts it upon his head, or upon his feet, or upon the ground, according to the relative caste of the two parties. The deed is then delivered to the mortgagee. This deed mentions generally that the full value of the property disposed of has been received, and states the boundaries of it, but it does not specify the amount received.

Notes.—1. See *Janmam* and *Perumartham* and *Sthānā-māna-avakāṣam.*

2. The purchaser, in coming into possession, is bound by all the obligations which attached to the proprietor. He cannot disturb those who may be holding the property or any portion of it on

* Correct average = 4$\frac{1}{2}$... pies.

Kāṇam mortgage, but merely receives the surplus rent produce in place of the former landlord. On the other hand, he comes into all the rights and privileges of the former landlord, and may pay off Otti mortgages and sell or transfer the property as he pleases.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

ĀTTUVEPPU.

From Dravidian *Āru* (= river) and Dravidian *veppu* (= placing, planting).

Plantations bordering the seashore and rivers.

Notes.—1. One of the classes into which coconut gardens are divided.
2. As matter of fact, such gardens do not always border on the shore or river.

CHANGNGĀTAM.

(Sanskrit)= convoy, guard, income of Rājas from granting such guards, grants of land to persons liable to such service, companion.

Is also a kind of vassalage, and is applied particularly to Nāyars who have placed themselves in a state of dependency upon some Dēṣavāḷi, Nāḍuvāḷi or Rāja. The word Aḍiyān would, with respect to them, be degrading and improperly used. Nāyars have often agreed to give Changngātam or protection-money to some chief of authority, and to make yearly presents in consequence from 4 to 34 fanams to individual patrons, and as high as 120 to the church. The church, again, has often subjected itself to Changngātam money to Rājas to ensure the benefit of their power.

Notes.—1. "Those who desire to proceed thither should first pay a certain sum of money to the king of the country, who will then appoint people to accompany them and show them the way."—*Fah Hian's Travels*, quoted at Indian Antiquary VII, p. 3. "Thither" meant the country called by Fah Hian the "Kingdom of the Dakshiṇa" or of the South.
2. There were four classes of officers about the Rāja, whose posts were not hereditary but within his gift, viz., (1) *Munnāḷippād*, attendants with a daily allowance of three Nāḷis of paddy, youthful attendants; (2) *Arunāḷippād*, attendants with double the above allowance; (3) *Pandārappād*, treasury officials; and (4) *Changngātippād* (see heading).—(Gundert's Dictionary.)
3. See *Kuḍima*, *Kūlichchakkāran*, *Revenue*.

CHANGNGĀTIKKURI.

From Sanskrit *changngāti* (= convoy, guard, companion, friend) and Dravidian *Kuṛi* (= lot, share, lottery, club).

May be construed a season of friendship, a periodical association, the lodge of friendship, a society of friends. It was a meeting formerly very common in Malabar among the natives, and still partially kept up, for the purposes of conversation, of discussing any particular subject, of inquiring into the conduct of any individual. It is not, it appears, confined to people of the same caste, but the association was often composed of Nāyars, Tīyars, and Māppiḷḷas. Besides promoting social intercourse, it has a tendency to prudential consequences. It induces economy. Where there is a variety of castes in the society, the entertainer gives to those who are not of his own caste a certain quantity of rice and allows them to dress it by their own people. It is supported by the subscription of the members in the following manner. Suppose there are 25 members; that each contributes 4 fanams monthly, making a total stock for each month of 100 fanams; that the society is limited to 25 months' duration, and every member is obliged to give an entertainment to the party once in the course of this period at his own house. It does not come to the members in regular turn, but is decided by lot, that is, every member places with his subscription a ticket with his name into the deposit, and a ticket is drawn every month by some indifferent person, and the person whose name appears on the ticket drawn gives the entertainment and is entitled to the amount in deposit for the month. The entertainment is calculated to cost at most not more than 10 per cent. of one month's subscription of all the members, and the great advantage is derived from drawing a ticket at an early stage on account of the interest upon the sum to the remaining period; there is no other prize; every member's subscription amounts in the end to the whole principal gain which he can ever make.

The greatest disadvantages to any member are the drawing his ticket towards the close of the duration of the society, the consequent loss of interest on his monthly subscriptions, and the loss of principal expended in the entertainment to the extent of two or two and a half months' subscription.

But these are counterbalanced by his facility of procuring easy loans of money upon the security which the ultimate certainty of attaining a prize affords. The monthly subscriptions in the meantime are small and not felt, and induce a habit of saving which would not otherwise be practised.

The interest upon loans which the members thus procure is to be paid only till the prize comes up. The lender derives no benefit from the chance of its coming up early.

Notes.—1. See *Changngātam*.
2. The *Kuṛi* was of three kinds: (1) *Nelkkuṛi*, where the shares were paid in paddy; (2) *Arikkuṛi*, where the shares were paid in rice; and (3) *Paṇakkuṛi*, where the shares were paid in money.

KURI MŪPPAN.

Is the president of the society termed Changngātikkuri, whose duty it is to see the money collected, or, in failure, to forfeit to the prize-drawer double the deficient subscription. He is entitled to the privilege of giving the first month's entertainment. The society has of late years fallen into disuse, partly because the European authorities have discouraged it among all public servants as liable to abuse, and partly because it does not enjoy the necessary power to enforce its rules by degradation or other punishment, and members are not to be found who will support it from their own respectability. The contempt of its regulations can only be attempted to be remedied by a tedious, vexatious and expensive appeal to a judicial tribunal—an appeal likely to be more particularly ineffectual from the compact of the parties being rather understood than expressive, founded more upon a sense of honor than upon law or written agreement.

CHANGNGĀTIKKUṚI KALYĀṆAM.

See *Changngātikkuṛi*; *Kalyāṇam* (Sanskrit) = luck, happiness.

May be termed an association of friendship and pleasure among the natives of Malabar. It is an entertainment given by a respectable native, at which all his friends who are invited present a sum of money and a certain number of coconuts, plantains, betel-leaves and betel-nuts, every man according to his fancy, to the entertainer. The host feeds all those who come and has diversions for the company. An account is kept of what each guest offers, and when these guests in their turn announce that an entertainment is to be given by them, the person who has formerly had the benefit of an entertainment is expected to be present and to make a return at least equal, but in general half as much again, and sometimes double, what he has received.

To any person who evades the invitation and does not send the proper present of money and fruit, a small vessel of arrack and the bone of a fowl are sent in derision to shame him into a more liberal spirit, and he is desired to eat and drink them and to return the money, &c., he formerly received. This, in general, was sufficient to ensure a compliance with the custom.

Note.—Kuṛikkalyāṇam is in some places used to signify *Changngātikkuṛi.* Such associations are still kept up.

CHĀVĒR.

From Dravidian *Chāva* (= death) and Dravidian *Ēruka* (= to arise, ascend), literally, those who went forth to death.

Or lands granted by Rājas to the families of deceased heroes who fell in performance of solemn vows to fight till death against the enemy. If any escaped this conflict they were excommunicated their caste and obliged to flee the country. The Ilaya Rāja of Angādipuram states that much of his original rājyam in Vullatra was alienated from this cause in his wars with the Zamorin. It appears the private Janmams of conquered states were not respected by the conquerors.

Notes.—1. The name was applied to those persons who, for the honor of the *Valluvakōnatiri* or *Vellāttiri Rāja*, elected to run, armed with swords and shields, the gauntlet of the Zamorin's 30,000 spears at Tirunāvāyi in Ponnāni Tāluk every twelfth year.

2. Their ostensible object was to elude the spears and to slay the Zamorin, who, armed with Chēramān Perumāl's sword, awaited their onslaught.

CHĒṚLĀBHAM.

Chēṛlābham, from Dravidian *chēṛu* (= wet soil) and Sanskrit *lābham* (= gain, profit).

Meaning generally the same as Kolulābham, but more literally the profit of the earth or soil—the cultivator's share.

Note.—See *Kolulābham.*

CHEṚUJANMAM.

From *cheṛu* (Dravidian) = small, and *Janmam* (Sanskrit) = birth.

Inferior rights applied to the fees receivable by the carpenter and smith in Malabar.

Notes.—1. See *Janmam.*

2. Hereditary rights and perquisites were claimed, within certain defined local limits, by (1) the Kaniṣam (astrologer) for feasts, (2) the Āsāri (carpenter) for dedication of houses, (3) the Taṭṭān (goldsmith) for marriages, (4) the Malayan (musicians and conjurors) for devil feasts, (5) the Vaṇṇān (washerman), (6) the Vēlan (midwife, accoucheur), (7) the Vilakkattaravan (barber), &c.

CHEṚUMAKKAL.

From Dravidian *cheṛu* = chiru (= small) and Dravidian *makkal* (= children).—(Gundert).

Slaves in general. It is supposed to be derived from chēṛu = soil, and makkal = children :

children of the soil, or sons of the earth. Others say from cheṟu, small, and makkal, children, indicating that they are to be treated as young children by their masters.

Notes.—1. From a census taken in 1857 of the slave population it appeared that they were then distributed as follows :—

1.	Chirakkal	13,380
2.	Kōṭṭayam	2,859
3.	Kuṟumbranād	16,590
4.	Wynād	16,561
5.	Calicut	14,082
6.	Ērnād	35,419
7.	Walluvanād	34,902
8.	Pālghat	25,280
9.	Ponnāni	28,668
10.	Cochin	71
	District Total ..	187,812

2. The bulk of the slaves being located in the ancient *Chēṟanād* (part of the Ērnād Tāluk) and in the neighbourhood of it, it is not unreasonable to suppose they got their name as being the aborigines of *Chēṟanād*, or possibly of the still more ancient kingdom of Chēra.

CHIṞA.

(Dravidian) = enclosure, dam, tank.

A reservoir of water or tank on a smaller scale; it answers to ēri or lake in the Dravida country. In the Pālghat and Temmalapuṟam Districts it is used for cultivation. It is formed by a bank thrown across the higher parts of a tract of rice-lands and resting at each end upon eminences. Cultivation of rice is carried on on land lower than its level; and in the bed of it a kind of rice called Kuṭṭāḍan is sown, which takes nine months to come to maturity. It is sown in Chithri or April, before the commencement of the heavy monsoon, and is cut in Margulli or December, and it shoots its head above the water, the depth of which is often six feet.

COCONUT.

In Malayālam *tēngnga* or *tēngngā*, contraction for tēngngankāyi, from Dravidian *tekkē* (= south) and Dravidian *kāy* (= ripening fruit).

According to Arshad Beg's Settlement of 1783-84 or 959 of the Southern Districts, exclusive of Pālghat there were—

Coconut trees	2,896,099
Aphalam and Ṣiṣu	2,162,508
Productive	733,591

or about one-fourth assessable Revenue 36,724-5½ fanams, or 20 trees per hoon, or 7 trees per rupee.

The number according to the Janmi Pymāish account of 981, furnished by the Collector, Mr. Vaughan, was 6,124,367, past bearing 1,792,987, pupils 1,244,440, productive 3,086,939. Their revenue of that year, deducting past bearing and pupils, Rs. 3,15,115 0 qr. 75¼ reas; average of assessment per productive tree $40\frac{13\frac{1}{2}}{16}$ reas.

In talking of the price of coconuts, it is always understood to be the nut without the husk, which latter is sold separately.

Note.—According to the Jamabandi accounts of Fasli 1289 (A.D. 1879-80) the number of coconut trees was 9,519,567, of which 1,310,253 were past bearing, 3,611,506 were not yet come into bearing, and 4,597,808 were productive. The productive trees were assessed at Rs. 3,49,835-11-3, being at the rate of 1 anna $2\frac{2799143}{4597808}$ pies per productive tree.

COWLE.

(Arabic) *qabūl* = engagement, cowle.

Notes.—1. A Government cowle for the cultivation of waste land confers a right of entry, and of compensation for improvements, but does not affect the Janmi's right to rent.—S.D.C., 132 (1877). 79 (1878).

2. A Janmi is not at liberty to eject a squatter on waste land who has obtained a cowle from Government, if 12 years have elapsed from the date of entry.—S.D.C., 195 (1878), 674 (1879).

3. A Government cowle does not confer any right as against a prior occupant.—S.D.C., 47 and 48 (1878).

DASTA BĀKKI.

From Persian *dast* (= balance in hand) and Arabic *bākki* (= remnant, surplus).

A balance of revenue collected from the person due, but not brought to the public credit by the Revenue Officers.

DĒṢAM.

(Sanskrit) = region, country, parish.

A village, the same as Tara in the Malabar province. In the ancient Hindu histories a kingdom, of which there were 56 in India, is meant by it.

Note.—See Appendix I, Chapter I. The *Dēṣam* and the *Taṛa* were not the same thing. See *Taṛa.*

DĒṢAVĀḶI.

From *Dēṣam* (q.v.) and Dravidian *vāḷi,* from *vāḷuka,* to live, live prosperously, reign.

Hereditary heads of villages. Before Hyder's conquest some had one, some two or more villages; their places are now supplied by Mukhyastanmār.
The number of Nāyars or fighting men attached to a Dēṣavāḷi was from 25 to 100; if it exceeded the latter number, he ranked as a Nāḍuvāḷi.

Note.—See Appendix I, Chapter I. He was the military chief, not the civil chief, of the *Dēṣam.*

DĒṢAKŌYMA.

From *Dēṣam* (q.v.) and Dravidian *Kōyma,* modern form of *Kōnma,* from *Kōn* (= king), means sovereignty, authority.

Same as Dēsavāḷi.

Note.—See Appendix I, Chapter I.

1. DĒṢAM.

See *Dēṣam.*

2. DĒṢĀDHIPATYAM.

From *Dēṣam* (q.v.) and Sanskrit *ādhipatyam* = supreme authority.

3. AMBALAPPAḌI.

From Dravidian *ambalam* (= place devoted for public use or assemblies, a temple) and Dravidian *paḍi* (= a step, bench).

4. ŪRĀYMA.

From Dravidian *Ūr* (= village, town, parish) and Dravidian *vāyma,* modern form of *vānma* from vāḷuka (= to live prosperously, reign), meaning authority, office.

Sthānams or dignities.
Ambalappaḍi is the seat of honor, a certain step or degree in a temple to which only particular persons are entitled. The claim to it is derived from ancestry, but the dignity is saleable. It is, however, understood that it cannot be disposed of except to a person of the proper caste and necessary respectability. It is, strictly speaking, confined to Brāhmans, but there have been interlopers of the Samunta caste.
The Ūrāyma is the office to which is attached the general superintendence of the affairs of a temple; a person who has attained the Ambalappaḍi dignity in the village holds invariably also that of Ūrāyma, that is, he is the Ūrāḷan of the temple, but the Ūrāḷan may be such without being an Ambalappaḍi (*sic*).
Dēṣam means that a person possesses in proprietary right the whole property of the village or Dēṣam. He is the Janmi or Mutalāḷan of the Dēṣam.
Dēṣādhipatyam is the office held by the Dēṣādhipati or Dēṣavāḷi, which is the political ruler or representative of government in the Dēṣam; of the Dēṣam and Dēṣādhipatyam an individual may be possessed of the one or the other separately. The Dēṣavāḷi was not necessarily proprietor of all the lands of the village. But a person enjoying these four dignities collectively and in the same Dēṣam is esteemed as one who has reached the summit of honor. All the dignities were saleable, either separately or collectively, except the Ūrāyma and the Ambalappaḍi, which went always together, and generally the Dēṣam and Dēṣādhipatyam.
Ambalam equals temple of the first order, called Mahā Kshētram, dedicated to the Hindu Trimurtti. There were 108 principal temples constructed by Paraṣurāma between Gōkarnam

and Kannya Kumāri (Cape Comorin), and the one opposite to Mr. Babington's bungalow at Varakkal, near Calicut, is of the number.

Notes.—1. See Appendix I, Chapter I, and Note on Janmam (Enclosure 1, Appendix I); also *Tara* and *Ūr*.

2. A *Dēśam* was not synonymous with a *tara*. Great confusion has arisen from thinking so.

3. The seat of honor in the *ambalam* is just *outside* the sanctuary. As Brāhmans can enter the sanctuary itself, it was no honor to them to be seated on the *ambalappadi*. To be thought entitled to exclusive right to the *ambalappadi* was, on the other hand, a source of profit which Brāhmans coveted. The *ambalappadi* was originally the seat of the chief man directing the proceedings of any public meeting, such as a temple feast; he was, in short, chairman

4. *Ambalappadi* and *Ūrāyma* were the privileges of the headmen, Kāranavar of the *tara* (Dravidian *teru* = street, village) or of the *Ūr* (Dravidian, = village), along with other privileges, some of which are still observed, for example, *Ūrpalli*, the special place set apart in the village (*Ūr*) for cutting up the carcases of deer, &c., killed in the village hunt, the headman of the *Ūr* (a Taravāttukāranavan) being entitled to a hind-quarter and other parts of the animal.

EDAM or IDAM.

(Dravidian) = place, house, mansion.

Is the distinctive name of a house or palace occupied by a member of the family of the Pālghat Rāja; it is also used sometimes for the house of a Nāduvāli of consequence in the Pālghat District. In the same part of the country the house of a common man is called a *Vīdu*; *Edam*, in Tamil, means place.

Note.—The use of the word is not confined to the Pālghat Taluk.

ĒLAM.

(Dravidian) = cardamoms.

A thousand rupees a candy the Wynād cardamom sells for.

Note.—The best cardamoms now fetch from Rs. 1,200 to Rs. 1,400 per candy of 700 lb.

ENNAM.

(Dravidian) = number, counting.

Counting. It is a term used for the expense of reaping, reckoned 10 per cent. In some places this proportion is given after the paddy is measured out; in others one out of ten sheaves is given in the field.

Note.—The number of sheaves varies: in one part of Chirakkal Taluk at the present time one out of twelve goes to the reapers. See *Patam*, *Kolulābham*, *Chērlābham*. & Pandakkāval.

ETTUKKONNU and MUPPARA.

Ettukkonnu, from Dravidian *ettu* (= eight) and Dravidian *onnu* (= one).
Muppara, from Dravidian *mūnnu* (= three) and Dravidian *para* (= a measure, bushel).

Meaning one to eight, and three paras; it expresses the nature of the land-tax in the Travancore province. On the garden land one in eight (of the pāttam or rent) is said to be taken, and on rice-lands three paras (out of ten).

FANAM.

From Dravidian *panam* = coin, fanam, money in general.

Old Virāy or Gold = 4 to a rupee. There are 12½ Malabar pice to one fanam.
New Virāy or Gold = 3½ to a rupee. There are 14¼ Malabar pice to one fanam.
Silver = 5 to a rupee, and each fanam worth ten Malabar pice.

Note.—Mr. Græme has omitted mention of the

I. *Rāśi fanam.*—The most ancient of the indigenous fanams, bearing at the present time a fanciful value. They are of gold, and have the same 14 dots as the gold fanams mentioned above. *Rāśi* means a sign of the Zodiac, so it is supposed the 12 dots are the 12 signs of the Zodiac, and the two separate dots are the sun and moon. The 12 Zodiacal signs are divided into four good, four middling, and four bad signs, which may account for the appearance of the dots on one side of the coins: the four prolonged dots being the good, the four ordinary-sized ones the middling, and the four tiny dots placed separately in a corner by themselves the four bad signs. The other emblems are not understood.

II. The *Sultāni fanam.*—A coin of Tippu's, which in 1790-92 had fallen in value to 3½ = a rupee.

GARCE.

120 paras of 25 Macleod seers, or 3,000 Macleod seers, make a garce. Bombay salt, according to my experiment, weighs 90 lb. the para of salt, so that a garce is 10,800 lb.

GRĀMAM.

(Sanskrit) = village.

Equivalent to Agrahāram in the Carnatic, a Brāhman village. At the time of Paraṣurāma's gift of the country to the Brāhmans, 64 Grāmams were established from Goa to Cape Comorin, 32 from Kānyirote (or Cassergode) north to Comorin south; to these were attached all the Sūdra villages.

Notes.—1. See Appendix I, paragraph 89.
2. Mr. Græme here follows the *Kēraḷa-utpatti* tradition, which is unreliable.

GRANDHAVARI.

From Sanskrit *Grandham* = verse, book.

A book formed of the leaves of the Kuḍappana palm or Talipot tree, in which Janmis register their agreements respecting land with their tenants or mortgagees. Where it is kept it is said to be a register which may be safely referred to as authenticating an agreement otherwise doubtful, but it is not kept up so much as it used to be. The Kuḍappana of Malabar does not afford the leaf capable of being so used; the impression of the iron pen goes through and prevents its being written on both sides. The proper kind is only procurable in Travancore and Canara. It is brought for sale. It is much more expensive than that of Malabar. It is also much more durable.

HŌBALI.

(Dravidian) = division of a district.

A term introduced into Malabar by the Muhammadan Government. It is in Malabar a sub-division of a taluk comprehending several Dēṣams or villages. It corresponds with Māgani in Canara and with Māganum on the Eastern Coast.

Note.—The Muhammadans called their village organization in Malabar the *Taṛa*. See Sir Thomas Munro's Report, Revenue Selections, Vol. I, p. 842. See also *Taṛa* and *Ūr*.

HOUSES.

Different names for them in Malabar according to castes—

Mana	Nambūtiripādu's house.
Illam	Nambūtiri's house.
Kōvilakam Koṭṭāram ..	Rāja's house.
Iḍam or *Kūṭṭāla*	Nāḍuvāḷi's house.
Vīḍu	Nāyar house.
Pushpōttu Pishāram Vāryam ..	Houses of Ambalavāsi or servants of the pagoda, expressive of their caste.
Matham	Houses of Chākkyār.
Kuḍi	House of Chāliar or weavers.
Pīḍika	House of Māppiḷḷa.
Pura	House of Tīyan.
Chāḷa	The house of a Cheruman.
Pura or *Chāḷa*	The house of a blacksmith, goldsmith, silversmith, carpenter, brazier.

IḌAPĀḌU.

From Dravidian *iḍam* (= place, house of *Nāḍuvāḷis*) and Dravidian *pāḍu* (= falling, falling into power, place, rank of officials, &c.), means the authority exercised by the family inhabiting the *iḍam*, who also controlled the pagodas of *Ūrilē* Bhagavati (goddess of the ūr, village) and of Mūvanti Kāḷi (the tutelar deity of Calicut) lying within their limits.

Pagodas; 18 should be included in the range of a Kartāva of 3,000 (Nāyars).

Note.—See *Eḍam*.

ILLAKKŪR.

From Dravidian *Illam* (= a house) and Dravidian *kūru* or *kūr* (= part, share).

Illam, a house; kūr, partition, share. It means the private property of a Rāja which descends to his heirs. He relinquishes this property to his nephew or next heir upon his giving up one official dignity for a higher step. Not that he absolutely gives up all control over it, but this arrangement is made to distinguish and separate it from the public property of the official station he has just held, and to prevent its being claimed by his successor in it.

ĪḶAVAN.

From *īḻam*, from *Chingngaḷam, Simhaḷa, Sīhaḷa* = Ceylon.

The name of the Tīyan in the Pālghat and Temmalapuram Districts in common parlance, who are aborigines of Malabar; in other places they are only so named in writings.

Note.—The Tīyar or Tīvar (from tīvu, corruption of Sanskrit *dvīpu* = an island) are believed not to have been the aborigines of Malabar, but to have come from an island (Ceylon), bringing with them the southern tree (tĕngngkāy), *i.e.*, the coconut. See *Tīyan, Shāṇar, Mukkuvar.*

INAKKUMURI.

From Dravidian *iṇakku* (= agreement, certificate of agreement) and Dravidian *muri* (= fragment, note, bond, receipt).

There are two kinds of deeds of this denomination. A mortgagee making over land to another person in mortgage gives him a Iṇakkumuri, or certificate that he has received a sum of money from the second mortgagee and has made over the land to him, and calls upon the Janmi to confirm him in the same tenure which he himself possessed. If this certificate be shown to the Janmi, he has a right to demand Sākshi for the renewal of the deed, but the second mortgagee often withholds the production of the deed in order to avoid payment of the renewal money. That is also called a Iṇakkumuri which a Janmi gives to a mortgagee when he has sold the Janmam right of the mortgaged land to a third person. In it he refers the mortgagee to the purchaser for the future responsibility for the Kāṇam money.

Notes.—1. Mortgagees may transfer their interest to sub-mortgagees, and the latter come into the enjoyment of the same rights and privileges as the former possessed. A notice should be given to the landlord at the time of such transfer. In an action for the recovery of the property, when a Iṇak has been given, the landlord must recognise and sue the property in possession, but it is only liable to pay the amount which would have been payable to the original mortgagee.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

2. Mr. Græme and the Sadr Court both here use *kāṇam* as synonymous with mortgage. It is clear that the *Kāṇakkār* had the privilege of selling his holding, independently of the Janmi, a most important point.

JACK TREE. (*Artocarpus integrifolia.*)

In Malayāḷam the tree = *pilāvu*; its fruit = *chakka*, whence *Jack*.

Chakka = the Malayāḷam name for the fruit of the *Artocarpus integrifolia*, whence is probably derived the name Jack.

Chakka, Māngāy, Tāḷ, or *Tāḷu, Takara* = a common saying expressive of the kind of food which the poorer classes of people live upon chiefly in Malabar. Chakka is the Jack, Māngāy the Mango, Tāl or Tāḷu a species of wild Yam with a broad leaf, often cultivated in private gardens, and Takara a species of Dholl. It is called Sāg in Hindustani, and the leaf is eaten boiled. The Jack is eaten boiled, in general mixed with salt, &c.

Note.—According to the Jamabandi accounts of Fasli 1289 (A.D. 1879-80) there were 1,441,034 Jack trees, of which 500,641 were past bearing, 605,640 were too young to bear, and 334,753 were productive. The productive trees were assessed at Rs. 52,337-8-7, or at the rate of 2 annas 6 [illegible] pies per productive tree.

JANMAM.

(Sanskrit) = birth, birthright, hereditary proprietorship, freehold property = the Sanskritised form of the Dravidian *pēru* (= birth, birthright).

The landed property of a Janmakkāran or proprietor.

Notes.—1. See Appendix I, Chapter IV, and *Aṭṭipēru*.

2. The purchaser, in coming into possession, is bound by all the obligations which attached to the proprietor. He cannot disturb those who may be holding the property, or any portion of it, on Kāṇam mortgage, but merely receives the surplus rent produce in place of the former landlord. On the other hand, he comes into all the rights and privileges of the former landlord, and may pay off Otti mortgages, and sell or transfer the property as he pleases.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

JANMAKKĀRAN or JANMI or MUTALĀḶAN.

Janmakkāran and *Janmi* = from Sanskrit *Janmam* (q.v.) and Sanskrit *Kāran* (= doer, one who has to do with).

Mutalāḷan, from Dravidian *Mutal* (= beginning, principal, stock, property, money) and Dravidian *āl* (= person).

A landed proprietor. In Malabar there are forty-four thousand three hundred and seventy-eight, and the same number of estates, and the land assessment being about Star Pagodas

480,000, each estate on an average bears to the whole revenue a proportion of little more than 10 pagodas per annum.—(38th paragraph of the Revenue Board's Minute of 5th January 1818.) This number is taken from the 77th paragraph of Mr. Warden's letter to the Revenue Board of 16th June 1813, and the 33rd paragraph of his letter to the Board of 20th April 1815, which again was taken from the Janmi Pymāish accounts of 981, but by mistake the taluks of Kavāi, Cotiote, and Randatara were omitted. The copy of the Janmi Pymāish accounts received from Mr. Vaughan by Mr. Græme makes the number fifty-two thousand three hundred and three, which reduces the revenue payable by each to little more than 9 pagodas. It is conjectured (though I have not yet obtained any accounts to prove it) that half the revenue is paid by estates yielding from a thousand to five thousand rupees' assessment, which will make the amount of the assessment payable by the greater proportion of the proprietors very small indeed. Supposing that half the revenue is paid by estates yielding a revenue of a thousand rupees, that will withdraw eight hundred and forty from the number, and the remaining half, viz., 240,000 Star Pagodas, will be to be paid by fifty-two thousand four hundred and sixty-three estates or proprietors, which will be between 4½ and 5 pagodas for each. The Board of Revenue have considered the number stated as so many estates, whilst Mr. Warden expressly calls this number so many proprietors, but upon examination I find that neither the one nor the other mode of considering it is strictly correct. That may be called an estate which an individual possesses in the whole province or in a village, and others have denominated single fields estates; but in the Janmi Pymāish accounts is entered as one estate the whole landed property possessed by an individual in one Hōbali comprehending several Dēsams or villages: the number of estates is therefore either too great or too little, according to the acceptation given to the term. But if it is wished to know what assessment is payable on the whole estate in the province of each individual, this account will not show it. The number of estates is too great It is only correct with respect to each Hōbali, for many Janmis possess lands in different villages of the same Hōbali, in different Hōbalis of the same taluk, and in different taluks of the province, all of which, with the exception of those within the confines of villages, are entered as separate estates. The real number of Janmis is, in consequence, not equal to the number of estates specified. Some individuals are entered ten times instead of one, and very many appear four times. The number cannot therefore be taken at more than fifteen thousand, but for this conjecture there is no document.

Note.—See *Proprietors* and *Perumartham* and *Sthāna-māna-avakāṣam.*

JANMAKKĀVAL.

From *Janmam* (q.v.) and Dravidian *kāvāl* (= custody, guard, watch).

Is a fee which is given to a kind of headman among slaves for watching a large tract of rice-land and protecting it from cattle. The land may belong to different proprietors, though the watcher is the slave of only one. The fee consists in the crop of a certain portion of every rice-field. The watcher is generally selected from the caste of Palium, which is considered the most trustworthy and attentive, and the watcher goes on such occasion by the name of Kallāḍi Palium, though the Kallāḍi is a different caste of slave.

JANMAKKOḺU.

From *Janmam* (q.v.) and Dravidian *koḻu* (= ploughshare, cultivating tenure).

Answering to Moolgainee in Canara. It is a fixed rent which cannot be raised, and the proprietor cannot remove the tenant. It prevails in some few places in the Northern Division of Malabar.

Notes.—1. In this case the land is made over for permanent cultivation by the tenant in return for services rendered. Where the proprietary title is vested in a pagoda, the grant will be made for future services. In some cases land is mortgaged on this tenure, the Kāṇam mortgagee paying the surplus rent produce to the landlord after deducting the interest of the money he has advanced. The tenant has, in North Malabar, only a life-interest in the property, which at his death reverts to the landlord. In the South the land is enjoyed by the tenant and his descendants until there is failure of heirs, when it reverts to the proprietor; except where the land is granted for special services, an annual rent is payable under this tenure. The tenant's right is confined to that of cultivation, but it is permanent, and he cannot be ousted for arrears of rent, which must be recovered by action, unless there be a specific clause in the deed declaring the lease cancelled if the rent be allowed to fall into arrears.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

2. This right reverts to the landlord on failure of tenant's heirs.—High Court S. A. 495 (1869).

JANMAK KUḌIYĀN.

From *Janmam* (q.v.) and Dravidian *Kuḍiyān* (= inhabitant, subject, tenant).

May be translated a proprietary inhabitant. It is not uncommonly used to designate the modern Janmakār, who has acquired his property by purchase, in contradistinction to the ancient or hereditary Janmakār.

JANMAPAṆAYAM ŌLAKKARAṆAM or JANMAPAṆAYAM EḺUTTU.

Janmapaṇayam, from *Janmam* (q.v.) and Dravidian *paṇayam* = (bet, stake, pledge).
Ōlakkaraṇam, from Dravidian *Ōla* (= palm-leaf writing) and Sanskrit *Karaṇam* (= acting, instrument, deed). *Eḻuttu* (Dravidian) = writing, writ.

The Janmakkāran is supposed to have received an additional 10 per cent. on the amount of the Otti, making altogether 30 per cent. beyond the Otti. Under this deed he pledges the Janmam or proprietary right, without relinquishing the actual possession of it by which he is bound not to transfer the Janmam right to another without the consent of the present mortgagee. He has still, however, the power of redeeming the mortgage by paying the debt and the interest of all sums borrowed since the period of the execution of the Otti deed, with the proviso that the interest do not exceed double the amount of the sums so borrowed. The amount of the debt, but not the pāṭṭam, is specified in this deed.

Notes.—1. "This is the last resource short of selling the land altogether. In executing this deed the landlord relinquishes the power to redeem his land, and has nothing left him but the nominal right of proprietorship. By going through the form of casting a few drops of water from his hand he yields up all right of further interference in the land. Nor can he sell his proprietary title to any one but the mortgagee, as he has already made over to him all the rights and privileges possessed by a proprietor. This tenure prevails only in the neighbourhood of Calicut."—S.C. Circular dated 5th August 1856, No. 18.)

2. Mr. Græme in his report (paragraph 1553) remarked: "Before the conquest several intermediate stages of mortgage, in the hope of future redemption before land was sold, were common, and its disposal with all this was very rare; but in the present times the intermediate deeds are dispensed with entirely in Pālghat, and in Calicut the Oṭṭi and Janmam deeds, instead of being as before at different and distant periods from each other, are now very frequently executed on one and the same day, and the property transferred without reservation on the part of the proprietor."

3. The above interpretation of this deed was probably more theoretical than real. It was supposed to be the fifth of the six deeds culminating in *Janmam*; it is questionable if such was ever its position. Matters practically arranged themselves independently of the theories of Sanskrit commentators.

4. A suit to recover lands granted on a pepper-corn rent is barred after 12 years from the grant.—S.D.C., 368 (1879).

KALAMENI.

From Dravidian *Kalam* (= pot, vessel, measure) and Dravidian *mēni* (= body, shape, sample, average).

An average.

KAḶAPPĀD.

From Dravidian *Kaḷam* (= a threshing-floor) and Dravidian *pāḍu* (= falling, falling into power of, rank, nature, measure of space and time).

A term in use in the Walluvanād Taluk, and, perhaps, other places to the southward in Malabar. It means a threshing-floor, a house or a place for removing the grain from the straw, whether by threshing, or, as in Walluvanād, by treading with men. More generally it means a collection of paddy-fields under one manager or cultivator, the produce of which is brought to one threshing-floor.

KĀḶ.

(Dravidian) = foot, leg, stem, pillar.

Literally, leg; figuratively, support. In the Northern Division of Malabar it means the standard tree round which the pepper-vines climb. It applies to trees such as the Moochy wood tree (moorka), which are planted expressly for the support of the vine. A coconut or jack would not be called a Kāl.

KĀLĀYI.

(From Dravidian *kāl* = foot, stem, or stubble, and *āyi* (= became) = the second cultivation of a rice-field.

Means rice of a second crop. It implies that one crop must have been cut in Kanni (September and October), and that the second crop is cut in Makaram (January and February). It does not apply to a crop cut in Makaram which had no previous crop.

Note.—*Kālāyi Nilam* is the opposite of *Ariri Nilam*, which means land on which Ariri—a single crop—is raised.

KĀLKUṚA PATINĀṚU.

Kāl (Dravidian) = one-fourth; *kuṛavu* (Dravidian) = deficiency; *patināṛu* (Dravidian) = sixteen.

Quarter less 16 or 15¾ Vīray fanams, which Dēsavāḷis could receive in fines from inhabitants. If the fine amounted to 16 or above it, it was the right of the Nāḍuvāḷis.

KIṚĀNI or KAṆAKKAPPIḶḶA.

Derivation of *Kirāni* is doubtful. *Kaṇakkapiḷḷa*, from Dravidian *kaṇakku* (= accounts) and Dravidian *piḷḷa* (= child, honorary title).

Writer or Accountant. In Malabar the first used exclusively for Portuguese and half-caste writers, the second is also used for them, but I find it was also the common name for the Rāja's accountants in the Kaḍattanād, Kōṭṭayam (Cotiote), and Chiṛakkal Rājyams.

KĀṆAM.

From Dravidian *kāṇuka* (= to see) means now-a-days possession, mortgage or lease, but originally it meant supervision, protection.

Which, I think, is generally supposed to mean mortgage or pledge, must be construed to be the thing or consideration for which the mortgage or pledge is given, and it seems applicable only to lands, timber trees, and slaves. In Arabic the terms for the different incidents of mortgage are very distinct and precise. Murhoon is the thing mortgaged or pledged; Rāhin is the mortgagee; Moortahin the mortgagor; and Mooblunghi Murhoon the money or consideration which is given for the pledge. Kāṇam corresponds with Mooblunghi Murhoon, or the money given, and Paṇayam with Murhoon, or the thing mortgaged. Paṇayam Eḻuttu is the mortgage writing or deed. Though the pāṭṭam or rent capable of being collected from the lands which is in the possession of the mortgagee is more than sufficient to pay the interest of the mortgage debt, yet it is generally calculated that the value of the pāṭṭam would, if sold, be not more than adequate to pay the principal. If the mortgagee retains more than his fixed share of the pāṭṭam for the payment of the interest of the debt, and neglects to pay the remainder to the Janmakkāran, he forfeits the land, which is instantly resumable by the Janmakkāran. It is supposed that the original intention of receiving the Kāṇam was to secure the proprietor against the imposition or the neglect of the tenant, that it was to be considered that the pāṭṭam was permanent notwithstanding the representations of the tenant, whether true or false, of bad seasons and accidents. The principal of the Kāṇam was not, therefore, more than equal to one year's pāṭṭam, and the proprietor thus provided against failure by having received the pāṭṭam in advance for a year. The introduction of the land-tax and the increasing necessities of the proprietors obliged them to involve deeper in debts and mortgages.

There is a great distinction to be observed between a mortgage and what is called Kāṇam. A mortgage is the thing given for the security of the creditor for money borrowed of him. A Kāṇam is an advance of rent made by a tenant to a proprietor for the security of the latter against failure in payment of the pāṭṭam. It was originally as much the custom for a tenant to have been a long time in possession of land, merely paying the simple pāṭṭam before he advanced money, as for him to acquire possession in consequence only of advancing the pāṭṭam money. The occupancy of the land, in short, sometimes preceded, and sometimes followed, the advance of money.

One of the six Pramāṇams or deeds of mortgage recognized in the Śāstra.

Notes.—1. See Appendix I, Chapters IV and VI, and *Pāṭṭam* and *Pāṭṭōla* or *Pāṭṭamōla* and *Proprietors* and *Keikkūli*.

2. Said to be the second of the six deeds culminating in *janmam*.

3. If no period be specified the mortgage is considered to extend to 12 years, and always so where a fee has been paid. The mortgagee has possession, recovering the interest of the money he has advanced from the produce of the land, and paying over the net profits to the landlord. Should he fail in the last respect, the amount is placed to the landlord's credit when the mortgage is paid off, allowance being made, on the other side, for any improvements which the mortgagee may have effected. Failure to pay over the net proceeds regularly to the landlord will not give the latter power to redeem his land before the expiration of the period stipulated (or that of 12 years), unless there be an express condition to that effect in the deed. Any attempt, however, on the part of the mortgagee to defraud the landlord and usurp the property will give the latter that power. Should the landlord desire to raise a further sum of money on the land, and the mortgagee be unwilling to advance it, he may mortgage the property to a third party, who will be entitled to possession on paying off the sum originally advanced by the first mortgagee. The latter, however, has the option of advancing the required sum and remaining in possession if he pleases. Where the land has been mortgaged for a particular period, the landlord cannot interfere until the expiration of such period. Kāṇam mortgages are generally renewed at the end of the period fixed, the landlord receiving a fee; but there is no obligation on either side to renew them unless the landlord and mortgagee should be mutually desirous of doing so. Where the mortgagee discovers that the landlord has acted fraudulently in valuing the produce of the land, he is entitled to have the deed cancelled.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

4. The following are notes of some of the voluminous decisions of the Courts on the various points connected with *Kāṇam* and *Kuḷikkāṇam*.

(*a.*) *Renewal.*—The payment of *Keikkūli* fees (fine) is merely an accident of the contract, and when the Kāṇam amount has been passed, all necessary acts will be presumed to have been done, particularly when undisputed possession has followed upon the demise.—S.S.C., 5 (1856).

"The payment or non-payment" (of the renewal fees) "is wholly irrelevant to the question of validity of the deed."—S.S.C., 57 and 155 (1855). A suit for money advanced on account of renewal fees is not barred until three years from the date of the refusal to renew.—S.D.C., 69 and 182 (1876). A renewal is the making of a new, not a continuation of an old, contract.—S.S.C., 197 (1855). A contract to renew, of which the mortgagee might claim specific performance, is a sufficient answer to a suit for redemption.—S.D C., 524 (1876), 644 and 650 (1877), 305, 572, 573 (1879). A tenant may forfeit his right to insist on specific performance of an agreement to renew by denying his mortgagor's title to a portion of the demised property.—S.D.C., 625 (1877). A contract to renew must, if in writing, be stamped, and if the consideration exceeds Rs. 100, and if the proper construction is that the whole amount is to be credited to renewal fees, it ought to be registered under Section 17, Clause 3, Act VIII of 1871. *Aliter*, if part of the consideration is for arrears of rent.—S.D.C., 126 (1876). The execution of the Kāṇam and Kychit deeds and their registration is good evidence of oral agreement to renew.—S.D.C., 333 (1877).

(*b.*) *Incidents.*—A Kāṇakkāran creating a mortgage or *quasi*-mortgage of the Kāṇam holding of which he is not owner "is to me a contradiction in terms;" the *quasi*-mortgagee is simply a creditor.—S.S.C., 144 (1855). It is necessary for the security of a sub-mortgagee that he should make known his claims to the proprietor. By not doing so he renders himself liable to have his claim overlooked on a settlement occurring between the proprietor and the superior mortgagee, and for this the proprietor can of course not be held liable.—S.S.C., 103 (1844). A mortgagee cannot, by private arrangement with his mortgagor, prejudice the rights of the sub-mortgagee in possession.—S.D.C., 346 (1878). Sub-mortgagees have no right as against Janmis to hold for twelve years from date of sub-mortgage.—S.D.C., 180 (1851). No sub-kāṇam does exist. The Kāṇam, with all its incidents attached to it, can only be cut out of a right superior to itself, and the only way in which a mere Kāṇakkāran can convey such a right is by selling that which accrued to him from the possessor of a Janmam or Otti right. He can also give his Kāṇam right on simple mortgage.—S.S.C., 234 (1855). The Janmam right can be sold while Kāṇam right is outstanding.—S.S.C., 113 (1858). The contract is not complete till the deed has been properly delivered.—S.D.C., 626 (1876). "No Janmi can, in less than twelve years, demand the restoration of his land by a Kāṇakkāran, except in the case of the breach of express or implied covenants by such Kāṇakkāran. Such a protection the custom of the country provides against the grasping avarice of proprietors, and it is only the strict preservation of this custom which can prevent this species of tenure from becoming a monstrous fraud, in which the weak will always be the prey of the strong.—S.S.C., 398 (1854). So also in S.S.C., 63 (1855), and M.S.C., 154 (1855). A Janmi has no power to enhance his demands during the currency (12 years) of a Kāṇam lease.—S.S.C., 57 (1853). Kāṇam right is "an incorporeal right over the land, which may or may not be accompanied by physical possession."—S.S.C., 441 (1855). If a Kāṇakkāran has two claims, both must be settled before he can be ousted from the land.—N.D.C., 125 (1856); M.S.C., 22nd April 1858. The Kāṇam amount cannot be apportioned piecemeal on the several parcels of land the possession of which constitutes the Kāṇakkār's security.—S.S.C., 37 (1854). The Kāṇam amount secured on several parcels of land cannot be apportioned among them: the Kāṇakkāran may resist redemption and recovery till the whole of his Kāṇam claim has been paid.—N.D.C., 380 (1868). So also "my money was advanced on the security of all the parcels, good, bad, and indifferent together, and until I get all back I shall not relinquish any."—N.D.C., 198, 216, 221 (1876); M.H.C., 611 (1877). In a suit by a Janmi for damages for waste, the defendant's liability will depend on whether there has been any injury to plaintiff's reversion.—S.D.C., 116 (1876), 560 (1877). A Janmi cannot attach and sell his Kāṇakkāran's interest for arrears of rent if that interest has already been assigned by private sale.—S.D.C., 335 (1877). A Kāṇam deed is not a lease for more than one year, and is not compulsorily registrable.—S.D.C., 353 (1876). An understanding as to how the increased fruitfulness of trees is to be brought to account in future demises does not make the tenure a permanent one.—N.D.C., 177 (1861). If land is taken back before the expiration of the lease, a portion of the fees paid at the commencement of the lease, proportionate to the time unexpired of the lease, is returned to the tenant, who, however, if guilty of breach of covenant, is not entitled to the return of such proportionate part.—N.D.C., 401 (1873).

(*c.*) *Mēlkāṇam.*—"When there are two valid equitable titles, he who has got the legal estate shall prevail is a doctrine peculiarly necessary in a country like this." A man should not accept a Kāṇam deed when the land is not in the possession of his demiser without sufficient enquiry into the demiser's title to give him possession, which was held in this case by a previous Kāṇam demisee.—N D.C., 38 (1860). If the Janmi is unable to give possession, the remedy is by suit against him for return of the money.—2 M.H.C.R., 315. "These acceptors of Kāṇam rights while other rights are outstanding are a pest to the country. The remedy for this hardship is the non-acceptance of Kāṇam rights until it is in the power of the Janmi to deliver the land."—N.D.C., 86 (1860). A first Kāṇakkaran is entitled to the first chance of supplying his Janmi's further needs. If this is not done,

and even if, in the course of proceedings in Court, the first Kāṇakkāran denied his Janmi's title, the second Kāṇakkāran has no cause of action for asking a return of the land.—1 M.H.C.R., 13.

Semble: If the first Kāṇakkāran denied his Janmi's title before the date of the second Kāṇam, it would not be necessary to give him the option of supplying his Janmi's needs.—*Ibid.*

A Mēlkāṇam is not wholly invalid, but will operate as an assignment of the equity of redemption although the time for redeeming may not have arrived.—S.D.C., 484 (1879). Whilst a prior Kāṇam mortgage is outstanding and the document is in the hands of third persons claiming a lien thereon, a renewal of such mortgage is invalid.—S.D.C., 159, 743, 768 (1877). A Mēlkāṇakkāran cannot oust a Kāṇakkāran or his assignee before the expiration of 12 years from the date of the Kāṇam.—M.S.C., 129 (1862).

(*d.*) *Purappād.*—Rent tendered and refused, if of the proper amount, exempts the tenant from future claims for that amount.—S.S.C., 157 (1855). In deciding that a Kāṇam tenant allowing the *purappād* to fall into arrears was not liable to be turned out, the High Court pointed out two ways in which the Janmi can recover his purappād, viz., (1) by suing for it; or (2) by taking credit for it on paying off the Kāṇam amount after the lapse of 12 years.—1 M.H.C.R., 112. In a suit for redemption of Kāṇam, arrears of rent, the recovery of which is barred by the Statute of Limitations, may be set off against the mortgage money.—S.D.C., 426 (1876), 449 (1877). The principle of this is that the Kāṇam is deposited as security for the rent, and that the mortgagor is entitled to an account of rents and profits.—S.D.C., 285 (1877). When no date is specified for payment of rent in kind the presumption is that the rent is payable in Kanni and Makaram. If the rent for one crop is specified, double the amount may be presumed to be a fair rent for two crops.—S.D.C., 370 (1877). It is usually the rule that 60 per cent. of the rent is payable in Kanni and the rest in Makaram.—S.D.C., 393 (1878). The words "Kāṇam free from the payment of rent" will not enlarge that Kāṇam into an Otti.—M.H.C., 142 (1870).

(*e.*) *Improvements.*—When a Janmi rents a land, he must well know that the tenants cannot live thereon without a house, and, consequently, that they would, in conformity with established usage, build one. If the building is unnecessarily large, or in other respects informal, or not sanctioned, he ought to have put a stop to it; but the idea of making the renters pull it down and carry off the materials, since he tacitly consented to its being built, is absurd."—N.D.C., 55 (1843). The Sadr Court admitted an appeal to try "whether the tenant was entitled to the full value of the house," or "whether he has the option of either removing the materials or receiving only their value," and confirmed the Civil Judge's decree allowing hire of laborers as part of the cost of the house.—M.S.C., 11 (1847). Tenants in North Malabar are entitled to Veṭṭu-kāṇam, and the law encourages cultivation so much that even trespassers are entitled to it less one-tenth.—M.S.C., 32 (1872); N.D.C., 312, 315 (1873). Rupees 11½ per 100 perukkams (1210 to the acre) was taken as a fair price for converting paṟamba into rice-fields.—N.D.C., 283 (1874). The implied contract to pay for improvements is limited to agricultural leases—S.D C., 286 (1876). No compensation is claimable for improvements made prior to the date of the demise, unless specially reserved.—S.D.C., 627 (1877). All reasonable improvements must be paid for.—S.D.C., 156, 161 (1877). It is usual to apportion the compensation for improvements among the sub-tenants.—S.D.C., 170 (1878).

(*f.*) *Forfeiture of Lease.*—The following have been held as reasons—

I. *Sufficient* for cancelling the lease before the expiration of the customary 12 years' period. Failure under improving lease (*Kuḻikkāṇam*, q.v.) to make reasonable improvements.—N.D.C., 68 (1859). Alteration of boundaries.—S.D.C., 75 (1853). Denial of Janmi's title.—2 M.H.C.R., 161. Removal of foundation-stones of a ruined pagoda outside limits of holding, and from possession of which the tenant was specially shut out.—N.D.C., 82 (1844). Neglect to plant trees under improving lease (Kuḻikkāṇam, *q.v.*).—N.D.C., 62 (1875). "Acts to invalidate the lessor's title obviously operate the forfeiture of lease."—S.S.C., 191 (1854); N.D.C., 172 (1861). Destruction of a pond essential to irrigate the lands.—S.S.C., 157 (1855). Cutting down trees without Janmi's permission.—N.D.C., 211 (1859). Fraudulent setting up of a different tenure to that given by the Janmi.—N.D.C., 218, 219, 220 (1859). Failure to cultivate in a husband-like manner under an improving lease (Kuḻikkāṇam, *q.v.*).—N.D.C., 274 (1859). Fraudulent attempt to embarrass the Janmi by a false dispute as to the boundaries of a portion of the holding.—N.D.C., 21 (1861). False claim of right larger than tenant really possessed.—N.D.C., 176 (1861). Denial of Janmi's title by the assignee of a Kāṇam right.—1 M.H.C.R., 14, 445. Neglect to cultivate.—N.D.C., 350 (1870). Cutting down fruitful trees without Janmi's consent.—N.D.C., 386 (1872). Denial of Janmi's title after institution by the Janmi of a suit to oust.—2 M.H.C.R., 109. Express agreement to surrender on demand.—S.D.C., 566, 612, 621 (1876), 204 (1878); M.H.C., 278 (1879).

II. *Insufficient* for cancelling the lease before the expiration of the customary 12 years' period. Burial of a corpse.—N.D.C., 350 (1873). "Non-payment of purappād being a breach going only to a part of the consideration, should not in all principle be held to repeal the contract."—N.D.C., 172 (1861). So also in 1 M.H.C.R., 112, and M.S.C., 84 and 111 (1862).

KĀṆAKKĀRAN.

From *Kāṇam* (q.v.) and Sanskrit *Kāran* (= doer, or one who has to do with).

Mortgagee; the person who has lent the Kāṇam.

KĀṆAM-PUṞAM-KAḌAM.

From *Kāṇam* (q.v.) and Dravidian *puṟam* (= the back, outside, beyond) and Dravidian *Kaḍam* (= debt, obligation).

This is an expedient for raising money on land already made over on Kāṇam. It is quite a separate transaction, sometimes taking place at the time of the mortgage, in which case it is referred to in the Kāṇam deed; at other times effected long after the mortgagee has come into possession. In the latter case the fact of the mortgage is alluded to in this deed, and the landlord engages to pay off both the mortgage and the loan together. The loan thus made gives the mortgagee an additional lien upon the property as security for the repayment of the loan. Where the new loan is added to the sum first advanced, and a fresh mortgage-bond is executed, the transaction is treated altogether according to the rules applying to Kāṇam mortgages.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

KANDAM.

(Sanskrit) = piece of anything, land.

A division in rice-fields.

Note.—Perhaps this word meant originally a share of the *Tara* rice-fields held in common. See Appendix I, Chapter VI, Section 6.

NILAM.

(Dravidian) = ground, soil, rice-field.

Which means particularly rice-land; means also a field (answering to a stullum in the Carnatic) having a distinct name, and having many Kandams or divisions of banks for the convenience of irrigation.

PĀḌAM.

(Sanskrit) = range, especially of rice-fields.

UBHAYAM.

(Sanskrit) = in South Malabar, rice-fields.

ULPATTI.

(Sanskrit) = birth, origin, rice-fields.

Terms used in Malabar for rice-lands; some of these terms are peculiar to some districts.

PĀḌAM.

(Sanskrit) = range, especially of rice-fields.

VAYAL.

(Dravidian) = rice-fields.

A large tract or sheet of paddy land.

KAṆḌI.

(Dravidian) = gap in a hedge or fence, a piece of high ground.

A division used in garden lands only to express one paṟamba or garden. It is used when speaking of the number of gardens in an estate.

KAPPAM.

(Dravidian) = tribute, taxes.

Equivalent to peishcush or tribute. The Rājas of the Northern Districts of Malabar agreed to give to the Bednore Government in 913 M.S. a Kappam of 80,000 rupees.

KĀRĀḶAN.

(Dravidian) = workers, agents, temple servants. Their office *Kārāyma* (ancient, *Kārāṇmei*).

Is the agent or deputy for the Ūrāḷan, or founder, in the management of the lands of Hindu temples.

Notes.—1. *Kārāyma* right is not proved to be a right of perpetual tenure of land; it is equally consistent that it was a title to the perpetual performance of certain services for which certain payments

were demandable.—N.D.C., 142-171 (1859). *Kārāyma right* is unsaleable—M.H.C., 120 (1867)—and indefeasible.—M.H.C., 623 (1874). *Kārāḷar* have no right to succeed Ūrāḷar on these becoming extinct. The right of appointing others "always did, and does still lie with the executive."—N.D.C., 1 (1860).

2. Lands made over by the trustees or managers of pagodas to those employed in performing certain offices therein are conferred on this tenure. So long as they fulfil their duties, the tenants are not liable to be ousted; to maintain an action of ejectment, therefore, it must be shown either that they have neglected their duties, which has rendered it necessary to employ other persons to perform them, or that they have endeavoured to set up a proprietary claim in subversion of that of the pagoda.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

3. For other and more ancient uses of this word, see Appendix I, Chapter IV.

KARAṆAM or PRAMĀṆAM.

Karaṇam (Sanskrit) = acting, organ, instrument, deed; *Pramāṇam* (Sanskrit) = measure, authority, proof, bond.

Generally means bonds and agreements of all kinds.

Note.—The six kinds of *Karaṇams* culminating in Janmam were, according to Sanskrit theorists, 1, *Kuḻikkāṇam*; 2, *Kāṇam*; 3, *Otti*; 4, *Ottikkumpuṟam*; 5, *Janmappaṇayam*; 6, *Janmam*.

KARAVEPPU.

From Dravidian *Kara* (= shore, river-side, bank) and Dravidian *Veppu* (= deposit, planting).

Plantations on elevated spots of ground, in contradistinction to Āttuveppu, situated on low ground.

Note.—High-lying coconut gardens are divided in the revenue accounts into three classes of Karaveppu. See *Ūr*. *Karaveppu* gardens are not unfrequently situated on the high banks of rivers and backwaters. See *Āttuveppu*.

KAṬṬAKKĀṆAM also MŪPPAPPAṆAM.

Kaṭṭakkāṇam, from Dravidian *Kaṭṭa* (= lump, mass, clod) and *Kāṇam* (q.v.); also called *Kashtakkāṇam*, from Sanskrit *Kashtam* (= hard, bad) and *Kāṇam* (q.v.)

Mūppappaṇam, from Dravidian *Mūppan* (= old man, chief) and Dravidian *paṇam* (= money).

Is the acknowledgment or Nuzur paid by a cultivator to a proprietor for land he is allowed to cultivate. It is not an advance which is recoverable. It is not deducted from subsequent payments to be made, nor is any interest granted upon it; the cultivator pays the full established pāṭṭam besides. Its proportion to the pāṭṭam does not seem uniform. It means, literally, clod, money.

Note.—*Kaṭṭakkāṇam* is the tenure of a simple lessee who deposits in his Janmi's hands a sum of money as security (*a*) for due fulfilment of his lease contract, and (*b*) for payment of rent. It does not carry with it a right to hold for 12 years; the security is returned without interest at the end of the lease.—N.D.C., 18 (1874); S.D.C., 466 (1877).

KAṬṬAVAḌI or KAṬṬAKKŌL.

From Dravidian *Kaṭṭa* (= lump, clod) and Dravidian *vaḍi* (= stick, staff), or Dravidian *Kōl* (= staff, rod).

Literally, clod-breaker. The stick in Malabar, with a knob at the end of it, with which men and women break the clods in a field after it has been dug by the mamutty or spade.

KĀṬṬUVĀRAM.

From Dravidian *Kāḍu* (= jungle) and Dravidian *vāram* (= share of produce).

A tax of two fanams upon every individual possessing land in a few Hobalis of the Temmalapuṟam District, where there is no regular Mōḍan cultivation. It was intended as an equivalent for any cultivation which might be carried on in the Kād or jungle.

KĀVALPHALAM.

From Dravidian *Kāval* (= custody, protection) and Sanskrit *phalam* (? Dravidian *palam*) (= fruit, produce).

Protection fund or compensation for protection.

KEIKKŪLI or SHĪLAKKĀSU.

From Dravidian *Kei* (= hand) and Dravidian *Kūli* (= wages) and from Dravidian *Shīla* (= purse) or perhaps Sanskrit *Shīlam* (= conduct, habit, character) and Dravidian *kāsu* (= gold, copper coin).

A fee or fine or Nuzur of so many fanams on a Potippāḍu which the lessee or Verumpāṭṭakāran gives to the Janmi or proprietor upon the renewal of his lease. In Kavāi Taluk two Veḷḷi

fanams, the Potippāḍu, is the rate fixed, which, calculating at the rate of 41½ rupees per 1,000 Iḍangaḻis, is supposed to add one-fourth to the Janmi's share in the year in which it is imposed. It is the extent of Shīlakkāsu which any land can afford that seems to give it a value in sale and purchase above its nominal value, or that at which the pāṭṭam is entered in account. Where this proportion is given the lease is only for one year; where it is for four, it is equal to one year's pāṭṭam, that is, the full pāṭṭam is taken once in four years, being an equivalent for Poḻichcheḻuttu, though Keikkūli in the Southern Division answers to Shīlakkāsu in the Northern Division, where the transaction is a simple lease or Verumpāṭṭam. It is also applied in the Southern Division to land having already a mortgage upon it. It is taken in lieu of Sākshi, being in general the amount of one year's pāṭṭam.

Note.—See *Kāṇam* and *Pāṭṭōla.*

KEIPPAṆAM.

From Dravidian *Kei* (= hand) and Dravidian *paṇam* (= money).

Note.—*Keippaṇam* property is property given on marriage (among Māppiḻḻas), which is returnable on termination of the marital state by death or divorce; to the widow if she survive, or to her children if she has died, or to the Taravāḍ in absence of wife and children. The widow and children have a life interest independent of the Kāraṇavan.—N.D.C., 66 (1874).

KEIVIḌĀ OTTI.

From Dravidian *Kei* (= hand) and Dravidian *viḍā* or *viḍātta* (= without leaving) and *Otti* (q.v.)

Is not a separate deed, but if the two first words are tacked to the Otti deed it becomes a condition that the mortgagee can never be dispossessed, that the land can never go out of his hands, that the mortgage is irredeemable. Kei is "hand" and viḍā is "without letting go."

The following note is by an experienced Native Revenue Officer of the district:—

Notes.—1. This question is not settled as yet. I believe it has been decided both ways. The whole thing turns on the meaning of the expression. Above it is written കൈവിടാ ഒററി, and interpreted accordingly. But some hold that the term is കൈവിടുക ഒററി, and that the meaning is that in Otti of this description the landlord "relinquishes" in favor of the Otti-holder his right, recognized in ordinary Otti cases, of taking from the garden mortgaged (if the property is a garden) a few coconuts and a jack-fruit annually without asking for the permission of the tenant.

2. The balance of authority is in favor of a Keiviḍā Otti being irredeemable. The mortgagee cannot, however, assign.—S.D.C., 578-629 (1878).

3. The landlord in this case relinquishes the power of transferring the property to a third party, and binds himself to borrow any further sum he may require only from the mortgagee. Should the latter decline to advance the amount, the landlord may pay off the mortgage and re-assign the property to another party.—(Proceedings of Madras Sadr Adalat, No. 18, dated 5th August 1856.)

KĒRAM.

Canarese mode of pronouncing *Chēram.*

The Sanskrit name for the coconut fruit. A law is in existence in Malabar, contained in a book called Kēra Kalpam, composed in the Sanskrit language but written in the Malayāḻam character, regulating the mode of planting coconut, betel-nut and jack trees, and the pepper-vine, and of settling the Kuḻikkāṇam.

Note.—Dr. Gundert's view is that *Kēram* is the Canarese mode of pronouncing *Chēram,* i.e., *Chēra* or Malabar, and hence applied to its chief fruit, the coconut palm.

KIḺĀYIKŪṚUJANMAM or KIḺĀYIJANMAM.

From Dravidian *Kiḻu* = place below, under;
Do. *Āyi* = became;
Do. *Kūṟu* = part, share, class; and
Sanskrit *Janmam* (q.v.)

A deed in use.

Note.—Means the right to the lower kinds of paramba produce when the higher (*i.e.*, *Nālubhayam* or coconut, areca and jack trees, and pepper-vines) belong to another.

KOḌUNGA KATTI.

From Dravidian *Koḍunga* (= bent) and Dravidian *Katti* (= knife).

The knife worn for defence by the Nāyars of Malabar, fastened to a hook attached to a leathern girdle at the back of the body.

Note.—Also called *Āyudha Katti, Veṭṭu Katti, Katti Vāḷ,* Nāyar knife, Māppiḻḻa knife, &c.

KOḶICHCHAL.

(Dravidian) = falling.

Literally, fall. Is an allowance made by inspectors of pepper-vines for the quantity of pepper which is likely to fall off between the period of inspection and the season for plucking.

KŌL.

(Dravidian) = staff, rod, measuring rod.

A pace (a native's), ten of which regulate the distance that ought to be observed in the original planting of coconuts; another is afterwards planted between the two original ones, when they have grown large, in order to supply their place when they decay.

KŌL PEIMĀṢI.

From *Kōl* (q.v.) and Persian *Paimāish* (= measure, survey).

The survey which took place in 983 under Mr. Warden of the rice-lands by actual measurement in cawnies and goolies is so called; all other paimāishes in Malabar have been merely inspections without measurement.

Note.—The result of this *Pymāish* was embodied in what are known in the district as the Hinduvi, *i.e.*, Mahratta accounts. It is the only reliable account in the records, but even in regard to it the details, owing to the changes in names of fields and in holdings, are not always available for references. It refers to wet lands alone.

KOḶULĀBHAM.

From Dravidian *Koḷu* (= ploughshare) and Sanskrit *lābham* (= getting, gain, profit).

Koḷu, ploughing; and lābham, profit; or the profit of agriculture. It is the cultivator's share.

Is the cultivator's clear profit after deducting expenses under the name of Vittu Valli, or charges of cultivation. Out of the Koḷulābham is reckoned, indeed, to pay the inconsiderable expense of Ēru Irimbu, or cattle and iron. It is generally supposed that the Koḷulābham is a third of the gross produce (deducting, always, 10 per cent. for reaping), and that the Vittu Valli is another third. It may be so reckoned when the produce is above seven-fold, but within that the Vittu Valli comes to more than a third and encroaches upon the Koḷulābham.

Notes.—1. "Besides the rent there is a cultivator's share, which is very valuable and which affords a comfortable subsistence to a family."—Græme's Report, paragraph 1428.

2. "Taking the pāṭṭam to be four-tenths of the gross produce, the gross produce would be paras 19,204,887; to this again may be fairly added 20 per cent. ("the usual deduction," paragraph 1555) for the expense of reaping, for the fees of carpenters, smiths, and other petty proprietors denominated Cheṛu Janmakkār, and for portions of crops given up to slaves for watching, *which are never brought into any calculation of produce,* and the gross produce would then be paras 23,045,865."—Græme's Report, paragraph 1563.

3. See *Eṇṇam, Paṭam, Chērlābham, Kuḍiyānkūr, Pandakkāval, Valli-vittu.*

KOḶUPPAṆAYAM.

From *Koḷu* (Dravidian) = ploughshare, and *paṇayam* (q.v.)

Notes.—1. Under this tenure the mortgagee has only the right to cultivate the land. If no period be specified, the landlord is at liberty to pay off the mortgage whenever he pleases. This tenure prevails in the neighbourhood of Pālghat as well as in North Malabar.—(Madras Sadr Adalat Proceedings, No. 18, dated 5th August 1856.)

2. In absence of a period fixed in the lease, it was held that a *Koḷukkāṇam* lease was for 5 years, which had been the time fixed in the previous lease.—N.D.C., 248 (1877).

KOYIlMĒNI or ENNIPĀḌU.

From Dravidian *Koyil* (= hire of fruit-gatherer) and Dravidian *Mēni* (= average). And from Dravidian *Eṇṇuka* (= to count) and Dravidian *pāḍu* (= authority).

Different modes in use of valuing or estimating the produce of coconut gardens. Koyilmēni means strictly the number of pluckings, or more generally the number of crops. After deducting the Ṣiṣu or young plants, and the Aphalam or those past bearing, it is estimated what the productive trees will yield with reference as well to their appearance as to the kind of soil—Āttu Veppu, Kara Veppu, Paṣima, &c. (in which they are classed by nature rather than by any public account or any written deed). It is estimated that the tree produces so many crops in the year and so many fruit for each crop. Eight crops (Eṭṭu Koyil) of 7 fruit each (Ēḻu Mēni) are the highest at which a tree is rated in account, making altogether 56 fruit; but it is reported that there is one garden at Calicut whose trees have in general produced 64 fruits each.

The Eṇṇipāḍu is the reckoning of the actual number of fruit growing in a particular year. There is supposed to be great enmity between the Janmi and the Kuḍiyān when this extreme

measure is resorted to, and it is not common. When the estimation is fixed to take place, the Janmi gives notice to the tenant that he must not touch the fruit for a year, but allow it to remain on the trees. At the end of the year the Janmi counts the number there actually are, and fixes his pattam or share accordingly. In the present times the fear of the dishonesty of the tenant, who might make away with many of the fruit before the day of examination arrived, is sufficient to deter Janmi from this unpopular mode.

KRISHI.

(Sanskrit) = ploughing, agriculture.

Seems the land under the direct management of proprietors or their stewards, also called Svakāryam Krishi.

KRISHIKKĀRAN.

From *Krishi* (q.v.) and Sanskrit *Kāran* (= doer, one who has to do with).

Steward of Janmi, employed to pay the slaves of the estate and other domestic expenses.

KUDI.

(Dravidian) = house, hut.

A pair; applied to a slave and his wife in speaking of their price.

KUDICHILLARA.

From *Kudi* (q.v.) and Dravidian *chillara* (= sundries).

Tax on houses, shops, warehouses, and implements of the profession of blacksmiths, potters, oilmen, weavers, &c. Persons of these professions pay the house-tax as well as the tax on their implements. The Kudichillara amounts in Malabar to a revenue of Rs. 1,10,441-12-9 $\frac{16\frac{1}{2}}{26}$ and consists of the following items, viz., taxes on large houses, on small houses and huts, on upper-roomed retailers' shops, on retailers' shops, on petty retailers' shops, on warehouses in the bazaar, warehouses in other places, on oilmen's mills, on carpenters' tools, on blacksmiths' anvils, on silversmiths' tools, on grinders' stones, on sawyers' saws, on weavers' looms, on smiths' hammers, on smiths' shops, on potters' furnace, on brass-smiths' shops, on barbers' shops, on washermen's stones, on mud-wall bricklayers, on mat-makers' tools, on Pattom or Cherumars, on fishermen's nets, on fishermen's boats, on pack bullocks, on brinjals, &c., on betel-leaf vendors, on grazing lands in Kānattil, on salt godowns belonging to salt-pan proprietors, on coconut safe, on chunam-makers' furnace, on Kangany, interest on Sircar land given on Kānam, Annakat or fees on tailor acting as barber, on teahtorum; total 37 items composing the Kudichillara. Supposing the tax upon the houses of the lower classes to be generally 2 fanams (new Vīray) a house, it would take off the tax upon 25,000 houses to reduce the house-tax revenue in the sum of 5,000 pagodas or 60,000 fanams.

Note.—The Mohturfa taxes were abolished in 1861.

KUDIPPAKA or KUDUPPU.

From *Kudi* (q.v.) and Dravidian *paka* (= separation, enmity).

Family or house feud or enmity.* It is the common term to express the deadly hatred subsisting between two families. If a member of a family has been killed, his relations have been known to steep a cloth in his blood and vow never to lose sight of it till they have avenged his murder by the death of the murderer and the destruction of his habitation.

Note.—It was the custom to burn the body of the slain in the house of the slayer, which was of course also burnt. It was usual, however, to burn only an outhouse.

KUDIYĀN.

(Dravidian) = inhabitant, subject.

Who pays revenue direct to Government, not less than one hundred and fifty thousand. —(Mr. Warden's letter to Board of Revenue, 16th June 1813, paragraph 77.)

Note.—The number of separate pattas issued or in force in Fasli 1290 (A.D. 1880-81) was 178,790.

KUDIYĀN KŪR.

From *Kudiyān* (q.v.) and (Dravidian) *Kūr* (= share, portion).

Cultivator's share.

Note.—See *Kolulābham*, &c.

KUḌIYIRIPPU.

From *Kuḍi* (q.v.) and (Dravidian) *irippu* (= sitting, residence).

It is consideration of 2 fanams which before the land-tax a tenant used to pay to a proprietor for land taken for building alone.

Note.—A *Kuḍiyirippu* tenure carries with it power to build shops if the locality is suitable for the purpose.—N.D.C., 21 (1879). One who has obtained permission to build a house in a paṛamba, but not to enclose any portion of it, is liable to pay rent for use and occupation if he excludes the owner or his assignee from access to the trees.—S.D.C., 367, 382 (1877).

KUḌIYIRUMAPPĀḌU.

From *Kuḍi* (q.v.) and (Dravidian) *irikkuka* (= to sit, remain, be in a place), and (Dravidian) *pāḍu* (= falling, falling into one's power, &c.).

Is a muṛi or document by which a Janmi who is entitled to receive puṛappād from a mortgagee assigns over the payment of it to a third person from whom he has borrowed money.

Note.—This is an agreement between a landlord and his creditor, according to which the latter agrees to receive the rent produce of land leased to a tenant in lieu of interest in money upon the sum borrowed by the landlord. Should any dispute arise between the landlord and his tenant, and should the latter in consequence refuse to deliver rent produce according to the landlord's deed of assignment, the creditor can sustain an action only against the landlord.—(Sadr Adalat Proceedings, No. 18, dated 5th August 1856.)

KUḌUMANĪṚ or KUḌIMANĪṚ.

From Dravidian *Kuḍuma* (= narrow point, crest, top) or Dravidian *Kuḍima* (= tenantry) and Dravidian *nīṛ* (= water).

The terms of the body of this deed* are the same as those in the deed of Aṭṭippēr. The difference in the title alone shows a difference in the attributes. The proprietor acknowledges by this deed to have received the full value of the property, and the execution and delivery of the deed are attested by the same formalities as those of the Aṭṭippēr deed. The word Kuḍima,† which means the condition or station of tenant, shows that the proprietor has still some proprietary right, and that the mortgagee continues in the relation of Kuḍiyān or tenant. As a tribute of acknowledgment of proprietorship the mortgagee is bound to pay a sum of money, not exceeding two fanams or a half or a whole Tipree of ghee, which, and the periods of payment, are specified in the deed. Under this deed the proprietor has no power of redemption.

Notes.—1. See *Aḍima.*

2. The foot notes to Mr. Græme's text are by an experienced Native Revenue Officer of the district.

3. In this case the land is made over in perpetuity to the grantee, either unconditionally as a mark of favor or on condition of certain services being performed. The terms Aḍima and Kuḍima mean a slave or one subject to the landlord, the grant being generally made to such persons. A nominal fee of about two fanams a year is payable to the landlord to show that he still retains the proprietary title. Land bestowed as a mark of favor can never be resumed, but where it is granted as remuneration for certain services to be performed, the non-performance of such services involving the necessity of having them discharged by others will give the landlord power to recover the land. The non-payment of the annual fee will form no ground for ousting the grantee, but it will be recoverable by action. The hereditary property of native princes cannot be conferred on this tenure, the ruling prince having only the right of enjoyment during life, without power to alienate.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

4. Kuḍima Janmam is the highest but one of the Malabar tenures; the land is never recoverable.—N.D.C., 285 (1862).

KŪLICHCHAKKĀRAN.

From Dravidian *kūlichcham* (from *kūli* = hire, wages) = pay of Nāyar militia, and Sanskrit *kāran* (= doer, one who has to do with).

An armed servant or vassal of a Nāḍuvāḻi or Rāja; he is sometimes paid with land for his maintenance.

Note.—See *Aḍima, Kuḍima, Changngāṭam.*

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* *Aḍima* is more properly *Service Inam.* It used to be granted in favor of village artisans, washermen, and others who in return for the bulk of the rent of the land were bound to perform certain services. Sometimes it was likewise granted to Cheṛumars and other low caste people to enable them to bury or burn their dead in spots where the latter were not liable to be disturbed.

† *Kuḍima* used to be given by big Janmis to their dependents and others as building sites.

KŪLICHCHĒKAM.

Or *Kūlichcham* (see Kūlichchakkāran), from Dravidian *Kūli* (= hire, wages), means besides pay the honorable service of Nāyars, especially in war.

Military tournaments formerly in use among the Nāyars.

KŪLICHCHĒKAM or Yāpana or Anubhōgam.

Kūlichchēkam (q.v.). *Yāpana* (Sanskrit) = livelihood, maintenance, provisions for soldiers. *Anubhōgam* (q.v.).

Corruptly called Chaikavam, the terms used for lands given in free gift, that is, without rent to Nāyars for the performance of military service when required.

Note.—See *Aḍima, Kuḍima, Changngāḷam, Anubhavam.*

KUḺIKKĀṆAM.

From Dravidian *kuḻi* [= hollow, hole, excavation, pit (for planting fruit trees)] and *Kāṇam* (q.v.).

Before the introduction of the land-tax the pāṭṭam used to be settled once in twelve years, and Kuḻikāṇam allowed for young trees, and a deduction made for those that had gone to decay. This practice was observed even though the garden did not admit of any increase beyond the number originally planted. The tenant's business was to take care of the trees that were standing, but he was under no obligation to replace old ones with young ones without being paid the Kuḻikāṇam money. Since the tax, wherever the proprietor receives regularly from the tenant the paṭṭam and takes upon himself the payment of the public assessment, the settlement of the Kuḻikāṇam and the pāṭṭam is conducted as before; but where the assessment is entered in the name of the tenant, and he only pays to the proprietor the Nikuti Ṣishtam, or what remains after discharging the assessment, the system of Kuḻikāṇam and pāṭṭam is generally relinquished. The tenant is responsible for the revenue; he gets nothing from the proprietor for improvements, and he enjoys the undivided profits of them. The Kaḍattanāḍ Rāja is said to have made over all his garden lands to his tenants in this way, and no settlement of Kuḻikāṇam and pāṭṭam has been made between them for many years. The chief condition of it is that the mortgagee is to be paid a certain sum for the trees he may grow in a garden, or the interest upon that sum, to be deducted annually from the pāṭṭam or rent in case the principal is not paid. If the tenant who planted the trees is continued in the lease, the Kuḻikāṇam money is only given for such trees as bear; but, if he is to be dispossessed for another, the proprietor must pay it for the young trees also. This kind of tenure does not, I think, imply poverty in the Janmi. It is a good arrangement for ensuring the improvement of property by giving the tenant an interest in it. The general price of a coconut tree is from 1 old to 4 fanams from 4 to 8; betel-nut trees 1 fanam, pepper-vine 4 rupees for vines capable of yielding 1 maund, and jack trees from 2 to 16 fanams each.

It is according to the Ṣāstra and to ancient custom to plant coconut trees at the distance of forty feet from each other. It was then the practice to continue the tenant in possession who had planted the trees, but the Māppiḻḻas being now in the habit of turning out the original tenant as soon as the trees come to maturity and paying off the Kuḻikāṇam money, the tenants now plant closer than they used to do in order to increase the number of trees upon which they are entitled to the Kuḻikāṇam.

It is not customary to settle the Kuḻikāṇam and the pāṭṭam for four or five years after the trees begin to bear. The tenant in this period enjoys the produce free of any payment to the proprietor, which, and the produce of Chāma and the oil-plant for the first two years, make up the expense he has to sustain, as the compensation to him does not come to him till the latter period of his undertaking. A tenant who takes upon himself the planting of trees must possess a certain capital from which he can afford to advance the expense, or, at all events, he must be able to afford to labor unpaid for this period.

The Kuḻikāṇam rates vary from one to four old gold fanams, or one-quarter to one rupee, but half a rupee is the most prevalent.

Paṇaya-pāṭṭa Kuḻikkāṇam.

See *Paṇayam, Pāṭṭam,* and *Kuḻikkāṇam.*

This is a deed* of mortgage executed by the mortgagor in favor of the mortgagee for plantations, and differs in no respect from that given for rice-lands, except that it promises to give the Kuḻikkāṇam, or the fixed value of the trees, and the Aḻiva, or the expense of preparing the garden, in conformity with the Dēṣa Mariyāda or custom of the village. In deeds† in use in the Northern Division of Malabar the rates of Kuḻikkāṇam for the different kinds of trees are specified. In the

* I have already said that Kāṇam sometimes means simply money. I believe Kuḻikkāṇam means digging money or hole-money, *i.e.*, compensation for digging and planting the land. അഴിവു expense.

† Sometimes the descriptions of trees in respect of which *alone* improvement value is claimable are likewise specified.

Paṇayapāṭṭa deeds, as well for rice as garden lands, the proprietor of the land has a right of Polichcheḻuttu, that is, to renew the deeds every twelve years; or, when the Janmi dies, his successor* may demand the Polichcheḻuttu (or tearing up of old bonds and the making of new), by which he is entitled to a deduction Sākshi and Oppu and Sūchi from the mortgage debt, or to receive the amount of it in hand from the mortgagee. It is understood that the proprietor has not the right of renewal within five or six years after the last renewal. There are two modes of settling the pāṭṭam on plantations, the Kuḻikkāṇam pāṭṭam and the Koyil† Mēni pāṭṭam: the first is where the pāṭṭam is fixed at one-fifth or 20 per cent. of the Kuḻikkāṇam or established value of the trees, and the latter is where the produce is estimated and two-thirds of it determined to be the pāṭṭam. Under the Kuḻikkāṇam tenure the tenant or mortgagee is not answerable for any loss of trees or diminution of produce occasioned by mere neglect in not fencing the premises or not manuring the trees. No remission, however, is made in the pāṭṭam by the Janmi for loss occasioned by this cause. The loss the tenant himself thus sustains is a sufficient punishment to him. If, however, he does a positive injury by cutting down trees without the consent of the Janmi, he is answerable‡ to him for their value; they are the property of the Janmi. The Kāṇam money may be forfeited *in toto*, or in part in proportion to the injury done. He is not, however, responsible for the acts of the sovereign or the visitations of Providence, known by the name of Rājikam and Deivikam. A tenant is entitled to the value of the Kuḻikkāṇam for every succession of trees which he plants, and if he throws up the garden, insisting upon this right, the proprietor must pay, but much depends upon the relative situations of the proprietor and the tenant. If the latter has a good thing of the tenure, or from having no other residence it would be inconvenient for him to remove, he will submit to a modification of the right not quite so favorable to him. For instance, a tenant possesses a garden producing a pāṭṭam of 100 fanams; he plants more trees yielding a further pāṭṭam of 40 fanams. The pāṭṭam being a fifth of the Kuḻikkāṇam value, he is entitled to 200 fanams for the addition without any deduction for trees decayed of the original number. The loss from this cause being, however, 20 fanams of pāṭṭam, the proprietor deducts it and gives him credit for only 20 fanams in addition, that is, he gives him only 100 instead of 200 fanams to which he was entitled as Kuḻikkāṇam, but a remission is made for the pāṭṭam of trees decayed, and the future pāṭṭam is fixed at 120 fanams. He has the right to revise the pāṭṭam upon the tenant's demand of Kuḻikkāṇam for new trees, but if he anticipates an unfavorable result, he will decline any inspection of the trees upon which the pāṭṭam has been settled; he must, at all events, pay the Kuḻikkāṇam money. If a tenant is obliged to quit a garden on the motion of the proprietor, the proprietor must pay the full Kuḻikkāṇam of all trees, however young, and the tenant on notice of such a measure frequently introduces young trees for the purpose of getting the Kuḻikkāṇam money.

The Janmi has no right to revise a pāṭṭam after it has once been fixed, except upon a demand of Kuḻikkāṇam for new trees, but all this depends a good deal upon the relative circumstances of the parties. Upon every Polichcheḻuttu or renewal of bonds the tenant has a right to demand a revision of the pāṭṭam, and if he has suffered from Deivīkam (the visitation of Providence, which comprehends losses by fire, lightning, storms, floods, &c.) or from Rājikam (the acts of a sovereign), he may claim remission or decline payment of the pāṭṭam. These losses§ must be supposed to exceed 20 per cent. to come within the extent of these exceptions. Jack and mango trees are exclusively the property of the proprietor, and cannot‖ be cut without his permission. The tenant is entitled to cut down all unproductive coconut and betel-nut trees.

Notes—1. See *Kāṇam.*

2. The foot-notes to Mr. Græme's text are by an experienced Native Revenue Officer, Mr. P. Karuṇākara Mēnon.

3. The landlord contended that "whenever a Kuḻikkāṇam deed provides for no period, the ryot must give up the land when demanded," and that "if this be not allowed, the ryot (who is merely to receive his Kuḻikkāṇam improvements) and proprietor are placed on the same footing." The tenants contended "that it is not customary to resume parambas when no injury or arrear of rent is sustained." It was held that summary ejectment in the manner asked could not be granted.—Malabar Auxiliary Court, 43 (1843).

4. "The law only gives 12 years' possession to a Kuḻikkāṇam tenant."—N.D.C., 33 (1876).

5. In a Kuḻikkāṇam lease there was a clause to this effect: "If you plant these said four fruits and the coconuts bear fruit as is the usage, I will give a taragu, fixing rent after estimate of the produce." Held that the Janmi was entitled to take a full rent after the Kuḻikkāṇam lease was up, that is, after 12 years quiet and sure enjoyment by the tenant, and that the tenant was obliged to give up the land at the end of the 12 years on receiving the value of his improvements.—N.D.C., 98 (1876.)

6. A Kuḻikkāṇam lease is not forfeited by failure to pay rent; even though there is an express stipulation in the deed of lease, the tenant has a right to hold for 12 years.—N.D.C., 75 (1875).

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* Obsolete.

† Koyil = harvesting; mēni = fold. Koyil mēni = gross produce? The Kuḻikkāṇapāṭṭam is almost nominal, being fixed at a time when there are perhaps no bearing trees in the paramba. The practice is to lease out on a nominal rent in the first instance, and to continue to collect the same till the trees planted by the tenant have come into bearing. When this is done the custom is to value improvements, make the value a charge (kāṇam) on the paramba, fix a Koyil Mēni Pāṭṭam, deduct therefrom the interest on the Kāṇam amount, and divide the residue between the Janmi and Government.

‡ Doubtful. *Vide* note below.

§ Not legally or customarily recognized at present as far as I am aware.

‖ Nor, in my opinion, can the landlord do so without the tenant's consent.

7. Where no express period has been stipulated this lease is considered to run for 12 years, otherwise for such period as may have been agreed upon. At the expiration of either of these periods the landlord may either renew the lease to the same tenant, paying him the value of his improvements, which may also be invested as a mortgage, or he may satisfy all the tenant's claim upon the land for improvements, and may let the property to a new tenant. Compensation is allowed for buildings and fruit-producing trees and shrubs of every description. In the event of the tenant failing to reclaim the land, plant trees, and otherwise fulfil the conditions of the deed, he may be dispossessed by the landlord before the expiration of the period specified. The landlord may exercise a similar power in the event of the tenant setting up a fraudulent title to the land.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

8. Under this tenure the tenant binds himself to pay a stipulated rent, as well as to bring new land under culture. Failure in either of these respects, or any attempt to defraud the landlord of his title, will render the tenant liable to ejectment. If no period is named in the agreement the lease will be considered to extend to 12 years.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

9. A tenant cannot be disturbed under this tenure for 12 years, or during the period, if any stipulated, unless he attempts to set up a claim subversive of the landlord's rights. Possessing a pecuniary interest in the property, he cannot be dispossessed for neglect to improve it.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

KUPPA MANYAL.

From Dravidian *Kuppa* (= heap of dirt, sweepings), and Dravidian *Manyal* (= saffron, yellow dye).

The Anotta or *Bixa orellana*. There is a great abundance of it growing wild at Quilandy, about 15 miles north of Calicut, without any kind of cultivation. The natural color of the juice of the seed, which is used as a dye, is yellow, for which purpose it is exported to Bombay. It is so easily procurable that no stock is laid in for exportation, but the coasting merchants pick it up as they find it growing in the lanes about Quilandy. The seeds are carried off without any preparation. They are used in Malabar as beads in necklaces by the Māppilla women and are called Mulla. The tree grows in hedges with little or no care within the precincts of the town of Tellicherry.

KŪRVĀḶOHA.

From Dravidian *Kūr* (= share) and Dravidian *vāḷuka* (= to live, live well, reign).

Is the step or throne which the Rājas of Malabar ascend. It answers to Puttum in Tamil and to Musnud Tukht in Persian. Kūr is share and Vāḷcha is the management or government, implying that a Rāja has come to the possession of the share of rank to which he is entitled by his seniority.

Note.—The term was always used in speaking of the share of Government entrusted to a subordinate prince of the ruling family.

KUṬṬĀDAN or MUNDAKAM.

A species of paddy sown within the bed of tanks in the Pālghat District. It is sown in the middle of Chittree (April), when there has been a little rain, and it grows afterwards during the monsoon in water, and is not cut till the middle of Tye (January), making a period of nine months for its growth.

The name of a rice which has only one crop in the year, and that crop is only cut in Makaram (January and February).

The names of paddy crop sown in Kumbham (February and March) and is eleven months before it comes to maturity. After the ploughing there is no expense of cultivation. The smallness of the expense of cultivation is mentioned as a proof that the Valli cannot be regulated by the number of mēni produce.

Note.—The two names are not generally applied to the same kind of paddy; the former kind grows in salt marshes—planted April, reaped January. The latter is a rice of slow growth, reaped about January.

KŪṬṬAM.

(Dravidian) = junction, assembly.

A collection of houses, consisting of 500 or 600 persons, six necessary for a Kartāvu of 3,000.

Notes.—1. See ~~Appendix I, Chapter I.~~ p. 132 of the text.—

2. The Kūṭṭam answered many purposes, *e.g.*, *Nilalkūṭṭam*, assembly under shade of a tree to discuss Tara affairs, &c.; *Padakūṭṭam*, for war; *Nāyāṭṭukūṭṭam*, for hunting; *Yōgakkūṭṭam*, for meditation; *Nāḍu-kūṭṭam*, for arbitration.

3. In the Laccadive Islands there are periodical kūṭṭams for killing the rats which infest the coconut trees. Any one absenting himself is fined.

4. ~~I am indebted to~~ the Honorable Mr. Hudleston ~~for the~~ suggestion that the *Koot* organization which gave ~~so~~ much trouble in Canara in 1832-33 was probably identical with the *Kūṭṭam* of Malabar.

KUTTIKKAṆAKKŌLA.

From Dravidian *Kutti* (= stake, peg to mark limits) and Dravidian *kaṇakku* (= accounts), and Dravidian *Ōla* (= palm-leaf, writing).

A kind of memorandum or register written upon the Karimbana palm or palmyra leaf, in which is recorded the Janmakāran's Pramāṇams or deeds with his tenants and the amount of the pāṭṭam share.

KUTTIKKĀṆAM.

From Dravidian *Kutti* (= stake, peg, stump) and *Kāṇam* (q.v.)

Is the privilege of half a rupee or one rupee (according to local custom) to which every proprietor of a forest is entitled for every tree cut within the limit of his property. It means literally, stump money.

Note.—This is an arrangement by which the landlord assigns on mortgage a tract of forest land, receiving a stipulated fee for every tree felled by the mortgagee; the entire number of trees to be cut down, and the period within which they are to be felled, being expressly fixed in the Karār entered into between the parties. The mortgagee usually makes an advance and agrees to pay the balance by instalments. The non-payment of the stipulated instalments does not render the mortgagee liable to dispossession unless there be special clause in the agreement to this effect. The instalments may be recovered by action, but the mortgagee remains in possession during the period stipulated.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

KUTTINELLU or VĒLINELLU.

From Dravidian (= peg, stump, stake, in a fence) and Dravidian *vēli* (= hedge, fence) and Dravidian *nel* (= rice).

Hedge grain; a contribution formerly made by Janmakārs for keeping up fences against cattle, half of which contribution was taken and consolidated with the land revenue in 975 M.S. in the taluk of Kavāi. It amounted to 16 Iḍangaḷis for every 100 of seed, or 8 of which were incorporated with the land revenue.

KUTTIVĀṢI.

From Dravidian *Kutti* (= peg, stake, stump of a tree, hence what remains, balance) and Dravidian *vāṣi* (= excess, difference).

With the soft *t* it may be called the Nuffur Bakee, or balance against individuals.

KŪVA.

(Dravidian) = arrowroot.

The Malayāḷam name for the arrowroot that grows in Malabar. It grows without cultivation, and is commonly eaten by the poorer classes boiled in water and mixed sometimes with teire (curds) and salt.

Note.—The different kinds in Malabar are *Ānakkūva*, elephant arrowroot; *Channakkūva*, Costus speciosus; *Nyettikkūva*, Curcuma augustifolia, *Manyakkūva* and *Malankūva*, Kœmpferia; and *Manyalkkūva*, Curcuma longa.

MACLEOD SEER.

Macleod seer is 25 to a paṛa of salt, or 3,000 to a garce. Of the Madras seers there appear to be 4,800 to the garce in measuring salt.

MADHYASTANMĀR.

Plural of Sanskrit *Madhyastam* (= neutral person, mediator, arbitrator).

Arbitrators answering to Panchāyat, though the latter term is not known in Malabar. *Dharmakartā* is also used.

Note.—The *Kāraṇavar* of the Taṛa answered to the Village Panchāyat of eastern districts. See *Taṛavāṭṭu Kāraṇavar*.

MĀLIKĀNA.

(Persian) = what is due to the *Mālik* or proprietor when set aside from the management of his estate, allowances to deposed Rājas.

Which is a Bengal term implying the fee or privilege of the proprietor, and was originally applied to the allowance made to the Bengal Zemindar in concluding the permanent settlement;

means in Malabar the fifth or 20 per cent. of a fixed revenue of their former countries which the dispossessed Rājas of Malabar receive from the Company.

Note.—The allowances are calculated on the revenue of 1800–1.

MAṆIYĀṆI.

(Sanskrit) = manager of estate on behalf of the Janmi.

POḶUTTIKKĀRAN.

A Malayāḷam corrupt form of—

PRAVRATTIKKĀRAN.

From Sanskrit *Pravratti* (= occupation, business) and Sanskrit *kāran* (= doer, one who has to do with).

Stewards or managers for Janmis or proprietors on estates or fields kept under their own direct management.

Note.—The officers who collect the revenue from ryots in Cochin and Travancore are called *Pravrattikārs.*

MANNĀṬṬAPPAN.

From Dravidian *Mannāḍi* (= immigrant landowners in Pālghat) and Dravidian *appan* (= father).

A caste of Veḷḷāḷars or cultivating Sūdras residing in certain Hōbalis of the Pālghat Taluk, who are said to have come from Kāngayam in the Coimbatore province, and who are now so intermixed with the Nāyars as not to be distinguished from them except when a Tīyan addresses them and gives them this appellation instead of Nāyar. In Kāngayam they are called Mannāḍi.

MĀPPIḶḶA.

From *Mā,* that is, Sanskrit *Mahā* (= great) and Dravidian *piḷḷa* (= child, honorary title).

A tribe of Mussulmans in Malabar whom Europeans call Māppiḷḷas. They are supposed to be descendants of the Arabs who first settled on the Malabar Coast, and in some families the inheritance by nephews, instead of sons, is observed, the same among the Nāyars, but generally the succession is by sons. Some derive the name from Mā, mother, and piḷḷa, son, implying that they are the sons of their mothers, but that their fathers are unknown in consequence of the promiscuous intercourse between the first Arab settlers and the Native women of Malabar. Others, from Makkal, daughter, and piḷḷa, son, literally, but meaning son-in-law, that is, son to the man whose daughter he has married. Makkalpiḷḷa is usually pronounced Māppiḷḷa. Makkalpiḷḷa is the common word for son-in-law in Tamil. Mokhaee-piḷḷa, or people from Mokhaee, as Mocha is usually pronounced, is another derivation. The Rājas, in writing to a Māppiḷḷa, designate him Jōnakan, and they are often called Jōna Māppiḷḷas. The Nestorian Christians are called Nassrāṇi Māppiḷḷas. The number of Māppiḷḷas in Malabar, according to an account taken in 1807, amounts to 172,600.

Notes.—1. Dr. Gundert's view is that *Māppiḷḷa* was an "honorary title given to colonists from the West, perhaps at first only to their representatives." The name is not confined to Muhammadans.

2. The number of Māppiḷḷas (Muhammadans) in Malabar at the census taken in 1871 was 546,912.

MARICHAM.

(Sanskrit) = pepper.

The Sanskrit name for the pepper. The Hindustani word *mirch* is evidently derived from it.

MARYĀDA.

(Sanskrit) = limit, boundary, custom.

Which in Tamil means honor, respect; signifies in the Malabar province the custom, the usage, and corresponds exactly with the Hindustani word Māmool.

Note.—See Appendix I, Chapter I.

MĒLKKŌYMA.

From Dravidian *mēl* (= above) and Dravidian *kōnma* or *kōyma* (= royal authority).

Note.—*Mēlkkōyma* was the right the sovereign power possessed over property of which the ownership was in others. Malabar Rājas not now being sovereigns have no longer Mēlkkōyma rights.—N.D.C., 118 (1861).

MĒNAVAN or MĒNŌN.

From Dravidian *mēl* (= above) and Dravidian *avan* (= he).

Is the accountant or register, and answers to Karnam and Kaṇakkapiḷḷa (Conicapoly). The appellation is generally, if not always, confined to an accountant of the caste of Nāyar.

Note.—The accountants of Amśams (parishes) are now styled *Mēnōns*.

MĒNI VIḶACHCHAL.

From Dravidian *Mēni* (= body, shape, sample, average article), and Dravidian *viḷachchal* (= produce of corn).

Means in one case the number of fold. If you ask the Mēni Viḷachchal, or produce of an extent of land requiring so many paṛas of seed to sow it (in a single crop), it is usual to state the Viḷachchal, or produce, of the best crop, and not the aggregate of the different crops. For instance, the first crop may produce 8 paṛas, the second 10, and the third 6 : instead of saying 24, the answer would be 10.

It means also the gross produce. The number of fold produced from one paṛa of seed land (or land which requires one paṛa to sow it for a single crop) is about $5\frac{14}{16}$ in the province of Malabar upon applying the total gross produce (15,571,268 paṛas) to the total seed sown (2,638,163 paṛas) according to the accounts rendered by the Janmakārs in 981. The assessment being proposed to be regulated on the principle of deducting seed and the same quantity under the name of Vittu Valli or expense of cultivation, and also one-third for the cultivator, and dividing the remainder in the proportion of 6 in 10 to the Sircar and 4 in 10 to the Janmi, the Government assessment comes to $1\frac{8\frac{1}{4}}{16}$ of a paṛa for every paṛa sown, or about $26\frac{6}{16}$ per cent. of the gross produce.

Note.—The distribution of wet land produce, according to the scheme drawn up by Mr. Rickards and approved by Government (1803-4), is known as the *Viḷachchal mēni pāṭṭam* (q.v.) scheme.

MĒNNŌKKI.

From Dravidian *mēl* (= above), and Dravidian *nōkkuka* (= to look at, view, look after).

The common name formerly for accountants in the Kuṛumbranād and Polwye and Pyūrmala Districts, and in the Kartāvus or lordships of Vaḍakkampuṛam and Kiḷakkampuṛam, or the Northern and Southern Divisions of the Calicut District.

MŌḌAN and PUNAM.

Mean generally high lands where a particular kind of paddy is capable of being cultivated, and where the oil-plant and millet and toor are also planted. In the Northern Division that land only is called Punam in which there is a great deal of underwood, and which can only be cultivated once in six years; and that Mōḍan which is high land, but not overgrown with wood, and capable of being planted with coconut, &c., trees; but in the Southern Division Mōḍan is the only name and Punam is not known. The Punam is never ploughed, but always dug. The plough could not make its way through the roots of the underwood. The seed is sown, or rather placed in the holes dug, dry and not sprouted.

Rice sown on high orchard land.

Note.—*Mōḍan* cultivation is now assessed at a uniform rate of 12 annas per acre in the low-country taluks, and *Punam* cultivation at rates varying from 8 annas to 12 annas per acre. The assessment is imposed only on the breadth of ground annually occupied.

MRIGAM NĀLKKĀLI.

Mrigam (Sanskrit) = quadrupeds, wild animals. *Nālkkāli* (Dravidian) = quadrupeds, tame animals.

Four-footed animals. In the Southern Districts of Malabar a permanent allowance has, by ancient custom, been made by proprietors in fixing the pāṭṭam for estimated losses by animals, whilst in the Northern Districts no allowance was made for this and other items, such as Vēli Nellu; but the proprietors take upon themselves the expense of protecting their fields from cattle and pay it out of their pāṭṭam, each contributing so much to one or more persons appointed to watch a particular tract.

MŪḌA.

(Dravidian) = load, bale.

Means, literally, a fastening, or bundle, or package. It is applied to the packages in a circular form, like a Dutch cheese, fastened with whisps of straw, in which rice is made up in the south of Malabar and Canara. It is uniformly of the same size, containing 25 Macleod seers. In the Sea Custom accounts the Mūḍa of rice is reckoned at 81 lb. and of paddy at 55 lb.

MUKHYASTHAN.

From Sanskrit *mukhyam* (= chief, principal) and Sanskrit *stham* (= staying).

Is quite a modern term, introduced since Hyder's invasion, in lieu of the Taravāṭṭukārar or heads of villages. Though it may be derived from the Sanscrit word Mukhyam or chief, it is doubtful whether Mukhyastan, which was unknown in Malabar, was not an imitation of the Persian word Mokhtusir, which was common in the Mysore durbar, and means a person of authority, a chief.

Note.—Mr. Græme, contrary to other observations made by him, here alludes to the *Taravāṭṭukārar* as being the heads of villages. See ~~Appendix I, Chapter I, also~~ *Tara* and *Ūr*, and *Madhyastanmār* and *Taravāṭṭu-kāraṇavar*.

MŪKKĀTAVĀḶI.

From Dravidian *mūnnu* (= three) and Dravidian *Kātam* (= about five English miles, a league), and Dravidian *vāḷi* (= ruler).

The limit of the jurisdiction of a Kartāvu of 3,000 men, extending to 3 Kātam.

MUKKUVAR.

From Dravidian *mukkuka* (= to dip, immerse, plunge) and Dravidian *avar* (= they).

A tribe of fishermen in Malabar whom Europeans call Mucquas; their number, according to an account taken in 1807, was 12,369.

Note.—" Said to be immigrants from Ceylon with Īḷavar" (q.v.)—*Gundert.*

MUḶḶUVALLI.

From Dravidian *muḷḷu* (= thorn) and Malayāḷam *valli* (= proper subsistence given in kind to slaves or day-laborers).

Literally, thorn expense, the expense of taking care of plantations. It is synonymous with Aḷi Ṣilavu.

MŪNNU or NĀLU MĒNI NILAM.

Mūnnu (Dravidian) = three; *Nālu* (Dravidian) = four; *Mēni* (Dravidian) = average; *Nilam* (Dravidian) = rice-field.

A paddy-field requiring only one paṟa of seed and capable of producing three and four fold.

MŪṚI.

(Dravidian) = a fragment, note, bond, receipt.

A receipt.

MUTIRA.

(Dravidian) = horsegram.

Horsegram, answering to Koḷḷu in Tamil, Kooltee in Hindustani.

NĀḌUVĀḶI.

From Dravidian *Nāḍu* (= the country, a province) and Dravidian *vāḷuka* (= to live, to live well, rule).

He was not considered a Nāḍuvāḷi who had not at least 100 *Nāyars* attached to his range; any number below that ranked a person as a Dēṣavāḷi.

Notes.—1. See ~~Appendix I, Chapter I, and~~ *Dēsam* and *Tara*, & Kuttam.

2. Mr. Græme is here referring to the modern idea of a *Nāḍuvāḷi*. In ancient times the *Nāḍ* was the territory of the Six Hundred, of the *Kāṇakkār*, supervisors, protectors, Nāyar militia.

NĀLUBHAYAM.

From Dravidian *nālu* (= four) and Sanskrit *ubhayam* (= garden produce in North Malabar).

Means the four products, and is applied in the Northern Division of Malabar to the produce, collectively, of the coconut, the betel-nut, the pepper and the jack tree.

Note.—The fifth in degree of importance was the *Koḍi*, betel-leaf vine.

NAMBIYĀR.

Honor, plural of Dravidian *nambi* (= a title among Nāyars).

A caste of Nāyar; the caste is distinguished by this termination to their name.

NAMBŪTIRI or NAMBŪRI.

From Dravidian *Nambuka* (= to trust, confide) and Sanskrit affix *tiri* (= *tiru* = *srī* = blessed, fortunate).

A Brāhman of Malabar.

NĀYAN, plural NĀYAR.

(Sanskrit) = leader, in honorific plural, lord; in ordinary sense, soldiers, militia.

A caste of Hindus in Malabar classed among the Sudras; their number, from an account taken in 1807, was 156,283. Among Nāyars nephews, and not sons, are entitled to succeed to property. This material point being established, the law of shares among relations follows in other respects the general Hindu law of succession. There are some Nāyar families in Travancore who circumcise. The origin of this custom does not seem clearly known. There is some faint tradition that there was a forcible, but partial, circumcision of natives of Malabar by people from Arabia long before Hyder's invasion. The word Nāyar has much resemblance to the Gentoo word Nāyadu, to the Canarese and Tamil Nāyakkan, and to the Hindustani Naig; all titles of respect, applied in the manner that Sāhib is at the end of a name.

~~*Note.*—See Appendix I, Chapter I.~~

NIKUTI CHĪṬṬU.

NIKITI or NIKUTI, from Arabic *nagdi* (= ready-money) or Canarese *nigadi* (= instalment) or Sanskrit *nīti* (= right, proportion, law, justice), means the land-tax payable in money introduced by the Muhammadans (Mysoreans). CHĪṬṬU (Dravidian) = note, bill.

A document given by the Sircar to every person who is to pay the Nikuti or public revenue showing the annual amount of Nikuti he is to pay.

NIKUTI ṢISHṬAM.

Nikuti (q.v.) *Ṣishṭam* (Sanskrit) = balance.

Is where the Kuḍiyān gives to Janmakār in pāṭṭam whatever remains in the pāṭṭam after paying the Nikuti.

Different ways in which it is settled in the districts south of the Kōṭṭa river, viz.:—

Suppose in the Sircar accounts the land is entered at .. paras	25 seed.
that according to the rate of assessment fixed in the time of Arshad Beg, viz. .. .. gold fanams	3
the assessment is originally .. .. gold fanams	75
to which is added 1 in 10 augmented in the time of the Rājas, and become the permanent assessment	7½
The Total Assessment is ..	82½
Suppose the total pāṭṭam to be .. .. paras	100
an agreement has passed between the Janmakār and Kuḍiyān that the grain shall be valued at .. .. .. gold fanam	1
Total Gold Fanams ..	100
The Sircar assessment is to be deducted	82½
There remains Nikuti Ṣishṭam to be given to the Janmakār ..	17½

Kāṇam is to be deducted when there is any.

Another way—

The total pāṭṭam is .. .. fanams	100
The interest is to be deducted upon 200 fanams principal of Kāṇam or debt at the rate of ½ in 10	10
There remains	90
of which 2 in 10 is to be given to the Janmakār or	18

NIKUTI VITTU.

Nikuti (q.v.). *Vittu* (Dravidian) = seed.

Is the quantity of seed assessed in the time of Hyder by the Huzzur Nikuti accounts. It is in contradistinction to the Vittu, which is the seed required to sow the land for one crop.

Note.—In Wynād also the actual seed sown is not always shown in the accounts.

NĪRMUTAL.

From Dravidian *nīr* (= water) and Dravidian *mutal* (= property, money).

Is a compound of Nīr, water, and Mutal, property; figuratively it means that additional property or security is acquired to the mortgagee by a pledge given by the proprietor that he will perform the ceremony of giving water to the mortgagee. It is a kind of mortgage, without possession, of the additional right which the act of giving water confers. After the execution of this deed, the proprietor cannot transfer the land to another without the express consent of the mortgagee. It is still, however, in his power to redeem the mortgage by payment of the debt. At this stage of the mortgage the proprietor has generally received 10 per cent. upon the sum specified in the deed of Otti in addition to that which he had received under the deed of Ottikkumpuṛam. The amount of the debt, but not the pāṭṭam, is specified in this deed.

Notes.—1. When the landlord requires to borrow a still further sum on the security of land assigned to an Otti mortgagee to whom he has already executed an Ottikkumpuṛam deed, he is bound first to apply to such mortgagee, and if the latter should consent to make the required advance, the landlord gives him a Nīrmutal document, by which he makes over to him all but the right of water. Such further advance is recoverable with the amount of the original mortgage, the Otti claim being, in fact, merged in the Nīrmutal deed. In this case, as in that of an Ottikkumpuṛam transaction, if the mortgagee decline to make the advance, the landlord may obtain it from a third party, who satisfies the claim of the original mortgagee and comes into possession. In any of the three cases last mentioned the landlord is at liberty at any time to pay off the mortgage and redeem his property.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

2. Matters were arranged much more simply than the Sanskrit commentators attempted to make out. The giving of water and flowers, but more particularly of water, was the ancient symbol of the transfer of rights in most parts of the country. It is doubtful if there ever was such a deed as this in use.

NŌKKICHĀRTTA or NŌKKIYELUTTA PEIMĀṢI.

From Dravidian *Nōkki* (= having looked) and Dravidian *chārtta* (= assessed) or Dravidian *Eḻutta* (= written). *Peimāṣi* = (Persian) *Pymāish.*

Terms in use for survey. The latter seems to have been introduced only in Tippu's time. The surveys, except what was made by Mr. Warden in 983, are not to be understood as meaning an actual measurement of the land by square feet, but merely a calculation of the quantity of seed necessary for sowing with respect to paddy, or an inspection of the number and a valuation of the produce of trees with respect to orchards.

OART.

Used in the Commissioners' correspondence of 1793 for garden. The Portuguese word is Horta, and its origin is evidently from Hortus.

OPPU.

From Dravidian *okka* (= together, all), means agreement, and hence a signature as the mark of agreement.

Is the signature. A fee upon one of the parties signing a new mortgage-deed respecting land.

OTTI.

From Dravidian *Otta* (= one, single), hence *ottuka* (= to step aside, make room for another) and *otti* (= the stepping aside to make room for another, or, perhaps, the substitution of one thing for another.)

In former times the Otti deed was scarcely ever executed before the Pāṭṭōla deed. It was the consequence of the mortgagor becoming involved in a greater degree than when he first incurred the debt to the mortgagee. It is a deeper stage into debt. In the present times it is very usual for persons to borrow to that extent at once, without going through the preliminary step of Paṇaya Pāṭṭam to render it necessary to execute the Otti deed.

In this deed the amount of the debt only is specified and not the pāṭṭam or rent. In this stage of mortgage the interest of the debt is equal to the annual pāṭṭam, and the mortgagee pays no pāṭṭam to the proprietor. It is also called Veppu (in Pālghat) and Paliṣa Madakku (in Neḍunganād and Waḷḷuvanād), which latter term is expressive of this characteristic feature.

The mortgagor under this deed and under the subsequent deeds, which indicate advanced stages of the mortgage, is not entitled to Polichcheluttu and its concomitant advantages, Sākshi, &c., &c.

He is considered to have already received two-thirds of the value of his mortgaged land, and to be entitled to one-third more before he has relinquished his proprietary right.

Though this and other deeds have certain defined rules, it must not be understood that they are rigidly observed with respect to the proportion to the whole estimated value of the Janmam or proprietary right which should constitute it to be one kind of deed or another, but the particular sums to be given will be exceeded where the quality of the land and the great demand on the part of others may render the mortgagee apprehensive of losing possession, and in other cases the Janmi may not get so much as is supposed in these explanations.

Under this deed, as the proprietor receives no rent from the land, he must be considered to have lost all interest in it, and to be wholly inefficient for the purpose of improving it; he is no longer even a pensioner upon it.

Notes.—1. This tenure gives the mortgagee possession and the entire produce of the land, the landlord merely retaining the proprietary title and the power to redeem. Where no period has been stipulated, the landlord may pay off the mortgage at any time. The principal alone is repayable, the mortgagee recovering the interest of his money from the produce of the land. If the landlord be desirous of raising a further sum and the Otti mortgagee refuse to advance it, the money may be received from a third-party and the mortgage transferred to him. But the original mortgagee has a right to be first consulted.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

2. The following are some of the decisions of the Courts. An Otti holder, like a Kāṇakkāran, forfeits his right to hold for 12 years by denying his Janmi's title.—2 M.H.C.R., p. 161. An Otti holder is entitled to the first chance of supplying his Janmi's needs for further loans.—M.S.C., 17 (1860); M.S. decisions (1860), p. 249. The words "Kāṇam free from the payment of rent" will not enlarge that Kāṇam right into an Otti right.—M.S.C., 142 (1870). Until the Otti holder refuses to purchase it the Janmam right cannot be sold to another person.—S.S.C., 344-358 (1855). The offer to sell the Janmam right must be "at a reasonable rate."—N.D.C., 64 (1859). A Janmi can at any time call on an Otti holder to purchase the Janmam right, and, on his refusal, he can sell his rights to whom he pleases.—M.S.C., 30 (1857). To grant land on Janmam to a third party without the Otti holder's consent is directly at variance with the general usage of the country.—S.D.C., 135-155 (1854). The Otti holder is entitled to the refusal of the opportunity of making a further advance.—M.S.C., 17 (1860), and 1 M.H.C.R., p. 356. The right to hold for 12 years probably attaches to an Otti.—N.D.C., 28 (1862); M.H.C., 380 (1862). The difference between a Kāṇam and an Otti pointed out: the latter includes (*a*) the right of pre-emption of Janmam, and (*b*) Janmi's right is reduced to a mere pepper-corn rent.—M.H.C., 101 (1862).

DRAVYAM.

(Sanskrit) = object, movable property, money.

The amount of Otti received by the Janmi when giving his property under the tenure of Otti.

OTTIKKUM PURAMĒYULLA KĀṆAM.

(Literally) the Kāṇam which is in addition to the Otti.

May be considered the third stage of mortgage. The mortgagor has borrowed 10 per cent. more than the sum he had received when he executed the deed of Otti. The deed specifies the amount of debt with this addition, and makes no allusion to the pāṭṭam. The mortgagor is as little entitled to Polichcheluttu, Sākshi, and Sūchi under this as under the deed of Otti.

If the mortgagor should pay off the mortgage debt, he must also under this deed, and under all the deeds executed at subsequent stages of the mortgage, pay the interest of the additional 10 per cent. from the time he borrowed it, with this qualification, that it do not exceed double the amount of the principal from which it sprung.

Ottikkumpuram means above or beyond the Otti.

Under this deed the mortgagor has still the power of transferring the property to another or recovering the possession for himself by redeeming the debt.

The addition to the Otti deed which makes this deed called Ottikkumpuram is not necessarily limited to 10 per cent. The mortgage retains this denomination till it becomes deep enough to be classed under Nīrmutal.

The amount of the debt, but not the pāṭṭam, is specified in this deed.

Notes.—1. When the landlord wishes to obtain a further sum he applies to the Otti mortgagee, and on receiving it executes this deed to him, in which he binds himself to repay the amount at the same time that he pays off the mortgage. The mortgagee must always have the option of making such further advance, but if he decline, the landlord may apply to a third party and assign the property to him, the latter paying off the claim of the original mortgagee.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856).

2. It is doubtful if such a deed ever really was in use.

PALIṢA.

(Malayāḷam) = interest on money, distinct from interest on rice (= Polu, or Poliṣa).

Interest. The subjoined are the denominations of the different kinds of Paliṣa and the meaning of them in the Southern Division of Malabar, not including Pālghat and Temmalapuram.

where the Janmakārs' and tenants' pāṭṭam rate is one gold fanam for 2 paras. In the Northern Division it is generally 2 silver fanams for 1 para, but in Kavāi alone it is 1 silver fanam for 1 para. The terms of interest which in this table indicate so many years' purchase for the Southern Division generally have not the same meaning in the Northern Division or in the Pālghat and Temmalapuram Districts of the Southern Division, for which there ought to be a separate table.

Rice Lands.

Names for the different species of Interest.	Number of Iḍangaḷis to be given as Interest a year for every Fanam.		Amount of the Interest a year on a principal of 100 Fanams.		Number of Iḍangaḷis established from ancient usage as the average price per Fanam.		Number of Iḍangaḷis according to this rate per 100 Fanams.		Centage Interest on the Principal.		Number of years' purchase or number of years in which the Simple Interest or the Paṭṭam will equal the Principal.	
	PARAS.	YS.	PARAS.	YS.	PARAS.	YS.	PARAS.	YS.	FANAMS.	AS.	YRS.	MOS.
No. 1. Makāṇi (lit. $\frac{1}{16}$) Paliṣa.	0	$\frac{1}{16}$	0	$6\frac{1}{4}$	1 or	10	100 or	1,000	0	10	160	0
,, 2. Arakkal (lit. $\frac{1}{8}$) Paliṣa.	0	$\frac{1}{8}$	1	$2\frac{1}{2}$	1	0	100	0	1	4	80	0
,, 3. Kal (lit. $\frac{1}{4}$) Paliṣa..	0	$\frac{1}{4}$	2	5	1	0	100	0	2	8	40	0
,, 4. Ara (lit. $\frac{1}{2}$) Paliṣa..	0	$\frac{1}{2}$	5	0	1	0	100	0	5	0	20	0
,, 5. Mukkal (lit. $\frac{3}{4}$) Paliṣa.	0	$\frac{3}{4}$	7	5	1	0	100	0	7	8	13	4
,, 6. Nēr (lit. full) Paliṣa.	0	1	10	0	1	0	100	0	10	0	10	0

The Mākāṇi Paliṣa is a hundred and sixtieth part paid in interest for the principal,			whether in paddy lands or plantations.
The Arakkāl Paliṣa is one-eightieth	do.	do.	
The Kāl Paliṣa is one-fortieth	do.	do.	
The Ara Paliṣa is one-twentieth	do.	do.	
The Mukkāl Paliṣa is a thirtieth or one-third	do.	do.	
The Nēr Paliṣa is a tenth	do.	do.	

Remarks.—No. 1. May be explained to be an interest of one-sixteenth of every Iḍangaḷi pāṭṭam for every fanam borrowed, or (taking the settled price of 10 Iḍangaḷis a fanam) one hundred and sixtieth part of the principal, or 160 years' purchase, or $\frac{5}{8}$ per cent. This explanation applies to the Paliṣa upon paddy-fields. In plantations it is customary to refer its relation to every 10 fanams borrowed. A Mākāṇi Paliṣa is one-sixteenth, to be paid in interest of one fanam pāṭṭam for every ten fanams borrowed. Its centage, number of years' purchase, and proportion to the principal, are the same as in paddy lands.

No. 2. (Blank).

No. 3. After deducting the proportion for the assessment, this rate of interest prevails in some places.

No. 4. After deducting the proportion for the assessment, this rate is the most prevalent.

No. 5. Not in use before the introduction of the land assessment, but now in some places it prevails inclusive of the Nikuti.

No. 6. Not in use before, but now is in use inclusive of the assessment. When the assessment is half the pāṭṭam, the Nēr Paliṣa, including the Nikuti, is equivalent to the Paliṣa exclusive of the Nikuti.

Plantations.

Names of the different species of Interest.	Amount of the Interest a year for every 10 Fanams borrowed.		At this rate amount of the Interest a year on a principal of 100 Fanams.		Centage Interest on the Principal.		Number of years' purchase or number of years in which the Simple Interest or the Paṭṭam will equal the Principal.	
	FANAMS.	AS.	FANAMS.	AS.	FANAMS.	AS.	YEARS.	MONTHS.
Makāṇi ($\frac{1}{16}$) Paliṣa	0	1	0	10	0	10	160	0
Arakkāl ($\frac{1}{8}$) Paliṣa	0	2	1	4	1	4	80	0
Kāl ($\frac{1}{4}$) Paliṣa	0	4	2	8	2	8	40	0
Ara ($\frac{1}{2}$) Paliṣa	0	8	5	0	5	0	20	0
Mukkāl ($\frac{3}{4}$) Paliṣa	0	12	7	8	7	8	13	4
Nēr (full) Paliṣa	1	0	10	0	10	0	10	0

TIKAPPALIṢA.

From Dravidian *Tikayuka* (= to become full, complete) and *Paliṣa* (q.v.)

With respect to plantations has the same meaning as Nēr Paliṣa in regard to rice-lands. It is the full interest or 10 per cent., that is, it is 10 fanams given in purchase for every fanam pāṭṭam (rent). It is the highest interest on land recognized by custom; any excess above it would be usury.

KAḌAMVĀYPA.

From Dravidian *Kaḍam* (= debt) and Dravidian *vāypu* (= growth).

Rate of interest observable in loans of money, in contradistinction to the interest on land mortgage loans, which is much lower, but in Ērnād and Vellātra many Janmakārs have been obliged to borrow part of the money upon which their land is mortgaged on the terms of the Kaḍamvāypa.

PALIṢA MAḌAKKAM.

From *Paliṣa* (q.v.) and Dravidian *Maḍakkam* (= return).

Used in Pālghat.

The chief feature of this deed* is that the interest of the money borrowed is equal to the value of the pāṭṭam in the possession of the mortgagee, and in this respect it exactly resembles the Otti deed. In it, however, the pāṭṭam is specified (which is not the case in the Otti deed) as well as the amount of the debt.

It is rather more favorable to the Janmakār than the Otti deed, because, as long as the mortgage has not reached the point of Otti, the Janmakār is at liberty† to raise his terms, and the specification of the pāṭṭam gives him the means of doing it. Under the Otti deed the knowledge of the pāṭṭam is lost in former deeds, and the proprietor, it is well known, has no right to more than half as much again as he has already received. He has already got two-thirds of the whole value of the Janmam.

Notes.—1. See *Otti.*

2. The foot-notes to Mr. Græme's text are by an experienced Native Revenue official.

PAḶḶIYĀL, or PAḶḶIYĀLI, or PAḶḶINYĀYAL, or PAḶḶIMANYĀYAL.

Paḷḷimanyāyal, from Dravidian *Paḷḷi* or *Paḷḷam* (= pit, hole, excavation) and Dravidian *Nyāru* or *Nāru* (= what rises above ground, young plant fit for transplantation).

The highest stage of Ubhayam, a low rice-land; it corresponds, I think, with the *bill* of Canara. The paramba may be called the high land which is not artificially irrigated.

In one kind of Paḷḷiyāl or Paḷḷimanyāyal or Potta there is no cultivation. It only answers for sowing seed to be transplanted to lower lands.

Note.—Paḷḷimanyāyal was originally land excavated for rearing rice plants for transplantation.

PĀḶPARAMBU.

From Dravidian *Pāḷ* (= an empty, void, desolate, waste place) and Dravidian *Parambu* (= high ground, orchard, garden).

A destroyed garden.

PAṆAYAM.

From Dravidian root *pan* (= to exchange, buy, bet) = bet, stake, pledge, mortgage.

In speech this deed is often designated the Toḍu Paṇayam deed with reference to its character, which corresponds with the *Tors Udawoo* deed of Canara.

By this deed the Janmi engages to pay a certain interest for money borrowed, or, in failure thereof, to make over to the Paṇayakkāran or mortgagee certain lands therein named.

In some cases the term for repayment of the principal is specified, in others it is omitted; but it is supposed the mortgagee has a right to be put into possession of the land if the mortgagor do not pay upon the demand of the mortgagee.

If the Janmi decline putting the mortgagee into possession in failing to pay the interest, the mortgagee is in the habit of bringing an action for the recovery of the principal and interest by any means, whether by the sale of the mortgaged land alone or by the sale of other property belonging to the Janmi; and the Judicial Courts, it is said, pass their decisions conformably to this principle.

If the Janmi, upon failing to pay the interest, were immediately to put the mortgagee in possession, the latter, it is thought, would have no right to sue for recovery of the debt by any other means.

Under this deed the Janmi has properly no right to dispose of the Janmam in the mortgaged land without the consent of the mortgagee; but if any transfer of the kind should be clandestinely made, may insist upon the purchaser paying his demand or placing him in the possession of the land.

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* Otti and Paliṣa Maḍakkam are one and the same, at present at all events.

† The distinction is scarcely maintained at the present time.

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Where a mortgagee is placed in possession under this deed, he is to pay to the Janmi the residue of the pāṭṭam after deducting the mortgage interest.

Under this deed there is no right of Poḷichcheḷuttu, Sākshi, Oppu, and Sūchi.

Notes.—1. The land is here pledged as security for the repayment, with interest, of certain sums advanced, but the lender has no right to interfere in the management of the property. In some cases it is stipulated that on failure on the part of the borrower to pay the interest, the lender shall be placed in possession of the land. Where such stipulation exists, the lender can sustain an action for possession; in other cases he must sue for the recovery of the principal and interest of the loan, the land being liable in the event of the money not being paid.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

2. The tender of the mortgage amount makes the person to whom tender is made responsible for rent from date of tender.—M.S.C., 134 (1857). A simple mortgagee has no claim to improvements.—S.D.C., 338 (1877).

3. The word "mortgage" is properly applied to deeds of this description: it is not properly applicable to *Kāṇam* and *Otti* deeds.

Paṇaya Eḷuttukāran.

From *Paṇayam* (q.v.) and *Eḷuttukāran* (Dravidian) = writ, or deed-holder.

A creditor of a Janmi, to whom the actual possession of the estate is not consigned, but to whom the Janmi has engaged to consign it in failure of payment by a certain time. It depends upon the terms of the deed whether the land becomes in the possession of the mortgagee or not.

PANDAKKĀVAL.

From Dravidian *Pandal* (= temporary shed of leaves) and Dravidian *Kāval* (= custody, guard, watch).

A watching fee, consisting of the crop of a certain portion of the field, which a slave receives from his master for his trouble. Kāval is watching, and Pandal is the awning or cover under which the slave sets to watch.

Note.—See *Koḷulābham*, ~~See~~ & Enam & Patam.—

PANḌĀRAM.

(Dravidian) = treasury, government.

Term commonly used in Malabar for expressing the Government.

PĀNḌI.

(Dravidian) = the Southern Tamil country with Madura as capital.

The name given to a tribe of Christian fishermen and palanquin-bearers on the Malabar Coast, whom I have seen at Cannanore. They are supposed to have come from the southernmost part of the Malabar Coast, viz., Travancore, and, perhaps, from the Tinnevelly province originally.

PAṆIKKAR.

A kind of Master of Arts, formerly held in great respect in families as teachers of the use of arms and of martial exercises of all kinds.

The agent having jurisdiction either in a village or in a Hōbali on the part of the Kartāvu, or lord of the Nād or district, to whom intermediate references are made from the Aḍiyāns or vassals of the Kartāvu.

PAṚA.

(Dravidian) = a drum, a rice measure.

In the Malabar province means generally ten of the measure next in quantity to it, that is, ten Iḍangaḷis or Dangālis, whatever may be the quantity of the latter. It is nearer to the mercal than to any other measure at Madras.

The standard paṛa which appears in Mr. Græme's statements of assessment contains ten Macleod Iḍangaḷis, each Iḍangaḷi being four Calicut Nāḷis, and 3,000 Iḍangaḷis a garce.

A Paṛa of Seed Land.

The quantity of seed necessary to sow an extent of land. The quantity varies according to the quality of the land. Major Macleod, in report to the Revenue Board, 18th June 1802, states the average of various experiments from measurement near Calicut made it $\frac{13}{100}$ parts of a cawny, or 7,488 square feet. The lowest rent by these trials was Madras fanams 27 cash 40, and the highest, star pagodas 1 fanams 24 cash 68 per cawny. One paṛa of seed will in some places

produce thirty and in others only five fold. I calculate that a para of seed land is seldom more than one-sixth of a cawny or 9,600 square feet, and seldom less than one-ninth or 6,400 square feet.

Note.—See *Viṭṭupād.*

PAṚAMBU.

(Dravidian) = high, dry ground, orchard, garden, compound.

May be considered the high land, whether cultivated with Mōḍan rice, the oil-plant, the chāma (*Panicum miliaceum*), or coconut and other trees, which is not capable of being inundated or irrigated artificially, and it does not apply exclusively to garden land as I at first thought it did.

TOḌI or TŌṬṬAM.

(Dravidian) = garden.

Terms used for gardens and plantations.

PASUMA or PAṢIMA.

(Dravidian) = freshness, softness, richness of soil.

RĀṢI.

(Sanskrit) = (a heap) with Dravidian *Kūru* (= class), means poor, light soil.

Terms used for distinguishing the qualities of lands, viz., Paṣima is the first, Rāṣi Paṣima the second, and Rāṣi the third sort.

PATAM.

(Dravidian) = share of reapers.

It is a term used for the expense of reaping, reckoned 10 per cent. In some places this proportion is given after the paddy is measured out, in others one out of ten sheaves is given in the field.

Note.—See *Eṇṇam, Koḷulābham.* & Paṇḍakkal.—

PĀṬṬAM.

Probably from Dravidian *pāḍu* (= falling, falling into one's power, place, situation, order, office, rank of officials and of princes, &c.), hence probably meaning the share of the produce of land due to officials and princes, and latterly to Janmis or other proprietors of land. It was probably at first written as *pāṭṭa-vāram* (= the *pāḍ's* share of the produce).

The fixed proportion agreed to between a Janmi and cultivator to be given to the Janmi as his share or rent; this proportion is usually paid in kind for rice cultivation and in money for plantations.

In settling the pāṭṭam of coconut trees it has, in most places in Malabar, been the custom to give 20 per cent. of the Kuḻi Kāṇam money, that is, of the value of the trees. Where the cultivator has demanded immediate payment of the value, the pāṭṭam has almost everywhere been settled at two-thirds of the estimated produce. 7½ rupees has been the general price almost everywhere in the central Southern Districts, at which the produce has been commuted between the proprietor and tenant in settling the pāṭṭam. At Tellicherry, Kadattanāḍ, Kōlattunāḍ and Kavāi the rate is 10 rupees. The Māppiḻḻa proprietors along the coast frequently, however, take their pāṭṭam in kind and dispose of it to the best advantage.

Note.—See ~~Appendix I, Chapters III and IV, also~~ "*Vāram.*" and note to Cl. (1) of Qu. No. 3 (1

PĀṬṬAKKĀRAN.

From *Pāṭṭam* (q.v.) and Sanskrit *Kāran* (= doer, one who has to do with).

The tenant on a simple lease without any mortgage incumbrance.

KĀṆI.

(Dravidian) = something to be seen, gift.

Is an allowance, or offering, or tribute, of one Poti of paddy for every Poti of seed-land, which the cultivator makes to the proprietor in Wynād, answering to the Nikuti Ṣishtam of other

taluks. Rāmasvāmi, formerly Tahsildar of Wynād, says the Poti is given for every Poti seed of assessment, which is different from the Poti seed-land and answers to the *Nejja moodee* in Canara.

Synonymous with Pāṭṭam and Vāram, and is used in the Wynād country for the landlord's rent.

VĀRAM.

(Dravidian) = share in general, landlord's share, rack-rent, chiefly of rice-lands (pāṭṭam of trees). —(*Gundert*).

The proportion given to the proprietor by the cultivator from the produce of his land. This proportion is not fixed, but depends on the actual produce, and the proprietor receives either half, or more or less, according to their agreement, which is made with respect to the quality of the land.

Note.—Pāṭṭam was probably originally *pāṭṭa-vāram*. In the ancient communal system certain individuals held the *vārakōl* (share-staff) and distributed the produce. See ~~Appendix I, Chapter IV~~. Deed No 3. App XII

VĀRAM PĀṬṬAM.

See *Vāram* and *Pāṭṭam*.

Though in general these two words are synonymous to express the landlord's share of the produce on all kinds of land—Vāram being used in the Northern and Pāṭṭam in the Southern Districts of Malabar—it appears that Vāram is used in the districts south of the Kōṭṭa river in a more limited way, that is, it is confined to mean the landlord's share arising from lands producing Mōḍan or hill paddy and Till only, and no other descriptions of land.

Note.—Doubtful if this is so now.

VEṚUMPĀṬṬAM.

From Dravidian *veṟu* (= empty, bare) and *pāṭṭam* (q.v.)

Simple rent unencumbered with mortgage interest.

Notes.—1. The following are a few of the Civil Courts' rulings :—Veṟumpāṭṭakkār are entitled on eviction to the value of improvements, whether these have been effected with or without the knowledge of the Kāṇakkār or Janmi. This is an ordinary usage in the country.—S.D.C., 40 (1854). A tenancy expressed to be for one year is not necessarily determined at the end of the year. If the tenant remains in possession he holds as a tenant from year to year.—S.D.C., 400 (1877), 437 (1878). Although it is not open for a tenant to deny his lessor's title, it is open to him to show that the title has ceased. —N.D.C., 413 (1861), 73 (1862); S.D.C., 172 (1877). A lessee is debarred from disputing that his lessor had no title.—S.S.C., 366 (1854). *Semble*: Lessor's transferee's lack of title.—M.S.C., 103 (1859). Encroachments by a tenant on adjoining waste are for the benefit of the landlord.—S.D.C., 438 (1877), 559 (1877). A tenant cannot of right claim remission on account of loss by drought.—S.D.C., 60 (1878), 133 (1878).

2. This lease runs only for a single year, unless otherwise specified. At the end of the year the landlord is at liberty either to renew the lease or to let the land to another tenant; but he cannot, under any circumstances, disturb the tenant in his enjoyment until the year has expired. Where the lease is for a specified period, the tenant cannot be ejected during that period unless he endeavour to defraud the landlord or allows the rent to fall into arrears. In either of these cases, however, an action of ejectment will lie against the tenant.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

VITTA PĀTI PĀṬṬAM.

= literally, pāṭṭam equal to half the seed sown.

Where it is half (of seed sown).

VITTŌḶAM PĀṬṬAM.

= literally, pāṭṭam equal to seed sown.

Where it is equal (to seed sown).

VITTIRAṬṬA PĀṬṬAM.

= literally, pāṭṭam equal to double the seed sown.

Where the pāṭṭam is double the seed sown.

IRUNĀḶI PĀṬṬAM.

= literally, pāṭṭam of two Nāḷis.

That is, two Nāḷis out of four which make an Idangaḷi. It is used to express an equal division of the crop between proprietor and tenant, a mode of settlement which is seldom practised in

Malabar, and which is only made for the year. It has the same meaning as Vāram on the Coromandel Coast.

MĒNIPPĀṬṬAM.

From Dravidian *mēni* (= average) and *pāṭṭam* (q.v.)

Means the pāṭṭam or rent of a given extent of land derivable from the aggregate of the different crops, whilst the Vilachchal mēni, or gross produce, refers only to the best crop, in common parlance, though not in account.

MICHCHAVĀRAM or MICHCHĀRAM.

From Dravidian *micha* (= height, above) and *vāram* (q.v.)

The balance of pāṭṭam or rent after deducting mortgage interest. It is the same as Puṛappāḍ.

MĒLVĀRAM.

From Dravidian *mēl* (= what is above, above) and *vāram* (q.v.)

The tax upon the pāṭṭam or vāram which was levied by the Rājas in the Northern Districts of Malabar before Hyder's time to pay the tribute of the Bednore or Ikkaree Rāja. The Chiṛakkal Rāja states it amounted to 2 in 10; in some places it is said to have been 3 in 10, or 30 per cent. of the pāṭṭam.

MAṚUPĀṬṬAM.

From Dravidian *maṛu* (= other, next, back again) and *pāṭṭam* (q.v.)

Is the counterpart of the Pāṭṭam Pramāṇam which the Janmi keeps by him, and may be referred to as a document in failure of the Grandhavari. It is written upon the Karimbana palm or palmyra leaf.

MUNPĀṬṬAM.

From Dravidian *mun* (= priority in time or place, first) and *pāṭṭam* (q.v.)

Note.—No condition of 12 years' enjoyment attaches to a *Munpāṭṭam* lease.—S.D.C., 215 (1878).

PĀṬṬACHCHĪṬṬU.

From *Pāṭṭam* (q.v.) and Dravidian *chīṭṭu* (= a note, bill, bond).

A receipt.

Note.—It is not a receipt, as Mr. Græme says, but a lease given by the proprietor to the tenant The counterpart is *Maṛupāṭṭam* (q.v.)

PĀṬṬAMĀḶI or PĀṬṬĀḶI.

From *Pāṭṭam* (q.v). and Dravidian *āḷi* (= a holder).

Is a subordinate officer attached to a Hindu temple, subject, generally, to the Ūrāḷan or to his *locum tenens* the Kārāḷan. Generally speaking the office is hereditary, but the Ūrāḷan may procure his dismissal for any crime by representation to the Rāja or the reigning authority.

The hereditary Karaṇam or register of a Nāḍuvāḷi. The fixed or permanent writer. It is not applied to registers of Dēṡavāḷis or others.

PĀṬṬŌLA or PĀṬṬAMŌLA.

From *Pāṭṭam* (q.v.) and Dravidian *Ōla* (= palm-leaf, deed).

Is a deed executed by the mortgagor in favor of the mortgagee, making over certain rice-land to the possession of the latter in consideration of money received, called Kāṇappaṇam. In the deed the amount of the debt is specified, the whole number of paṛas pāṭṭam which the land yields, the number of paṛas which are to be deducted* for the interest of the debt, and the remaining number of the paṛas pāṭṭam of rice in the husk, called puṛappād, which are to be paid to the Janmi. It describes the particular kind of paṛa in which the residue is to be paid, and that it is to be delivered at the house of the proprietor. The deed states that the Kāṇam money received is equal to the pāṭṭam, by which is to be understood that the amount of the principal does not exceed the annual pāṭṭam, and it is said that the original intention of the proprietor receiving an

* Among deductions is likewise the equivalent in paddy of the amount of assessment on the land in cases in which the tax is agreed to be paid by the mortgagee.

advance was merely that of securing himself against the tenant failing in the payment of his pāṭṭam. The necessities of the proprietors in aftertimes drove them to borrow far beyond their annual incomes. Though not specified in the deed, it was formerly customary to give from 3 to 5 per cent. on the amount of the principal to the proprietor upon making out this deed as a fee* under the name of Oppu or signature, and further the mortgagee had to give 2 per cent. under the denomination of Sūchi, or the point of the iron style used for writing the deed. This was given where the Janmi's established Paṭṭōlakkāran or register was employed, but the fee was less where the mortgagee appointed a person for the occasion. Altogether the Oppu and Sūchi are supposed not to have exceeded 5 per cent. on the amount of the debt in general. But these payments† have been for some time discontinued in practice in most places; they have only reference to a state of things in which the interest of the mortgage debt bore little proportion to the annual rent yielded by the land in the possession of the mortgagee, and are too excessive to be applicable to the altered circumstance of the interest of debts being equal to the pāṭṭam receivable by the mortgagee. With respect‡ to this deed it is understood that if the mortgagee insists upon payment of the mortgage debt, the mortgagor has a right to deduct from the principal from 10 to 20 per cent., the rate depending upon local custom, under the name of Sākshi, and he is under no obligation to return the fees of Oppu and Sūchi which he has received. If the mortgagor refuses payment upon demand, the mortgagee has a right to withhold the whole of the pāṭṭam yielded by the land in his possession until his claim is satisfied, or he may mortgage the land or sell his interest in it to another. He has no claim upon any other but the particular property mortgaged belonging to the mortgagor, or any right of causing the arrest of the mortgagor. If the mortgagor of his own accord tenders payment of the mortgage debt contrary to the wish of the mortgagee, he must pay the full amount without any deduction for Sākshi, and if the mortgagee has not held possession for three years, the mortgagor must return to him the Oppu and Sūchi fees which he has received. If the mortgagee§ under this deed fails to pay the proprietor the purappād or residue after deducting the mortgage interest from the pāṭṭam, he forfeits all claim to the debt, and the proprietor has a right to demand restitution of the land. The Polichcheḷuttu claimable under this deed seems intended as an equivalent for the tenant's profit, named Chērlābham, which he has derived from the land. On the demise‖ of the tenant it is a fine of entry to his successor. The amount of it and the frequency of its renewal seem to depend upon the quality of the soil and the quantity of Chērlābham which has been enjoyed by the tenant. The latter is generally ascertained by the competition of neighbours who offer better terms to the proprietor. In the Northern Division the practice of Ṣilakāsu, or taking one year's pāṭṭam once in three or four years, or a quarter or a third of the pāṭṭam every year, as an equivalent for the Chērlābham, has prevailed in lieu of Polichcheḷuttu.

Notes.—1. See *Kānam* and the notes of judicial decisions appended thereto.

2. The foot-notes to Mr. Græme's text are by an experienced Native Revenue official of the district.

PAṬṬAN.

Corruption of Sanskrit *bhaṭṭan* (= a class of foreign Brāhmans). Honorific plural =*paṭṭar*, applied as a caste name.

Is the foreign Brāhman, not an aboriginal of Malabar. In the Pālghat and Temmalapuram Districts they are the chief money-lenders and traders.

PATTINNU RANDU.

(Dravidian) = literally, two in ten.

Is where the Kuḍiyān pays only 2 in 10 of the pāṭṭam to the Janmi, whatever the Nikuti may be, and the difference between the Nikuti and what remains is his profit and loss.

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* At present the rates differ with different Janmis. In some cases these are *ad valorem*, more frequently they are fixed. Other fees are usually paid now-a-days, such as fee to attesting witnesses, and small presents to the mortgagor's relatives.

In the case of the Zamorin and his Kōvilakams the fines and fees ordinarily levied are the subjoined:—

(1) Avakāṣam, at so much per para, or fanam, or Janmapāṭṭam. The rate varies from 8 to 12 annas.
(2) Twenty per cent. on ditto under the name of "Aduppatha."
(3) Stalat chilavu (expenses on the spot), that is, fees to local Karyastans.
(4) Tiruveḷuttu vaḷivāḍu, *i.e.*, the signature fee.
(5) A fee to the agent of the Janmi, who, under a Power of Attorney, admits execution of the documents before the registering officer.

† I dare say they were when paddy was so cheap that the Michchāram received in kind hardly enabled the Janmi to meet the Government demand.

‡ I am not aware that where a mortgagee demands money, any deduction in Kāṇam is allowed. The Janmi is not liable to refund fees. Within the last few years a practice has been introduced by certain Janmis of inserting a clause in the Kāṇam deed whereby the mortgagee is deprived of his right of holding for 12 years if he keeps rent in arrear or does any act to the prejudice of the Janmi. Sometimes it is provided that the land shall be surrendered *on demand*. In all these cases the mortgagee is entitled to the refund of a fraction of the fines and fees whereof the denominator is 12, while the numerator is the number of years out of 12 which still remain to run out. The Janmi, however, takes care to mention in the document only *a portion* of the fines, &c. actually received by him, and when it is remembered that only a certain fraction of the *principal* is claimable, and not interest thereon, the hardship this practice works on the tenant becomes clear.

§ At present the law, except in the cases mentioned in note §, is, I believe, that the Janmi shall sue for rent from time to time, or set off the accumulated rent against the Kāṇam money at the end of the 12 years.

‖ This is obsolete now.

PEPPER-VINE.

By a vine in the public accounts is meant the standard tree supporting a number of pepper-vines, or as many pepper-vines as there may be clinging to a standard tree are reckoned as one. The vine of assessment, again, the Nikuti valli, is as many vines as produce a certain quantity of pepper; these are counted as one assessment-vine; the quantity is 15 Iḍangaḷis of pepper in the Southern Division.

Notes.—1. The 15 *Iḍangaḷis* were of green pepper, which would turn out about 6 *Iḍangaḷis* of dry pepper.

2. The pepper-vine assessment was abolished in 1806-7, and an export duty levied instead. This continued till 1874-75.

PERPETUAL LEASE.

Notes.—1. A perpetual lease is an absolute alienation of the land subject to a perpetual obligation of paying the quit-rent, but failure to pay the quit-rent will certainly not justify resumption of the land.—S.S.C., 405 (1854), 10 (1855).

2. A perpetual lease is irredeemable, but usually not assignable.—S.D.C., 188 (1877), 29 (1878), 374 (1878), and 236 (1879).

PERUM ARTHAM or Aḷukiya Aṭṭippēr.

From Dravidian *Perum* (from *peruka* = to bring forth, to obtain, acquire, get) and Sanskrit *artham* (= aim, scope, object desired, gain, wealth, riches, money), and from Dravidian *Aḷukuka* (= to rot, decay) and *Aṭṭippēr* (q.v.)

Is a deed under which the Janmi has received the full value of the property mortgaged and is not entitled to any, the smallest, share of the pāṭṭam, or even the smallest token of acknowledgment of proprietorship, but he withholds the ceremony of giving water that he may retain the empty title of Janmi.

Notes.—1. This tenure approximates closely to that of Otti, the mortgagee being in possession and enjoying the whole produce. The peculiarity of this transaction is that the sum advanced, which is always the full marketable value of the land for the time being, is not mentioned in the deed; and the landlord, in redeeming his property, does not repay the amount originally advanced, but the actual value of it in the market at the time of redemption. In other respects the same rules that apply to Otti mortgages are applicable to these also. Deeds of this kind are in use only at Pālghat and Temmalapuram.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

2. *Perum Artham* is a mortgage under which, when the mortgagor redeems, the mortgagee is entitled (before restoration of the mortgaged land) to be paid its market value at the time of redemption, not the amount for which the land was mortgaged.—1 I.L.R., Madras, 57.

3. *Query*: Was *Janmi*, as Mr. Græme says, an empty title after his share of the produce of the land had been thus mortgaged? It is contrary to all reason to think so. The *Janmi* still retained his "*water contact birthright*" (*Nīr-aṭṭi-pēru*), with various privileges attached to it. ~~See Appendix I, Chapter VI, Section 6.~~ See *Aṭṭipēru*, *Janmam*, *Sthāna-māna-avakāśam*.

PHALAM.

Sanskrit, probably from Dravidian *paḻam* (= ripe fruit), fruit especially of trees, result, produce.

Fruit, profit, compensation. Under the name of Kāval-phalam or compensation for protection the Zamorin in 933 M.S. levied a general tax of one quarter of a Vīrāy fanam upon every para of seed land specified in Pramāṇams or deeds.

A bearing tree.

Note.—It was in parts of Pālghat only that the Zamorin levied the tax.

PODI-CHĒRU.

Poḍi, dust; *Chēṟu*, mud; alluding to the different states in which land is before and after the rains. The seed without preparation is sown in the dry land and the sprouted seed on the wet.

POLICHCHELUTTU.

From Dravidian *poḷikka* (= to break open, undo) and Dravidian *Eḻuttu* (= writing).

A deed on the periodical renewal of leases, a new bond.

Literally, tearing (of documents). Is the remission or donation which the mortgagee makes periodically to the Janmi upon the amount of the debt and upon renewing the mortgage-bond. It was formerly renewed once in twelve years, the cycle in use before the present Malabar era, and generally speaking may be reckoned 2 in 10 upon the principal, but every family has its peculiar custom. At present the twelve years are not observed, but it depends on circumstances. The former principal is not reduced in the new bond; for instance, it might have been 1,000 fanams, and the Kāṇakkāran gives one or two hundreds to the Janmi ready money, but the 1,000 are brought into the new bond. It is not receivable when the mortgage has arrived at that stage which is called Otti, nor is it payable upon Kaḍan Vāyppa mortgage.

POTIPPĀḌU.

From Dravidian *poti* (= a measure) and Dravidian *pāḍu* (= falling, subjection, nature, measure of space, time).

Poti is a measure equal to 30 Iḍangaḷis, Potippāḍu is an extent of land which requires this quantity of seed to sow it.

POTIPPATTU.

From *Poti* (q.v.) and Dravidian *pattu* (= ten).

KAYATTU NEL.

From Dravidian *Kayattuka* (= to increase, raise) and Dravidian *nel* (= unhusked rice).

The tenth of the seed, the tax which pagodas used to receive from the Kuḍiyān's share in some Hōbalis in the Kavāi Taluk. It seems to have been consolidated with the Sircar assessment upon the Company's first survey, and no adequate compensation provided for the pagodas.

PRABHU.

(Sanskrit) = lord, prince, chief of Nāyar militia.

A military chief or leader of a large force.

PRAMĀṆI.

(Sanskrit) = chief, influential person.

Village arbitrators in the time of the Rājas, respectable inhabitants.

PRAVRITTIKKĀRAN.

(Sanskrit) = man of business. Often corruptly written Parputty or Parbutty.

The native collector of the revenue of a Hōbali or sub-division of a taluk or district, of which there are in general from 9 to 15 to a district. It is rather a modern term, substituted for the ancient term of Pravrittikkāran.

PROPRIETORS.

It has been supposed (Mr. Warden's letter to the Board of Revenue, 16th June 1813) that there are 44,378 proprietors* in Malabar, the average revenue of whose estates is 480,000 pagodas, and that there are about 150,000 individuals who pay revenue direct to Government, whose payments do not exceed $3\frac{3}{16}$ pagodas each; that almost the whole† of the Janmam property is vested in pagodas and other religious establishments, and that about three-fourths of the land are held under foreclosed mortgages. This information is founded upon the account given in by the landed proprietors in 981 or 1805-6; but it has not been adverted to that an immense number of proprietors possess estates in several districts and different Hōbalis. The account of 981 was made out by Hōbalis, and a proprietor who has estates in many Hōbalis appeared separately in the account of each Hōbali, or perhaps three or four times in the account of a district, though properly he should only have been entered once. The number of proprietors is therefore swelled beyond all proper proportion, and their actual number is not supposed to exceed 15,000. The number of persons paying revenue direct is much exaggerated from the same cause, though the payment is certainly in very great detail and the number is no doubt very large who pay within one rupee. I have only, however, been able to see Hōbaliwar accounts, and many individuals have to pay in several Hōbalis of a district. There are no accounts to show how much each individual pays in each district. It has been stated that almost the whole of the Janmam property is vested in the pagodas and other religious establishments. Much of this property must, however, be considered to belong to individual Brāhmans, to whom the whole landed property is said at one time to have appertained. Taking the number of proprietors at 15,000, each estate may be reckoned to give 32 pagodas revenue, but it is conjectured that half of the whole revenue is due from estates yielding from 1,000 to 5,000 rupees assessment, though the proprietors do not themselves hold the lands in their possession or pay the assessment, the mortgagees being the

* One-twentieth of them only pay revenue to Government.

† This was, *perhaps*, the state of things at the time this was written, but it is *not* at present, although Mr. Chattu Nambiār states that Dēvasvam lands form not less than one-third of the Malabar lands. There is probably some truth in the complaint, so frequently preferred of late, that the Ūrāḷars of Dēvasvams are converting into private (*i.e.*, Taravād) janmam lands belonging to the pagodas. It is however, I believe, well known that *all* Dēvasvams are not public institutions. Many are strictly private property. It is considered a great point to own a Dēvasvam, and many janmis, until quite recently, had a tendency to set apart for their Dēvasvam lands till then their Taṛavād property. Others, again, used to do the same in order to guard against lands being sold by posterity (it being considered sinful to dispose of pagoda property, but apparently not to misappropriate the produce thereof) or held responsible by Courts for debts contracted by the owners of the Dēvasvams.

occupants and paying the revenue. The mortgaging system has been considered injurious, because the mortgagee in possession could not improve his land without the risk of being dispossessed, without affording to the proprietor the temptation to demand more or to transfer possession to another; but it must be recollected that the proprietor cannot dispossess a mortgagee without foregoing the benefit which would be derivable to him if the mortgagee himself were to require payment of a deduction of 20 per cent. from the mortgage debt under the name of Sākshi; that it is not customary to alter a pāṭṭam long established upon an average estimate; that every fresh demand on the part of the proprietor for an increased rent diminishes his and strengthens the rights and interests of the mortgagee in the land, gives the latter an additional mortgage interest and an improved prospect of becoming the ultimate proprietor. By the gradual operation of this system the greater part of the mortgagees have indeed already become the virtual proprietors of the land. It seems to have been considered that lands were expressly and for the first time made over to mortgagees to* discharge an existing debt contracted from causes unconnected with the occupation of the land; but the fact is, I believe, that the money was almost invariably borrowed from tenants who were previously in possession. The origin of these loans seems to have been that the tenant should give a year's rent (pāṭṭam) in advance to the proprietor, either as a necessary security for payment or as a bonus for the profit he was allowed to enjoy, and the extravagance or necessities of the proprietor induced them to continue to borrow till the rights and interests of the mortgagee in the land became stronger than those of the proprietor. The inherent principle of redemption which the mortgage of Malabar is described to possess, and which applies strictly to the Kāṇam tenure alone, is accountable for by the Chērlābham or cultivator's profit from the soil, which the proprietors have allowed them to possess independently of the deduction from the pāṭṭam on account of the mortgage interest. This is the origin of the Poḷichchelut̤tu, the Sākshi, which may be considered fines for the renewal of leases, of 10 and in some places 20 per cent., according to local custom and the degree of profit enjoyed by the tenant. Mr. Warden says truly that "The variety and number of the mortgage tenures, till they reach the deed which for ever alienates the janmam, affords the most conclusive evidence that can be adduced of the tenacity with which the ancient landholders clung to the janmam right." They may also be considered as the result of a circumspect and jealous† precaution on the part of the mortgagees, who, whenever they accommodated the necessities of the janmi, did not fail at the same time to add gradually but strongly to their securities for the ultimate acquisition of the proprietary right, for every step of the different mortgages involved a condition which increased the difficulty of transferring the land to any but the mortgagee.

Notes.—~~1. See Appendix I, Chapters III, IV and VI.~~

2. The foot-notes to Mr. Græme's text are by an experienced Native Revenue official of the district, Mr. P. Karuṇākara Mēnon. As regards the derivation of *Otti* ~~I prefer~~ the derivation shown in its proper place in this Glossary; and as regards *Kāṇam*, the original meaning (supervision, protection) is fixed by Deeds 3 and 4.

3. The number of Paṭṭadārs in Fasli 1290 (A.D. 1880-81) was 178,790.

PUKIL.

A crop.

PUNJA.

(Dravidian). The name of a rice which is always cut in Mēḍam or Eḍavam (April and May). It may be the only crop of the season, for some lands only admit of one, or it may be the second or the third, but it must be the crop that is cut in Mēḍam or Eḍavam to entitle it to the appellation of punja.

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* I do not believe that *in former times* the Kāṇam money was borrowed in order to discharge debts, for it will, I am sure, be found on investigation that in every case, without exception, the existing Kāṇam on any given land might have been borrowed on a mortgage of a *portion* of it. The fact is, I believe, that the money was received rather as security for rent. In short Kāṇam originally was not *mortgage* but was *lease*. *Otti* was mortgage. A janmi who assigned land on Otti did so because he was pinched for money. Of this, however, further on.

A "Kāṇam" is probably equivalent to the Roman *emphyteusis*, under which the tenant possessed the right of enjoying all the fruits, and disposing at pleasure of the thing of another, subject to the payment of a yearly rent to the owner (*dominus*). The idea of a 12 years' holding is quite modern. Indeed it originated, I believe, with Mr. Holloway, who, taking Kāṇam as equivalent to *emphyteusis*, is said to have substituted Vyāḷavaṭṭam for *jubilee*, and thence argued that under Kāṇam demise the tenant was entitled to hold for a Vyāḷavaṭṭam or 12 years.

The meaning of the term Kāṇam is not clear. It is said by some to be "small fee," "usufruct," the word being of Persian origin. The root may perhaps be "കാണ്മാ" to see, and the meaning, meaning "money secured on the land," *i.e.*, seen, visible, or mentioned in the deed ("കാണപ്പണം") as opposed to "കാണാപ്പണം," invisible money, *i.e.*, not secured on the land. The latter term is widely used in respect of renewal fees. Generally the word Kāṇam is used as meaning money, as in Kuḷikkāṇam, Veṭṭukāṇam, Tūsikāṇam, &c.

† This is easily accounted for if Kāṇam is assumed to have been security for rent. Under Kāṇam, then, the mortgagee (I use the word because it is convenient) used to enjoy large profits, and he could not well impose conditions on the janmi. When, however, the latter became needy and assigned land on Otti, the profits to the tenant became smaller and he naturally demanded at least greater permanency of title. And here I may attempt to derive the term Otti. I believe it is derived from "ഒററ്" (which see in Dr. Gundert's Dictionary). The verb is "ഒററുക" *i.e.*, to secure (fish) in an "ഒററ്." The Otti holder secures the land to a certain extent, for the janmi cannot sell away to another without first giving the Ottidār the refusal.

PŪTTĀḌA.

From *pū* (Dravidian) = flower.

In the Northern Division of Malabar this species of rice is sown upon paramba land, whilst the kind of rice sown on lands overgrown with wood, which requires to be dug rather than ploughed, is called Punam.

REAS pronounced RAIS.

An imaginary coin introduced into the public accounts of the Malabar province, since the Company became possessed of it, from the Bombay Presidency. There are 100 of them to a quarter or 400 to one Bombay rupee.

REVENUE.

Different sources of the former revenues of Rājas in Malabar, viz.:—

ANKAM.

(Dravidian) = fight, duel, battle-wager.

Was as high as 1,000 fanams or 250 rupees; was only leviable by the Rāja. It was the money which he received as umpire between two combatants under the system of battle-wager. These quarrels arose from private feuds and were meant to wipe off stains cast upon an individual's honor. A preparation and training for twelve years preceded the battle in order to qualify the combatants in the use of their weapons. They were not necessarily the principals in the quarrel, generally their champions. They undertook to defend the cause they had espoused till death. It was indispensable that one should fall.

Battle-wager or trial by single combat was a source of considerable revenue to the Rājas in former times, for each combatant was obliged to deposit with the Rāja a certain sum of money. Women were the chief origin of the quarrels which occasioned these combats. They were confined to the Nāyars. They were thought necessary to prove or disprove the charge of seducing women under particular protection. It was not indispensable that the parties themselves in the quarrel should be the combatants. Champions were admitted, and, in general, substituted. The champions settled all their worldly affairs before the onset of the combat, for it was unavoidable that one must fall. A notification of twelve years took place before the day of combat.

CHUNKAM.

(Dravidian) = toll, custom.

Customs—land and sea—upon imports and exports. By some said to be only 2½ and 3 per cent., and by others as high as 10. Nāḍuvāḻis were also entitled to inland customs.

ĒḺA.

(Dravidian) = fine, penalty, exacting presents.

The systematic usurpation of the estates of such neighbouring Rājas or Nāḍuvāḻis or other chiefs as might be incapacitated from poverty or other cause from governing. The Ṣāstra says the peculiar duty of a king is conquest.

KŌḺA or CHĀRĀDĀYAM.

KŌḺA.

(Dravidian) = violence, forced contribution, extortion.

CHĀRĀDĀYAM.

From (? Dravidian) *chār* (= confidant, third person) and Sanskrit *ādāyam* (= gain, income).

Forced contributions levied by Rājas for particular emergencies according to the circumstances of the individuals.

TAPPU.

(Dravidian) = blunder.

Fines levied by Nāḍuvāḻis and Dēṣavāḻis from their inferiors, and by Rājas from them, for accidental unintentional crimes.

PILA.

(Dravidian) = slip, fault, fine.

Fines levied in the same manner for intentional crimes, according to the magnitude of the crimes and the circumstances of the individuals. It might be a total confiscation of property.

PURUSHĀNTARAM.

(Sanskrit) = the next generation, succession duty.

Literally, the death of the man. Sums varying from 120 to 1,200 fanams, levied by Rājas from Nāḍuvāḷis, Dēṣavāḷis, heads of commercial corporation, from the holders of lands in free gift or under conditional tenure, and generally all persons holding sthānam, mānam, or official dignities in the State. They also, in common with other Janmis or private proprietors, levied Purushāntaram from their tenants as a fine of entry upon the decease of a proprietor or tenant. It has been supposed that the Rājas were entitled under the head of Purushāntaram to a certain share of the property of deceased Māppiḷḷas, but the prevalent opinion is that there was no fixed proportion, and that it was not levied generally upon all Māppiḷḷas, but was confined to individuals possessed of wealth and holding situations or privileges dependant upon the will or favor of the Rāja. The Purushāntaram was sometimes enjoyed by the Dēṣavāḷi and Nāḍuvāḷi, instead of the Rāja, according to the extent of right and authority which was granted or usurped, and on all occasions they were exclusively entitled to the Purushāntaram of their own private lands.

PULAYĀṬṬA PEṆṆA.

(Dravidian) = lewd, adulterous women.

Pulayāṭṭa-peṇṇa, or degraded women, were a source of profit to Rājas; outcastes, not exclusively, but chiefly of the Brāhman caste, they were made over to Rājas to take care of. As a compensation for their maintenance and for the trouble of preventing their going astray again the family of the outcaste were in the habit of offering to the Rājas as far as 600 fanams or Rs. 150. The Rājas then disposed of them for money, but their future condition was not exactly that of a slave. They were generally bought by the coast merchants called Chetties, by whom they had offspring, who came to be intermarried among persons of the same caste, and in a few generations their origin was obliterated in the ramifications of new kindred into which they had been adopted.

PONNARIPPU.

(Dravidian) = (*pon*) gold, (*arippu*) sifting.

Ponnarippu, the sifting of gold, or, generally, gold dust, was considered a royalty and the perquisite of the Rāja or the Nāḍuvāḷi as the case might be.

ATTAḌAKKAM OR ATTĀLAḌAKKAM.

From Malayāḷam *attam* (= extremity, end) and Dravidian *aḍakkam* (= subjection, possession, enjoyment).

Under the name of Attaḍakkam the Rāja was entitled to the property of a Nāḍuvāḷi, or Dēṣavāḷi, or an Aḍiyān (vassal), or any person who held lands in free gift, dying without heirs; and no Datt Swikāram or adoption could be valid without his sanction. A Nāḍuvāḷi and Dēṣavāḷi enjoyed the same privilege with respect to persons in the same manner dependent upon them.

AḌIMAPPAṆAM OR TALAPPAṆAM.

From *Aḍima* (q.v.) and Dravidian *tala* (= head) and Dravidian *paṇam* (= money).

Aḍimappaṇam was the yearly payment of 1 and 2 fanams which every Aḍiyān was obliged to pay to his Tamburān or patron, whether he was Rāja, Nāḍuvāḷi, Dēṣavāḷi, or other great man.

CHANGNGĀTAM.

(See note on this word in its proper place in the *Glossary*.)

Whenever a person wished to place himself under the special protection of a man of consequence, he paid from 4 to 64 fanams annually for Changngātam, or companionship or association, making sometimes an assignment on particular lands for the payment. It was meant for the maintenance of a kind of honorary sentinel, a belted official peon of the present times, whom the patron furnished to the person who sought his protection, but this implied also a necessity for the patron to assist with a stronger force if required in his defence.

RAKSHĀBHŌGAM.

(Sanskrit) = *Raksha*, protection, and *bhōgam*, enjoyment, hire.

Rakshābhōgam payments were much to the same extent and for the same purposes. It implies an engagement of protection generally without being limited to any specific aid in the first instance.

KĀḺCHA.

Verbal noun, from Dravidian *kāṇuka* (= to see), means perception, offering, gift.

Note.—Compare *Kāṇam.*

(Answering to Nuzzur) or presents of from 2 to 1,000 fanams, according to the circumstances of the parties, of congratulation and condolence were made to Rājas and Nāḍuvāḻis by all ranks of people on occasions of the ascension of Rājas to their paṭṭam or throne; of the opening of a newly-built palace, a marriage, a birth, the ceremony of placing rings on a child, and a death in the family of Rājas and Nāḍuvāḻis.

AḌINYNYA URUKKAL or Wrecks.

From *aḍinynya* (Dravidian) = touched bottom, drifted ashore, and *urukkal* (Dravidian) = vessel, ship.

Rājas alone were entitled to shipwrecked vessels or Aḍinynya Urukkal.

CHĒRIKKAL or private domains.

From Dravidian *chēri* (= assemblage, village), and, perhaps, Dravidian *kāl* (= foot, stem, quarter, place in general).

And they besides possessed extensive private domains in proprietary right, whether by purchases, lapses, or escheats, called Chērikkal.

EIMMULA.

From Dravidian *ei* (= 5) and Dravidian *mula* (= udder).

MUMMULA.

From Dravidian *mu* (= 3) and Dravidian *mula* (= udder).

CHENKOMBU.

Literally, red (chem) horn (kombu).

KAṆṆAḌAPPUḶḶI.

Literally, eye spotted.

ĀNAPPIḌI.

Literally, elephant-catching.

PŪVAL.

Literally, spot or speck tail.

KOMBU.

(Dravidian) = horn, ivory.

KUṚAKA.

(Dravidian) = the quarter, horn, thigh of an animal.

VĀL.

(Dravidian) = the tail of an animal.

TŌL.

(Dravidian) = the skin of an animal.

KIṆATTIL-PANNI.

Literally, pig (fallen) into a well.

Rājas and Nāḍuvāḻis were besides entitled to *Eimmula* and *Mummula*, cows having 5 or 3 dugs; to *Chenkombu*, or cattle that had destroyed a man or any animal; to *KaṇṇaḍappuḶḶi*, cattle

having a white spot near the corner of the eye; *Ānappidi*, elephants caught; *Pūval*, a buffalo having a white spot at the tip of the tail; *Kombu*, the tusks of an elephant killed; *Kuraka*, the leg of a deer, wild hog, or other eatable wild animal; *Vāl*, the tail of a tiger; *Tōl*, its skin; and *Kiṇattil panni*, a hog fallen into a well.

MODERN LAND REVENUE.

The revenue in rice-lands, applying the existing professed rates of assessment per 100 paras to the average value, as fixed by Mr. Græme, of the *actual pāṭṭam as rendered by the Janmis in* 981, is Rs. 84 3 qrs. 52 reas per cent. in the Southern Division, and Rs. 72 1 qr. 15½ reas in the Northern Division of the pāṭṭam, or for the whole province Rs. 82 0 qr. 1¼ reas.

~~*Note.*—See paragraph 228 of Appendix H.~~

RICE.

According to Arshad Beg's Settlement of 1783-4 or M.E. 959 of the Southern Districts, exclusive of Pālghat:—

Total paras sowable	743,031
Deduct fallow	38,386
Sowable land	704,645
	HOONS F.
Revenue	231,481 4

Seed of rice sown, 3 paras per hoon or 1 para per rupee.

RICE LANDS.

There are 231,114 cawnies of rice-land in the Malabar Province, with the exception of Wynād, according to the survey by measurement in 983, and according to Mr. Warden's abstract accompanying his report to the Revenue Board of 16th June 1813, of which 149,143 yield only one crop, 59,720 cawnies produce two crops, and 1,031 cawnies produce three crops; but deducting 24,214 cawnies for waste and for pagoda and other Ināms, there were remaining assessable to the revenue cawnies 209,899, of which 149,143 produce one crop only, 59,727 two crops, and 1,031 three crops. According to the Janma Pymaish accounts of 981 each cawny gives 67 standard paras and 3¼ Idangaḷis gross produce, and 5 rupees 42½ reas assessment, if the total revenue of 980 is applied to the total cawnies.

Note.—The rice-lands of the district are now supposed to measure, including Wynād, 393,411 acres, and excluding Wynād 366,466 acres, equivalent to 277,140 cawnies. The total revenue on the rice-lands is Rs. 11,65,921 or Rs. 2-15-5 per acre.

ROBBIN.

Is what in the English correspondence is understood by a mūḍa of rice. I cannot discover its origin.

SĀKSHI.

(Sanskrit) = witnessing, evidence.

Means renewal or confirmation connected with Poḷichcheḷuttu; 2 in 10 is given for Sākshi upon the renewal of a mortgage-deed.

Note.—See *Pāṭṭōla*, *Poḷichcheḷuttu*.

SALT.

From Fasli 1216, the first year of the monopoly, to the end of Fasli 1227—

	S.PS. F. C.	S.PS. F. C.
The highest gross revenue		72,269 2 54
Deduct purchase price	23,169 22 39	
Deduct charges	2,127 19 64	25,296 42 23
Remaining highest net revenue		46,972 5 31
The average gross revenue		54,477 0 0
Deduct average purchase price ..	17,739 0 0	
Deduct average charges	2,599 0 0	20,338 0 0
Remaining average net revenue		34,139 0 0

	GARCE	M.	SEER.
The highest quantity sold in any year	2,563	84	11
Of which was exported out of Malabar	346	151	8

In Bombay the price rarely exceeds 2 rupees per ton. In 1821 it had risen to 6 and 7.—(*Bombay Gazette*, 18th April 1821.) A ton is 2,240 lb.; a Madras garce of Bombay salt (reckoning a para at 90 lb. and 120 paras to a garce) is 10,800 lb. or 4 tons and 1,840 lb. The price of a Madras garce at 2 rupees a ton is therefore 9 rupees 2 quarters and 57 reas. The usual price at which Bombay salt has been bought in Malabar has been 13 rupees a coomb or 39 rupees a garce at Cannanore, Tellicherry, and Mahé, 42 at Calicut, and 45 at Ponnāni.—(Mr. Warden's report of 3rd October 1828). At 7 rupees a ton the price is Rs. 33 3 qr. the Madras garce.

According to a letter from Government to the Revenue Board, of 20th March 1820, the present average consumption of salt in all the territories under the Madras Presidency may be taken at 25,000 garces; reckon them at Rs. 112 the garce, monopoly selling price, they will come to 27,90,000 rupees; but reckoning 30 per cent. for prime cost and charges, the net revenue will be Rs. 19,53,000, or between 5 and 6 lakhs of pagodas. In this calculation there is nothing authenticated but the number of garces sold.

Note.—The annual average importations of salt for the five years preceding the introduction of the excise system was 4,239* garces. Since the introduction (1877) of the excise system the annual average importation has been 3,016 garces, *i.e.*, 19 garces of Government salt, 2,596 garces of duty prepaid salt, and 401 garces of foreign salt.

SALT PANS.

The owners of salt pans in Malabar used before the monopoly to employ laborers for the manufacture of salt, or to let the pans out on rent or pāṭṭam. The pāṭṭam was not fixed for a length of time together as on rice-lands, but depended upon the annual produce. It is generally supposed to have been a third, leaving two-thirds to the manufacturer.

SHĀNĀR.

The name by which Tīyars or toddy-drawers are called in the Temmalapuram and Pālghat Districts, who are not aborigines of Malabar, but come from the districts to the east of the ghāts.

Note.—See *Īḻuvar* and *Tīyar.*

ṢISHT-BĀKKI.

From Sanskrit *Ṣishtam* (= remainder) and Arabic *bākki* (= surplus).

A balance of revenue uncollected from the person from whom due, in contradistinction to Dast-bākki, a balance collected but not brought to the account of Government.

ṢIṢU or TEI.

Ṣiṣu (Sanskrit) = young animal or plant. *Tei* (Dravidian) = shoot, young tree.

A young plant.

SLAVES.

Amount, taken in 1807, to 96,368.

Note.—In 1857, when the last census of slaves was taken, the number was found to be 187,812, of whom 148,210 had up to that time remained with their former masters. See *Cheṟumakkal.*

STHĀNA-MĀNA-AVAKĀṢAM.

From Sanskrit *Sthānam* (= standing, place, situation, rank) and Sanskrit *Mānam* (= honor, rank) and Sanskrit *Avakāṣam* (= title, claim, right).

Dignity and emoluments of a public situation.

Note.—This probably denoted the true position of a Janmi or holder of the "*water contact birthright*" (*Nīr-aṭṭi-pēru*). See *Aṭṭipēru, Janmam, Perumartham,* ~~and Appendix I, Chapter VI, Section 6.~~

ṢŪDRAN, plural ṢŪDRANMĀR.

(Sanskrit) = the fourth caste in the Hindu system.

Who, according to the Ṣāstram, are the fourth class of Hindus, are a particular caste of Nāyars in Malabar, whose duty it is to perform ceremonies or Karmam in Brāhman families on the birth of a child, &c.

Note.—Nāyars generally do now style themselves as Ṣūdras.

* Government salt, 3,956 garces; duty prepaid salt, 243 garces; foreign salt, 40 garces; total 4,239 garces.

SVARŪPAM.

(Sanskrit) = one's own shape, image, idol, dynasty.

Means descent, family, race, house, answering to Vamṣam. The Calicut Zamorin Rāja's family is called the Nāyaririppu (or vulgarly, Nediyirippu) Svarūpam, that of the Kaḍattanāḍ Rāja is the Porlātiri Svarūpam, that of the Chirakkal Rāja, Kōlattiri or Kōla Svarūpam, that of Kōṭṭayam or Cotiote the Puranāṭṭukara or Purāṭṭara Svarūpam, that of the Kurumbranāḍ the Kurumbarātiri or Kurumbiyātiri Svarūpam. The Walluvanāḍ Rāja is the Āragngōṭṭu Svarūpam, the Cochin Rāja is the Perimbaḍappu Svarūpam, the Travancore Rāja is the Trippa or Trippāppu Svarūpam.

Svarūpakkūr.

From *Svarūpam* (q.v.) and Dravidian *Kūru* (= part, share).

Office, dignity, and Kūru, share, partition, allotment. It means the property attached to the official rank of a Rāja.

Svarūpam.

See *Svarūpam*.

Head of a family. Ten necessary for a Kartāvu or lordship of 3,000 men.

TALA UḌAYA TAMBURĀN.

Literally = the head-possessing lord.

The Kartāvu or superior lord of a vassal.

TANḌU.

(Sanskrit) = palanquin hanging on silk cords.

An open palanquin, which in the Malabar Province is also called Manchal, and which Englishmen call Manchil. The attainment of the rank of Vālum-puḍavum is indispensable to qualify any person, whether a common man or a Rāja, to ride in a palanquin.

TARA.

(Dravidian) = foundation, mound, ground, village, quarter. Similar to Tamil and Malayāḷam *teru*, Telugu *teruvu*, Canarese and Tulu *teravu*.

A village. The same as Dēṣam in the Malabar Province.

Note.—See ~~Appendix I, also~~ *Ūr* and *Dēṣam*. This and not the Dēṣam was the true village of Malabar, that it was the *Nāyar* village or unit of organization for civil purposes among the *Nāyars*. Conf. p. 83. of

Taravāḍu.

From *Tara* (q.v.) and Dravidian *pāḍu* (= falling, falling into one's power, place, situation, rank, authority).

A house or family.

Note.—Compare *pāṭṭam*. Dr. Gundert defines the term as a house chiefly of noblemen, ancestral residence of landowners, a family. ~~See also Appendix I, Chapter VI.~~ The term was applied only to the families of authority in the *Nāyar* village (Tara).

Taravāṭṭukāran or Pramāṇi.

From *Taravāḍu* (q.v.) and Sanskrit *Kāran* (= doer, one who has to do with), and Sanskrit *Pramāṇam* (= measure, authority).

In every Dēṣam four householders or Taravāṭṭukārar possess a certain hereditary sthānam or dignity which points them out as the proper persons to apply to whenever a marriage, a death, a religious ceremony or dispute takes place. They are sometimes called Pramāṇi, or principal inhabitants, and latterly, under the Company's Government, Mukhyastanmār. They did not possess the Kōyma or controlling authority in the Dēṣam, but were a kind of arbitrators. When a dispute could not be settled by their mediation it went to the Dēṣavāḷi.

Names of former heads of villages.

Note.—Mr. Græme, contrary to previous notes, here states correctly, if Tara be substituted for Dēṣam, the position of the *Taravāṭṭukkārar*. ~~See Appendix I, Chapter I.~~ The *Dēṣavāḷi* was usually one of the *Taravāṭṭukārar* of his tara or village. See *Madhyastanmār* and *Mukhyastan*.

TARIṢU.

(Dravidian) = waste rice-land.

TINGALPPAṆAM.

From Dravidian *tingal* (= the moon) and Dravidian *paṇam* (= money).

General monthly levy on all classes of the inhabitants. One of the contributions levied in Malabar by the Rājas.

TIPPAḶI.

Is the same as Nāḷi, a measure of which 4 go to a Idangāḷi. It is supposed that in Malabar a man has enough to eat if he has 1⅓ Tippaḷis of rice and ½ Tippaḷi of conjee a day, or 1 Idangāḷi of paddy of 4 Calicut Nāḷis. There are many in a starving condition who get less, and many affluent who eat more.

TIRUVĀTIRA NYĀTTUTALA.

From *Tiruvātira* (= the sixth asterism, including Betelgeuze) and Dravidian *Nyāttutala* (= the time of a constellation).

Nyāttutala is a period of fourteen days. It is in the fourteen days commencing with about the 7th of Mithunam (June) that there must be constant rain for the proper growth of the pepper; the failure of this season may cause a difference of produce of perhaps 25 per cent.

TĪYAN.

Formerly written *Tīvan*, that is, islander (from Sanskrit *dvīpam*).

Toddy-drawer and cultivator of land. Upon asking a number of Brāhmans and Nāyars assembled at Calicut whether Tīyars were included among the Ṣūdras of the Ṣāstra they professed ignorance, and said they must refer to the Ṣāstra. Their number, according to an account taken in 1807, was 128,045.

The Tīyan woman (Tīyatti) wears no cholee, or any cloth thrown over her shoulders and neck. Her body down to the waist is entirely exposed.

Notes.—1. See *Īḻuvan, Shānar.*

2. This caste now numbers 527,928 (Census, 1871).

TOBACCO.

Average annual consumption 1,500 candies of 640 lb., or 1⅞ lb. per head in the whole population.

TOḌUPPAṆAYAM.

From Dravidian *Toḍuka* (= to touch, feel, come into contact with) and *Paṇayam* (q.v.)

A deed in use.

Notes.—1. The land is here pledged as security for the repayment with interest of certain sums advanced, but the lender has no right to interfere in the management of the property. In some cases it is stipulated that on failure on the part of the borrower to pay the interest, the lender shall be placed in possession of the land. Where such stipulation exists the lender can sustain an action for possession. In other cases he must sue for the recovery of the principal and interest of the loan, the land being liable in the event of the money not being paid.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

2. Another term for the same deed is *Chūndippaṇayam* (Dravidian *Chūnduka* = to point at).

TŪṢIKKĀṆAM.

From corruption of Sanskrit *Sūchi* (= a needle, iron style) and *Kāṇam* (q.v.)

Is the fee to the writer of a new mortgage-deed. This and the Oppu may amount to 7 per cent., sometimes more, sometimes less.

UḶA-PARAMBU.

Uḷa for *uḷavu* (Dravidian) = tillage, and *Parambu* (q.v.)

Ploughable or arable highland by which the hill rice cultivation, or Mōḍan paramba, is distinguished from the plantations, which are more properly called paramba.

Notes.—1. Applied to land made over temporarily for use.

~~2. *Ula-paramba* (Tamil *ulavai* = old usage) is equivalent to *Tarisu-parambu* (= waste land).~~

UNDARUTI.

From Dravidian *Unnuka* (= to eat) and Dravidian *aruti* (end); literally, therefore, it means having eaten and ended, that is, the property is enjoyed until the money advanced has been fully recovered with interest.

Undaruti means a settlement* (of the debt) by the enjoyment of the profits by the usufruct. It is a species of mortgage which seems to answer to the Vivum Vadium, where the mortgagee holds the estate till the rents and profits repay the sum borrowed; with this exception, that the pāttam or rent is previously determined, and it is therefore known beforehand in how many years the debt will be liquidated, and the mortgagee is under no necessity of rendering to the proprietor an account of the produce of the estate.

In this deed the pāttam being first determined and specified, whether in rice or garden lands or in grain or money, a provision† is made out of it to the mortgagee for the interest of the debt at the rate agreed upon, and a further provision for such a share of the pāttam as shall, within a certain time, repay the principal. If the mortgagee relinquishes the land before the expiration of the time and claims the debt, the mortgagor may take credit for the amount which the mortgagee has received, during the period he has been in possession, out of the fund allotted towards the discharge (not of the interest, but) of the principal, and from the remainder he is entitled to deduct 23 per cent. for Sākshi and Sūchi. The mortgagee having undertaken the responsibility of the management, this deduction is considered a just fine for his breach of engagement.

Example.

	FANAMS.
The amount of the debt is	100
The annual pāttam is	10
The interest to be received by the mortgagee at 5 per cent. is	5
The share of the pāttam to be received by the mortgagee towards the discharge of the principal is per annum	5
Which will thus be paid in 20 years.	
The mortgagee has enjoyed possession, say, 8 years, when he wishes to throw up; he has therefore received	40
Which, being deducted from the original sum, leaves	60
A deduction of 23 per cent. from the latter sum on account of Sākshi and Sūchi amounts to	$13\frac{4}{5}$
Leaving the balance to be paid to the mortgagee	$46\frac{1}{5}$

It has been‡ said that the mortgagee does not receive the Kolulābham or cultivator's profit, but according to my inquiries he is entitled to it.

The interest under the Undaruti deed is greater than that under the principal deeds of mortgage which have their rise from the Kāna Janma Maryāda. It is generally 10 per cent.

Though it affords the means of early liquidating the debt, it is considered in a less friendly light by the mortgagee in general than the Panaya Pāttōla deed. It is true he recovers his money, but what he receives annually is probably expended annually, and at the end of the specified period he does not become the laird of the land. It is a mere mercantile speculation which does not add to his dignity. The old proprietor, on the contrary, prefers this kind of tenure; for though he suffers deprivation for a period, he is ultimately restored to his station of proprietor of the soil.

Notes.—1. The foot-notes to Mr. Græme's text are by an experienced Native Revenue official.

2. The tenant is much in the same position as a Kānam mortgagee having possession and recovering the interest of his money from the rent produce of the land. Instead, however, of making over the surplus produce to the landlord, he places it to his credit in account, to be applied to the reduction of the principal. As soon as the principal is in this manner repaid, the mortgagee must restore the land to the proprietor.—(Proceedings of the Court of Sadr Adalat, No. 18, dated 5th August 1856.)

3. *Undaruti* is a species of mortgage, the nature of which is to absorb the principal amount in the profits of the mortgaged property till it is reduced to nothing.—N.D.C., 25 (1874).

ŪR or KARA.

Ūr (Dravidian) = village, hamlet. *Kara* (Dravidian) = shore, bank, hamlet.

A collection of houses in different directions, a number of which constitute a Dēsam. Houses are generally built round a tract of paddy land, and, according to their bearings, are named Vadakku kara (a collection to the north), Tekku kara, and so forth. The Ūrus or Karās have no separate boundaries and no distinct names, but are comprehended in the Dēsam.

Notes.—1. See ~~Appendix I, also~~ *Tara* and *Dēsam*.

2. These were probably congeries of houses inhabited by husbandmen, cultivators, subordinate to the *Dēsavāli* in military, and to the *Taravāttu Kāranavar* in civil, matters.

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* *Undaruti* is, I conceive, a lease. The full rent for the term of the lease is paid in advance. In fixing the rent, of course the tenant will take care to see that only the *present worth* is offered and paid. An Undaruti lessee is never entitled, as a matter of right, to cancel the lease. In any case he would get back no interest for the reason just advanced.

† Not that I know of.

‡ Major Walker's treatise on Mortgages.

ŪRĀḶAN.

From *Ūr* (q.v.) and Dravidian *āḷ* (= person, able person). Their office *Ūrānma* or *Ūrāyma.*

May be considered the patron or founder of a pagoda, whether established in the time of Parasurāma or in more recent times by Brāhmans or Rājas.

Notes.—1. When the pagoda is itself the property of the family, by the custom of Malabar the lands attached thereto are alienable as any other private possession.—M.S.C., 64 (1861). A sale of *Ūrāyma* right is invalid.—N.D.C., 34 (1874). Lands attached to a pagoda cannot be alienated by the whole body of *Ūrāḷar*.—N.D.C., 102 (1843). *Ūrāḷar* cannot sell their rights.—7 M.H.C.R., 210 ; 1, I.L.R., Madras I, 235.
2. See *Dēsam*.

VAKACHCHAL.

From Dravidian *vakayuka* (= to divide).

The share of 2 in 10 in the pāṭṭam, in kind, which the Rājas used to receive in the northern districts, before Hyder's conquest, from all but the pagoda lands, after which, in 953, the Huzzur Nikuti or the basis of the present assessment was established. The Vakachchal is said to have been introduced first in 907, when the Ikkery or Bednore Government first invaded Malabar.

VAKACHCHA(L)KKĀRAN.

From *Vakachchal* (q.v.) and Sanskrit *Kāran* (= doer, one who has to do with).

The collector of the share (of the pāṭṭam). He held the situation under the Rājas formerly nearly corresponding to the Pravartti of the present day.

VAKKU.

(Malayāḷam) = hemp. From *Vala* (Dravidian) = net, hence *Valkkuka* or *Vakkuka* = to catch fish and *vakku*, the material used for lines.

Hemp. It is sown in paṛamba land, but it is supposed to thrive best in the land called Paḷḷiyāl, which has a sufficient command of water without being too low. The cultivation of it has extended of late years in consequence of the encouragement given to it by the canvas manufactory at Beypoor, but in the Kiḻakkāmpuṛam and Vaḍakkampuṛam and Pōlnād Districts there is an ancient prohibition against its culture, as there is against that of ginger and against the use of buffaloes for ploughing, said to have been issued by a Rāja of these districts, from whom the Zamorin Rāja usurped them, and who has since become the Kaḍattanād Rāja.

VALLI and VITTU.

Valli from *val* (Dravidian) = strong, means proper subsistence given in kind to slaves or laborers. *Vittu* (Dravidian) = seed.

Is the charges of cultivation, and with Vittu or the seed is called Vittu-valli. As the hire of labor applies only to slaves, Kūli or Cooly is the term when free men are employed. Vittu-valli comprehends the expense of ploughing, of digging, of sowing, of manuring, of weeding, and of threshing. (On the Eastern Coast the paddy is trod by bullocks, in Malabar by men.) The Valli is reckoned to amount to a third of the gross produce (deducting always 10 per cent. for reaping), but where the produce falls short of seven-fold the Valli exceeds this proportion. It must be paid, it is supposed, out of the Koḻulābham or the cultivator's profit.

Mr. Rickards, in his proposed settlement for Malabar, recommends the quantity of seed sown and an equal quantity for charges to be deducted on account of Vittu-valli from the gross produce, and the different shares to be determined on the remainder. The proportion to the gross produce varies according to the quality of the soil and its estimated produce. (See the account given by the Janmis to Mr. Rickards in 978.) The lowest sort of land in this statement is supposed to produce three-fold only, which is $33\frac{3}{10}$ per cent., the highest thirty-fold, which is only $3\frac{3}{10}$ per cent. of the gross produce for Vittu-valli.

Note.—See *Koḻulābham, &c.*

VĀḶUM-PUḌAVUM.

Vāḷ (Dravidian) = Sword. *Puḍavu* (Dravidian) = double cloth.

Is a certain rank conferred upon Rājas and Nāduvāḻis, the external ceremony of which is conferring a sword and some cloth. To a Rāja the ceremony is performed by a Nambūripād Brāhman, and to a Nāduvāḻi by a Rāja. Money is given on these occasions by the person upon whom the honor is conferred.

VĀLUMĒL KOḌI.

Literally = colored tip of the tail.

A buffalo having a white tip to the tail, belonging to individuals, became the property of Dēṣavāḷis in former times as one of their privileges.

VĀNŌKKI.

Perhaps from *Vānam* (Dravidian) = sky, and *nōkkunnu* (Dravidian) = to look, observe, meaning crops dependant on the sky, rain-fed.

Same as Punam and Mōḍan.

VARGE.

A word used in the early records of Malabar. From the Portuguese word Varja, and means field or meadow.

VASTU and VASTU-MUTAL.

Vastu (Sanskrit) = substance, matter, thing, property, weighty action, provender. *Mutal* (Dravidian) = beginning, blossom, principal or capital, stock in trade, property, money.

Means generally the landed property of an individual; to include the personal property it is necessary to say Vastu-mutal.

VEḶḶAKKĒḌU.

From Dravidian *veḷḷam* (= water) and Dravidian *kēḍu* (= destruction, loss, damage).

Loss by flood. In fixing the pāṭṭam for the Kuḍiyān a remission is allowed on this account.

VEYILKKĒḌU.

From Dravidian *veyil* (= sunshine) and Dravidian *kēḍu* (= destruction, loss, damage).

Injury by heat or drought. In fixing the pāṭṭam in Malabar permanent allowance appears to have been made on this account.

VIḶACHCHAL-MĒNI-PĀṬṬAM.

Viḷachchal, from Dravidian *viḷa* (= vegetation, crop), means produce of corn, ripe crop. *Mēni* (Dravidian) = body, shape, sample, average. *Pāṭṭam* (q.v.)

Is the pāṭṭam deducible from taking, according to Mr. Rickards' proposed settlement, two-thirds of the Vilachchal or gross produce of the Janmi Pymāish account of 981, after deducting a quantity equal to the quantity of seed sown, and one-third for the cultivator's share. In the Malabar Province, with the exception of Wynād, it amounts to standard paṛas 6,210,562 and 5 Idangaḷis. It is to be distinguished from the Veṛumpāṭṭam of the same account, which is the quantity stated by the Janmis to be actually receivable by them from their tenants. It amounts to standard paṛas 5,910,375 and 3 Idangaḷis. The Viḷachchal-mēni-pāṭṭam with respect to gardens is two-thirds of the gross produce according to Mr. Rickards' proposed settlement.

Note.—See *Pāṭṭam* and *Koḷulābham*.

VIḶUMPAḌI.

From Dravidian *viḷuka* (= to fall) and Dravidian *paḍi* (= measure, at the rate of, according to).

Is a mode of agreement in practice between the Janmi and Kuḍiyān in Kiḷakkampuṛam and Vaḍakkampuṛam of the Calicut Taluk.

Suppose that in the Sirkar accounts the land is entered as requiring to be sown upon it	20 paṛas.
The original assessment of Arshad Beg at 3 gold fanams per paṛa make	60 gold fanams.
To which being added 1 in 10 the increase by the Rājas ..	6 do.
Total ..	66 gold fanams.

Then suppose that the total pāṭṭam is	100 paṛas.
That the interest upon 400 gold fanams lent by the Kuḍiyān to the Janmi be deducted	20 do.
There remain ..	80 paṛas.
Which, at the rate of agreement between them, is ..	80 fanams.
From this deduct the assessment	66 do.
There remains to be paid by the Kuḍiyān	14 fanams.
But it is agreed that the Kuḍiyān shall pay on the number of paṛas fixed as interest the same proportion of assessment as the Janmi pays upon the whole land ; this upon 20 paṛas makes	13¼ gold fanams.
Which being added makes as the amount which the Kāṇakkāran is to give to the Janmi	27½ do.

It has above been explained to mean the proportion of the public assessment which a Kāṇakkāran agrees to pay out of his share of the produce in common with the Janmi. Refers also to a mode of levying the assessment in Waḷḷuvanād, &c. taluks on Mōḍan and hill produce. For instance, the permanent jamma under these heads being in any village considered to be 100 fanams, an annual inspection of the produce takes place, and 2 in 10 being assumed as the Sirkar share, this share is valued at a higher or lower rate on the different lands as may be necessary to bring the jamma exactly to 100 fanams. As a farther illustration, the Sirkar share of the produce might, in one year, be 100 paṛas ; one fanam would accordingly be fixed as the rate for 10 Iḍangaḷis. In another year the Sirkar share of the produce might be only 80 paṛas ; the rate would then be a fanam for every 8 Iḍangaḷis. In both cases the total amount would be equal. Viḷumpaḍi means generally proportion, ratio, rate.

VIRIPPU.

(Dravidian) = bedding, crop cut in August and September.

The name of a rice which has only one crop in the year, and that crop is only cut in Kanni (September and October).

VITTUPĀḌU.

From Dravidian *vittu* (= seed) and Dravidian *pāḍu* (= falling, falling into power of, rank, nature, measure of space and time).

Answers to Verripadoo in Tamil and Beenjivurree in Hindustani. It means seed-land, that is, the quantity of seed which any land requires to sow it for a single crop. That is, suppose a land takes 10 paṛas to sow it for one crop and that it yields three crops. It would altogether require 30 paṛas for the different crops, but it would be called only a 10-paṛa Vittupāḍu.

A specific superficial extent in cawnies or acres is not to be ascertained merely by the quantity of seed required to sow any land, because bad soil requires a larger, and good soil a smaller, quantity to sow it in the same extent of land.

Note.—See *One Paṛa Seed Land.*

VYĀḶAVAṬṬAM.

From *vyāḷam* (Sanskrit) = the planet Jupiter, and *vaṭṭam* (Dravidian) = a circle ; means the cycle of Jupiter, about 12 years.

A cycle of 12 years, to which all transactions in Malabar had reference previous to the establishment of the present Malabar era,—renewal of leases, bonds, and rent of gardens. Each year of the cycle was named alternately from the 12 signs of the Zodiac, and as months were distinguished in the same way, the name of the month and the name of the year might often be the same in a deed.

Note.—The word *āṇḍu*, in the Jews' Deed (No. 1) and in the old *Kāṇam* Deed (No. 4) printed in ~~the~~ Appendix ~~I, Enclosure 2~~ XII, signified this cycle of Jupiter, or a cycle of 60 years.

VYAVAHĀRAMĀLA.

From Sanskrit *vyavahāram* (= dealings, usage, practice of Courts, law-suit) and Sanskrit *māla* (= garland, wreath, necklace).

A book containing the law of division of produce between the cultivator and proprietor, without allusion to any assessment which did not at that time exist.

Note.—As matter of fact, the *Vyavahāramāla* is more taken up with judicial matters than with matters agricultural.

APPENDIX II.—REVENUE ASSESSMENTS.

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APPENDIX II.

REVENUE ASSESSMENTS.

EXAMINATION OF THE PRINCIPLES WHICH REGULATE THE LAND REVENUE ASSESSMENTS IN MALABAR AS BEARING ON THE SUBJECT OF RENT.

CHAPTER I.

PRELIMINARY REMARKS AND PLAN.

Objects of this paper.

THE objects which have necessitated the preparation of this paper are mainly two, viz. :—

(a.) To ascertain proportions between Government land assessments and net produce.

(a.) To ascertain, first, by reference to the past Revenue History of Malabar, the proportions which the land revenue assessments bear to the fund available out of the net produce of the land, for paying a rent to the proprietor and an assessment to Government.

(b.) Are these proportions any where excessive?

(b.) To discover, in the second place, whether these proportions are any where so oppressive at the present time, as to take from the people more of the produce than by the fixed principles regulating the assessments the Government intended to take.

Private property in land in India depends on the share left over after satisfying the Government demands.

The British policy has been to restore property in land. This has, perhaps, already proceeded far enough.

The former object is merely precedent to the latter. Regarding the latter, it was absolutely necessary to obtain accurate and exact notions, before proceeding to the main object of the present Commission, the consideration of the existing state of the relations between cultivators, intermediaries, and proprietors. It is sufficiently obvious, and, moreover, it has always been recognised that private property in land in this country depends on the share of the produce which remains to the cultivator, after satisfying the demands of Government. The administrations, Muhammadan and others, prior to the British on the East Coast of the Presidency, had practically abolished private landed estates by raising the Government demands so as to absorb the whole of the surplus produce. The policy of the British Government has hitherto been to restore property in land on that coast. Evidence is not wanting (*see* the Famine Commissioners' Report) that that policy of restoring landed property has perhaps already proceeded far enough. The lessons to be learnt by an attentive study of the progress of events in Malabar, where the condition of landed property desired for the East Coast has never ceased to exist, may, perhaps, be found to be under such circumstances capable of more general application, and, at any rate as regards Malabar itself, it is absolutely necessary to a proper understanding of the land tenures, that exact ideas should first be obtained regarding the shares of produce which Government leaves to be divided between the private individuals interested in the land.

Contrary to the view usually accepted, Malabar probably at first had a land revenue assessment like all other Indian countries.

2. Some reasons will be found set forth elsewhere (Appendix I, Chapter IV) for thinking that the idea hitherto generally received that in ancient times there was no such thing as a land assessment in Malabar is, after all, a mistaken one. Knowledge on this subject is at present extremely limited, and it is now doubtful whether the point, if it is eventually cleared up, will hereafter be of any other than antiquarian interest. It will be sufficient for the present purpose here to observe that the position occupied by the Kāṇakkārs in ancient society, will repay the best study that can be devoted to it, and that it will almost certainly turn out that the proceedings, which will be found hereinafter detailed in due course, of the Kōlattiri Rāja in 1731-32 in Kōlattunād, and of the Zamorin Rāja a few years later in the Pālghat country, were not after all, as hitherto usually accepted, the first essays to assess a land tax in Malabar.

Necessity for reference to certain preliminary matters.

3. Before proceeding to give in detail an account of the measures adopted, first by Hyder Ali and Tippu and afterwards by the Honorable Company, for introducing a regular land tax throughout the district, it will be necessary to advert to some preliminary matters necessary to the correct appreciation of those measures.

4. First, as to the Malayāli mode of determining, or rather of stating, the extent of grain-crop lands, it appears that Malabar has preserved on this point (as on so many others) the traditionary custom of other parts of the Continent. The quantity of seed-grain which it takes to sow a certain field, depends so much on the quality of the soil that it is impossible to form from it any but the very roughest approximation to the extent of the field, but, on the other hand, the quantity of seed required for any particular field is, other things being equal, pretty constant, and the outturn multiple being pretty constant also, the gross produce of the field is easily calculated. It will be seen from the separate paper on Tenures (Appendix I) that custom—and not, as in these modern days, competition—ruled everything: it was essential that the gross produce of each field should be known in order that it might be distributed by custom; and hence the adoption of a mode of stating areas which, under any other system, would have presented difficulties.

The Malayāli mode of stating the extent of grain-crop lands

is by the quantity of seed required to sow them.

Reason for this.

Custom, and not competition, distributed the produce in former times.

5. As regards gardens, the produce of which, as in the case of grain lands, was likewise ruled by custom, it had been usual to count the fruitful trees only and to form an estimate of their produce for distribution in the allotted shares. A garden, therefore, came to be known as a garden of so many coco, areca, or jack trees, and of so many pepper-vines.

And so with gardens.

6. The subject of *pāṭṭam* or so-called rent has been considered, as fully as the extent of present knowledge will permit, under the head of Tenures, and nothing more is required here than to observe that when the Mysoreans descended into Malabar under Hyder Ali, they found, as it were, a system made ready to hand for easily and quickly assessing a land tax. The seed sown on each field, the gross produce of the field, the shares into which this gross produce was divided, the number of fruitful trees in a garden, the produce of the garden and the customary shares of it were all points which were, and it may be added are still, known to the most illiterate husbandman; and it was with the husbandmen, and not with the landlords, that the settlement was made. (Paragraph 196 of the Joint Commissioners' Report, 1793.) That settlement proceeded (as will be seen further on) nearly everywhere on the plan of taking for the Government a certain portion of the *pāṭṭam* or so-called rent paid by the husbandman.

The facilities which this customary sharing of the produce afforded to the Mysoreans for assessing a land revenue.

6*a*. Finally, it has been too often and too easily assumed in many public reports that the Mysorean settlement of a land tax proceeded on a definite system, and was carried out completely and universally on such a system. The good but unfortunate Mysorean Governor Arshad Beg Khan's name has been too often quoted as the official who, at least in South Malabar, carried out this system; but it will be seen presently what was in reality the part that he played. The country was not settled enough for the introduction of any systematic and complete plan, and the Mysoreans, even under Hyder's strict rule, were not the persons to introduce such a scheme if it had been elaborated.

The Mysorean settlement was not systematic.

Arshad Beg Khan's share in it.

7. The Bengal and Bombay Joint Commissioners, in 1792-93, obtained from a Brāhman named Jinnea a statement purporting to give details of Arshad Beg Khan's settlement of the southern portion of the district for the year 1784-85, and on this the Joint Commissioners proceeded (paras. 39, 41, 42, 196 to 200 and 269 to 278) to discuss the principles on which that settlement was based, and, being satisfied with its general correctness, they directed (para. 458) its adoption in the southern districts. It was conclusively ascertained, however, by Mr. Commissioner Græme in 1822 that the Joint Commissioners had been misled into believing that the settlement was more orderly and systematic than the reality proved it to be. The Brāhman Jinnea's statement had set forth that so many measures of seed sown produced so many rupees, and so many fruitful trees produced so many more rupees. The Joint Commissioners thereupon judged that the Mysore settlement had been fixed at certain money rates per measure of seed sown and per fruitful tree respectively, which rates they ascertained by dividing the total revenue from wet lands and the total revenue from gardens by the number of measures of seed sown and by the number of fruitful trees respectively. Mr. Græme in 1818-22 found, however, by comparing Jinnea's account with certain others subsequently prepared, that the discrepancies in regard to "seed sown" and "fruitful trees" were enormous.

The Joint Commissioners, in 1792-93, were misled by a Brāhman called Jinnea.

Mr. Græme pointed out the inconsistencies in Jinnea's account.

In South Malabar except Pālghat.	Number of Paras of Seed sown.	Outturn Multiple.	Gross Produce.
As per Jinnea's account	704,645	10	7,046,450
As per the Jamabandi of 1800-1 founded on Jinnea's account.	782,194	10	7,821,940
As per the Janmi Pymāish account given in by the people themselves in 1805-6.	1,365,040	about 6	11,262,125

So also with coconut trees.

In South Malabar, excluding Pālghat and Temmalapuram.	Number of Productive Trees.
As per Jinnea's account	733,591
As per English Surveys made between 1793-4 and 1800-1.	1,273,138
As per Major Macleod's Survey, 1801-2	1,452,316
As per the account which regulated the collections up to the end of 1804-5.	1,396,736
As per the Janmi Pymāish account prepared by the people themselves in 1805-6.	2,033,965

It is unnecessary to go into further details regarding the other garden productions, except to say that the Joint Commissioners' calculations as to the rates of assessment were equally erroneous regarding them. Mr. Græme, after satisfying himself that "it would be delusive to regard the principles of assessment pointed out in that Report" (Joint Commissioners' Report, 1793) "as correct," proceeded on a four years' tour through the different districts of Malabar and collected most of the details which will be found below relating to the period prior to 1823.

The real facts relating to the Mysorean settlement were gathered by Mr. Græme.

8. It may be stated as the general result of Mr. Græme's enquiries that he found Jinnea's account to be as misleading as he at first suspected it to be; and he found that the rates which had been deduced therefrom by the Joint Commissioners had been applied to "a factitious seed of assessment" and to "an artificial tree of account" respectively. The Mysorean officials, it would seem, imposed an apparently severe tax on the "seed of assessment" and "fruitful tree" respectively, probably for the sake of throwing dust in the eyes of the people at head-quarters in Mysore, while in reality, in distributing the lump sums thus assessed on particular districts, they found congenial and remunerative employment in fixing the assessments on individuals. The rates were so heavy that, even when an attempt was made to assess the lands fairly, the quantity of seed sown and the number of productive trees had to be understated in order to find an assessment which the lands could bear. And of course this under-estimating of the capabilities of the land was not procured for nothing. Individuals who could manage to square the officials got off with comparative immunity, while those who could not do so had their lands excessively assessed. Much has been done since to equalize the assessments, but the commutation rates have since become so favorable to the cultivators that many inequalities which would otherwise have come to the surface (so to speak) have remained hidden, and it is only when local investigations are made into existing facts that the immense differences which do really still exist, especially as respects the wet lands, are laid bare.

Jinnea's "factitious seed of assessment" and "artificial tree of account."

The rates were so heavy that the quantity of seed sown and the number of fruitful trees had to be understated in order to find an assessment which the land could bear.

The inequalities of assessment are still excessive.

9. Notwithstanding, then, its great inequalities in regard to individuals, it was Arshad Beg Khan's so-called Jamabandi which was adopted by the Bengal and Bombay Joint Commissioners. In the Southern Districts, it continued to be the standard to which all partial revisions of assessments were made to approximate, until Mr. Græme's elaborate investigation (1818–22) put fresh materials into the hands of Government. As regards wet lands, it will be seen in the course of this narrative that the so-called Arshad Beg Khan's settlement continues even down to the present day to be the standard in the southern portion of the district, while in the north the settlement adopted under orders of the Joint Commissioners (Report, para. 459), though differing in details from Arshad Beg Khan's, was understood to lead to the same results, and it, too, remains to a considerable extent to influence down to the present day the collections from wet lands in North Malabar.

Arshad Beg Khan's so-called Jamabandi was adopted by the Joint Commissioners,

and it continues down to the present day to influence materially the land revenue in South Malabar.

In North Malabar the system in force was understood by the Joint Commissioners to lead to the same results, and it, too, is to some extent in force up to the present day.

9*a*. It only remains to add that the revenues of North Malabar were to a great extent managed by the respective chieftains of that part of the country as *quasi*-Zemindars during the Mysorean occupation, while South Malabar was more or less directly under the management of Mysorean officials. During the first years of the Honorable Company's Government, each Nād was respectively managed for longer or shorter periods by its hereditary chieftain. Owing, however, to the accumulation of arrears of revenue, which on 30th September 1801 had reached the large amount of over Rs. 11,40,000, this system of management was gradually abolished. On the winding up of the first or Joint Commission of Bengal and Bombay Officers who controlled the district during 1792 and part of 1793, a Supravisor with two Superintendents under him constituted the executive authority. This system remained in force till May 1796,

North Malabar was managed by its chieftains as *quasi*-Zemindars under the Mysoreans.

This system continued under British,

but owing to accumulation of arrears it was gradually abolished.

The Joint Commission.

The Supravisors.

The second Commission.
Transfer from Bombay to Madras.
Major Macleod the first Principal Collector.

when a second Commission was sent down to execute the office of Supravisor. This Commission continued till Malabar was transferred from the Bombay to the Madras Presidency, and Major Macleod was appointed the first Principal Collector in 1801.

Scheme of arrangement for the historical details which followed.

10. In arranging the following historical details it will be best to adopt a uniform scheme, and the one that seems best to suit the subject is—

(*a*.) To take up one by one, proceeding from north to south, the different Nāds or districts into which Malabar was divided at the time of the Mysorean conquest, and to set out in regard to each, as briefly as possible, the series of measures which were introduced therein, first under the Mysore and afterwards under the British Government, down to the year 1805-6, after which year the low-country portion of the district was treated on an uniform and systematic plan as regards land revenue.

(*b*.) The measures adopted subsequently to 1805-6 in the low-country taluks will then be detailed.

(*c*.) The exceptional cases of (1) Cannanore and the Laccadive Islands, (2) Wynād, (3) Cochin, (4) Tangacherry and Anjengo will finally be dealt with.

Moreover, in order to secure clearness, it will be necessary, in treating of each Nād, to detail under the separate heads of—

I. Wet Lands,
II. Garden Lands,
III. Miscellaneous Lands,

the measures adopted in regard to each. This plan will lead to some repetition, but it is impossible otherwise to prevent confusion in detail.

CHAPTER II.

HISTORICAL FACTS DOWN TO 1805-6 RELATING TO THE LOW COUNTRY.

Sketch Map of Nads.

11. The accompanying rough sketch map will enable any one to pick out, at a glance, the particular portion of the district dealt with.

I. Kōlattunād.

Limits of Kōlattunād.

12. The domain in which the Kōlattiri or Chiṛakkal family was regarded as the suzerain comprised the following modern amṣams of the modern taluk of Chiṛakkal, viz. :—

Payyannūr.	Kalliād.	Māḍāyi.	Kuttiyāṭṭūr.
Veḷḷūr.	Malapāṭṭam.	Māṭṭūl.	Māṇiyūr.
Karuveḷḷūr.	Koyyam.	Cheṛukunnu.	Mundēri.
Kōṛōm.	Kuṛumāttūr.	Kaṇṇapuram.	Chēlōri.
Ēramam.	Taḷipaṛamba.	Iriṇāva.	Kaṇṇādipaṛamba.
Kuttūr.	Paṭṭuvam.	Pāppinissēri.	Chiṛakkal.
Kuttiyēri.	Ēḷōm.	Kalliāssēri.	Aḷikōd.
Chuḷali.	Cheṛutāḷam.	Moṛāya.	Puḷāti.
Kānyilēri.	Kunynyimangalam.	Kayaraḷam.	Eḷayāvūr.

Wet Lands.

A.D. 1731-32.

13. In 1731-32 the Kōlattiri dominions were invaded by the Bednūr Rāja's forces, and the Kōlattiri Rāja had in consequence to impose a tax of 20 per cent. of the pāṭṭam (rent) on all rice-lands.

Invasion of the Bednūr Rāja.

14. From this time forward the Kōlattiri Rāja was in straits for money to settle the Bednūr Rāja's demands, and the country seems to have been twice at least invaded afterwards.

1765-66.

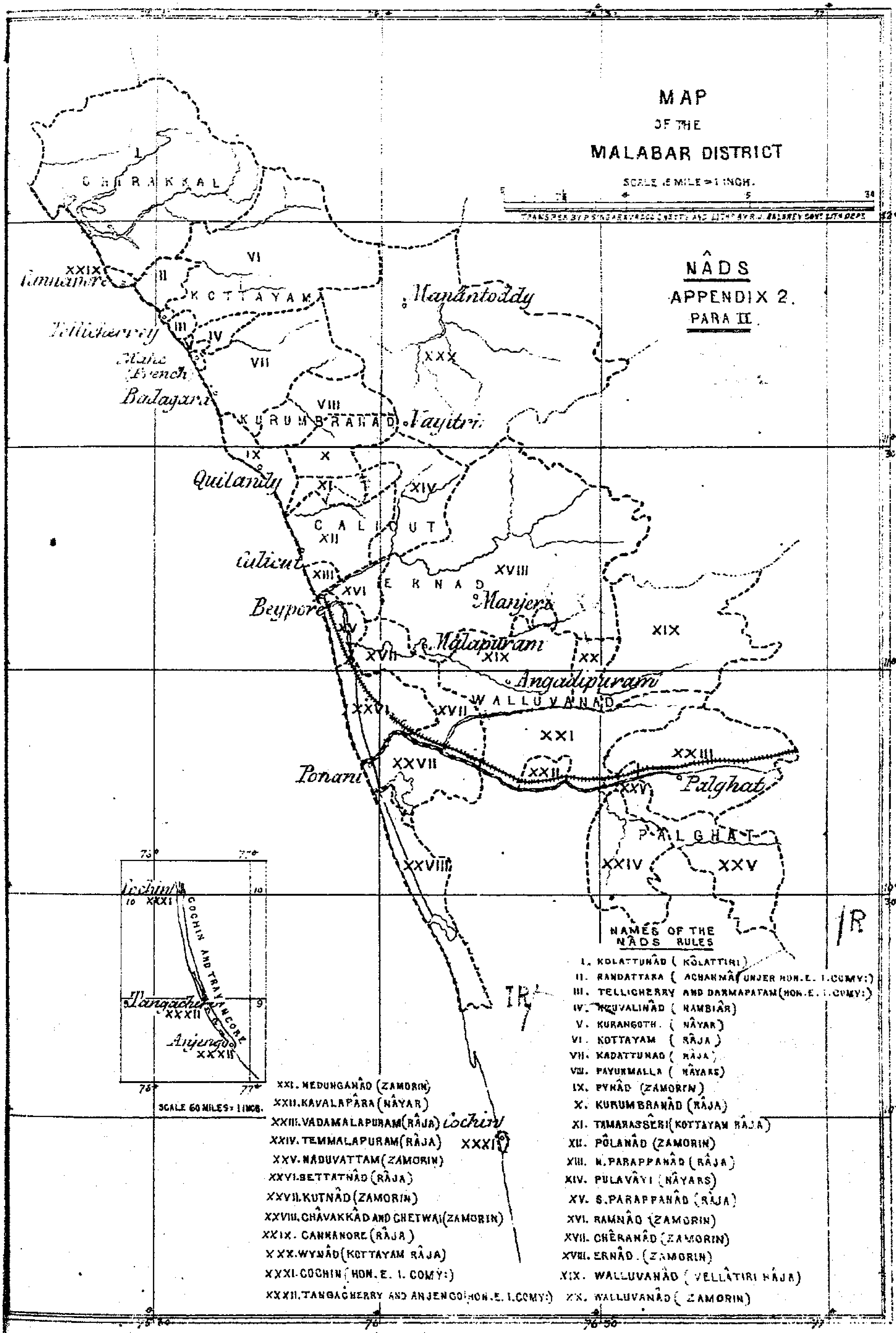
15. In 1765-66 Hyder Ali descended into Kōlattunād. The country was in a distracted state: sometimes in Hyder's possession, sometimes in the Rāja's, and sometimes in the hands of the Cannanore Beebee, and 30 per cent. of the pāṭṭam (rent) was imposed.

1776-77.

16. This continued till 1776-77, when Rāmalinga Pillay, an officer of Hyder's, sent one Koonjamaram Pillay, his gumasta or deputy, who fixed an assessment on each field at the rate of 50 per cent. of the pāṭṭam.

1777-80.

17. In 1777-80 Hyder exacted an annual tribute or Nuzzur of Rs. 4,00,000, and people say that 100 per cent. of the pāṭṭam (rent) was taken to make good the demand.


MAP
OF THE
MALABAR DISTRICT
SCALE 16 MILE = 1 INCH.
NÂDS
APPENDIX 2.
PARA II.
CHIRAKKAL
KOTTAYAM
KURUMBRANAD
CALICUT
ERNAD
WALLUVANAD
PALGHAT
Cannanore
Tellicherry
Mahe (French)
Badagara
Manantoddy
Vayitri
Quilandy
Calicut
Beypore
Manjeri
Malapuram
Angadipuram
Ponani
Palghat
Cochin
Tangacherry
Anjengo
COCHIN AND TRAVANCORE
SCALE 60 MILES = 1 INCH.
NAMES OF THE NÂDS RULES
I. KOLATTUNÂD (KÔLATTIRI)
II. RANDATTARA (ACHANMÂR UNDER HON. E. I. COMY:)
III. TELLICHERRY AND DARMAPATAM (HON. E. I. COMY:)
IV. IRUVALINÂD (NAMBIÂR)
V. KURANGOTH. (NÂYAR)
VI. KOTTAYAM (RÂJA)
VII. KADATTUNAD (RÂJA)
VIII. PAYURMALLA (NÂYARS)
IX. PYNÂD (ZAMORIN)
X. KURUMBRANÂD (RÂJA)
XI. TAMARASSERI (KOTTAYAM RÂJA)
XII. PÔLANÂD (ZAMORIN)
XIII. N. PARAPPANÂD (RÂJA)
XIV. PULAVÂYI (NÂYARS)
XV. S. PARAPPANÂD (RÂJA)
XVI. RAMNÂD (ZAMORIN)
XVII. CHÊRANÂD (ZAMORIN)
XVIII. ERNÂD. (ZAMORIN)
XIX. WALLUVANÂD (VELLÂTIRI RÂJA)
XX. WALLUVANÂD (ZAMORIN)
XXI. NEDUNGANÂD (ZAMORIN)
XXII. KAVALAPÂRA (NÂYAR)
XXIII. VADAMALAPURAM (RÂJA)
XXIV. TEMMALAPURAM (RÂJA)
XXV. NADUVATTAM (ZAMORIN)
XXVI. BETTATNÂD (RÂJA)
XXVII. KUTNÂD (ZAMORIN)
XXVIII. CHÂVAKKÂD AND CHETWAI (ZAMORIN)
XXIX. CANNANORE (RÂJA)
XXX. WYNÂD (KOTTAYAM RÂJA)
XXXI. COCHIN (HON. E. I. COMY:)
XXXII. TANGACHERRY AND ANJENGO (HON. E. I. COMY:)

1781-83. 18. In 1781-83 the Rāja exacted 50 per cent. of the pāṭṭam (rent), taking the paddy in kind.

1783. 19. In 1783 one Harpenhully Venkappa made some alteration, but what it was, is not clear.

1785-88. 20. In 1785-88 Tippu, while the country was in possession of the Rāja, sent a Commission to make a survey and to detect frauds, and the assessment was fixed at 50 per cent. of the pāṭṭam (rent), commuted into money at Rs. 40 per 1,000 seers of paddy. This commutation rate was increased to Rs. 41½ per 1,000 seers because of the substitution in the revenue collections of the Sultāni fanam (3½ to the rupee) for the fanam current in the country.

1788-89. 21. In 1788-89 the people deserted the country owing to Tippu's attempts at wholesale Islamism.

1790-92. 22. In 1790-92 the revenue was managed by the Rāja, and the assessment was 50 per cent. of the pāṭṭam (rent), taken in kind for rice-lands.

1792-93. 23. In 1792-93 a survey was made by the Company's and Rāja's servants, and the Rāja alleged that he collected only 50 per cent. of the pāṭṭam (rent).

1798-99. The Hon'ble Company assume direct management. 24. A deficiency occurring in the collections, the Company in 1798-99 assumed the direct management.

1799-1800. 25. In 1799-1800 Mr. Hodgson, the Sub-Collector, made a settlement on the principle of taking 50 per cent. of the pāṭṭam, commuted into money at Rs. 41½ per 1,000 seers of paddy.

1799-1801. 26. It had been customary for the inhabitants to give 10 seers per Potipād (Poti = 30 seers; Potipād = land requiring 30 seers to sow it), under the denomination of Potipattu (literally, 10 per poti), for the use of the Dēvasvam or Hindu temples. In 1799-1800 or 1800-1 half of this Potipattu, or (say) 8⅓ per cent. of the pāṭṭam, was assumed on behalf of Government at the ordinary commutation rate of Rs. 41½ per 1,000 seers.

1799-1801. 27. It had also been customary for the proprietors to give for every 100 seers of pāṭṭam (rent) 16 seers, under the names of Vēli nellu (paddy for hedges) and Kythee nellu (grain for ropes), for raising hedges and providing ropes for keeping out and fastening up cattle which strayed into the rice-fields. In 1799-1800 or in 1800-1 half of this also was assumed by Government at the ordinary commutation rate (Rs. 41½ for 1,000 seers).

1801-2. 28. In 1801-2 Major Macleod, the first Principal Collector of the district, made a survey. Owing to the rebellion which arose, the survey was rescinded and Mr. Rickards, the second Principal Collector, reverted to the assessment of 1800-1.

1805-6. 29. In 1805-6 Mr. Warden, the third Principal Collector, for the purpose of carrying out the scheme of assessment proposed by Mr. Rickards and approved by Government (see Appendix III), obtained a return from all proprietors of the seed, produce, &c. of all their fields. This return is usually known as the Janmi Pymāish of 981 M.E. On receipt of the returns for this Nād, the assessments, which were found to fall short of the proper proportion (50 per cent.) of the pāṭṭam (rent), were raised, but excesses similarly ascertained were not similarly reduced.

Garden Lands.

A.D. 1731-92. 30. It will be unnecessary to do more than refer to the following dates and paragraphs of this note for a description of the circumstances under which the revenue share of the pāṭṭam on gardens was, like that on rice-lands, assessed at the following rates:—

1731-32,	paragraph	13	.. .. ..	20 per cent.
1731-65,	do.	14		
1765-66,	do.	15	.. .. ..	30 per cent.
1776-77,	do.	16	.. .. ..	50 per cent.
1777-80,	do.	17	.. .. ..	100 per cent.
1781-83,	do.	18	.. .. ..	50 per cent. (Pepper was taken in kind).
1783,	do.	19		
1790-92,	do.	22	.. .. ..	50 per cent. (Taken in money).

1792-99. 31. Between 1792 and 1798-99 the Rāja, who continued at this period to collect the revenue, had increased the percentage of assessment on garden produce to 60 per cent. of the pāṭṭam, except on pepper, which remained at 50 per cent. The pāṭṭam was ascertained by taking 20 per cent. of the gross produce as the tenant's share, except as regards pepper, the tenant's share of which was not properly ascertained. The commutation rates for the produce were—

Coconuts	Rs. 10-0-0 per 1,000 nuts.
Betel-nuts	,, 0-6-4 do.
Jacks	Six-tenths of pāṭṭam, whatever the number of trees might be.
Pepper	Rs. 130-0-0 per candy of 640 lb.

32. In 1805-6 (as in the case of wet lands, paragraph 29 above) ascertained deficiencies in the proper proportion (60 per cent.) of the pāṭṭam (rent) on garden lands were raised on receipt of the Janmi Pymāish account of 981 M.E., but similarly ascertained excesses were not similarly reduced.

1805-6.

Miscellaneous Lands.

33. In 1776-77 *Pūttāḍa* crops (rice grown on uplands, similar to the Mōḍan of South Malabar) were assessed in the Eḷōm, Māḍāyi, Cheruṭāḷam and Kunyimangalam Amṣams at 30 per cent. of the gross produce, commuted into money at Rs. 35 per 1,000 local seers, and in the other portions of the Nād at 40 per cent. of gross produce commuted at the same rate.

1776-77. Mōḍan.

34. And in the same year (1776-77) Punam crops (rice and other grains and pulses, and occasionally some cotton grown on jungle lands felled annually for the purpose) were similarly assessed at 30 per cent. of the gross produce in the Eḷōm, Māḍāyi, Cheruṭāḷam and Kunyimangalam Amṣams, and at 40 per cent. of the gross produce in the rest of the Nād; and the commutation rate was the same throughout, viz., Rs. 35 per 1,000 local seers as in the case of Pūttāḍa.

1776-77. Punam.

35. Likewise, in the same year (1776-77), *Eḷḷu* crops (gingelly oil seed) were assessed throughout the Nād at 20 per cent. of the gross produce, commuted into money at Rs. 40 per 1,000 local seers.

1876-77 Eḷḷu.

II. Randatara.

36. *Randatara* (or, as it is sometimes called, *Pōyanāḍu* in reference to the tradition that it was from this Nād that Chēramān Perumāl took his final departure on his journey to Mecca) comprised the following modern amṣams of the modern taluk of Chirakkal:—

Limits of Randatara.

1. Eḍakād.
2. Chembilōd.
3. Iruvēri.
4. Makrēri.
5. Anjarakandi.
6. Māvilāyi.
7. Muḷappilangād.

It originally formed part of the Kōlattunād under the Kōlattiris, but it had come in the course of time to be treated as a separate Nād owing to the English factory at Tellicherry having taken the four ruling families of Achanmār and the 500 Nāyars of the Nād under their special protection in the year 1741. The intention of this measure was "to give the Honorable Company authority over the Achanmār, as also to interpose with the Prince" (Kōlattiri) "if he should oppress them by extravagant taxes, which has heretofore happened,"—an allusion to the exactions which followed upon the Bednūr irruption into Kōlattunād in 1731 and following years. The transaction took the form of a mortgage for 60,000 fanams of the Nād, which was rich in pepper. This was the beginning of a long series of transactions, which ended on the 26th April 1793 in an agreement between the Achanmār and the Joint Commissioners in allowing to the former a deduction in the amount of the revenue payable by them for their own lands equivalent to the 20 per cent. of the revenue allowed to the other chieftains of Malabar as Mālikāna.

Its connection with the Honorable East India Company's Settlement at Tellicherry.

A.D. 1741-93.

Wet Lands.

37. In 1765 collections were made by the Honorable Company at 15 per cent. probably of the pāṭṭam or rent on rice-lands, and this share of produce was taken in kind. In the agreement with the Achanmār cited in paragraph 36, this arrangement is alluded to as having been in force from 1741, but, owing to disturbances in the country, the arrangement had evidently been broken through and it was renewed on 16th May 1765.

1765.

38. In 1792 the assessment was raised by the Commissioners to 50 per cent. of "the produce," commuted into money at Rs. 43 per 1,000 seers. "The produce" here seems to mean the "pāṭṭam" (rent).

1792.

39. In 1793 the agreement alluded to in paragraph 36 was made with the Achanmār, whose wet lands were *permanently* assessed at 15 per cent. of "the pāṭṭam (rent)," commuted into money at Rs. 45 per 1,000 seers. In addition to the private estates of the Achanmār, those of the Beebee of Cannanore and of the Rāja of Chirakkal are also similarly assessed. The agreement itself is very indefinite in

A permanent assessment of the Achanmār's private estates.

its terms, but the above has been ascertained to be the actual settlement. The lands of other proprietors continued to be held on the footing detailed in paragraph 38.

Garden Lands.

1765.

40. In 1765 collections were made by the Company at 20 per cent. probably of the pāṭṭam or rent on gardens, the produce of which was generally commuted into money, probably at current market rates. The terms of the agreement of 16th May 1765 are very indefinite.

1792.

41. In 1792 the Commissioners raised the assessment to 50 per cent. of "the produce" (which seems to have here meant pāṭṭam or rent calculated on the customary share at the customary pāṭṭam rates for produce), except on pepper. The rates were —

	A.	P.
Coconut tree	1	$7\frac{1}{5}$
Betel-nut tree	0	$4\frac{4}{5}$
Jack tree	3	$2\frac{2}{5}$
Pepper-vine	2	$0\frac{45}{100}$

Permanent assessment of Achanmār's private estates.

42. In 1793, under the agreement alluded to in paragraph 36, the gardens on the private estates of the Achanmār were *permanently* assessed at 20 per cent. of the pāṭṭam (rent), commuted into money at the following rates:—

	RS.	A.	P.	
Coconuts	10	0	0	per 1,000 nuts.
Betel-nuts	0	8	0	do.
Jacks	0	6	$4\frac{1}{2}$	per tree.

In addition to the private estates of the Achanmār, those of the Beebee of Cannanore and of the Chiṛakkal Rāja are also similarly assessed. The agreement itself is very indefinite in its terms, but the above has been ascertained to be the actual settlement. The lands of other proprietors continued to be held on the footing detailed in paragraph 41.

Miscellaneous Lands.

Year uncertain.

43. Pūttāḍa, Punam and Eḻḻu (see paragraphs 33, 34, 35) were assessed alike at 25 per cent. of the gross produce, commuted into money at Rs. 40, Rs. 40 and Rs. 80 per 1,000 seers respectively, but it is not certain when this assessment was fixed.

III. The English Settlement at Tellicherry and Darmapatam Island.

Limits of the Honorable East India Company's settlement.

44. The settlement consisted of the following modern amṣams of the Kōṭṭayam Taluk:—

Dharmaḍam.
Tellicherry.
Mailānjanmam.
Tiruvangād.

How, and when, acquired.

The settlement also originally formed a portion of the ancient Kōlattunād. The Honorable Company sent agents to Tellicherry about 1683-84. In 1708 a formal grant was obtained from the northern regent of the Kōlattiri family to erect a fort at Tellicherry, which thenceforth remained uninterruptedly in British occupation. The island of Darmapatam, lying adjacent to Tellicherry, on the north was acquired by agreements from the Kōlattiri and Kōṭṭayam Rājas and the Beebee of Cannanore, who all had claims on it, in the years 1734-35, and remained from that time forward, with one short interruption (1788-89), in British occupation. The factory became a Residency in 1776, as, owing to the Mysore occupation, it was not continuing to pay.

Wet Lands.

45. Belonging to the Company were assessed at 100 per cent. of the pāṭṭam (rent), equivalent to about 40 per cent. of the gross produce, and commuted into money at Rs. 45 per 1,000 seers.

1772-76.

46. Those belonging to private individuals in Tellicherry were free of assessment till 1772, when they were rated at 10 per cent. of the "produce." This continued till 1776, when 25 per cent. of the "produce"—here, however, intended to mean the pāṭṭam or rent—was taken and commuted into money at Rs. 43 per 1,000 seers, which rate was subsequently raised to Rs. 45 per 1,000 seers.

47. Those belonging to private individuals in Darmapatam Island were assessed at 50 per cent. of the pāṭṭam (rent), commuted into money at Rs. 45 per 1,000 seers.

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48. Those belonging to temples in Darmapatam Island were assessed at 35 per cent. of the pāṭṭam (rent), commuted into money at Rs. 45 per 1,000 seers.

Garden Lands.

49. Those belonging to the Honorable Company in Tellicherry were prior to 1793-94 rated at 50 per cent. of the pāṭṭam (rent), and in that year the rate was increased to $66\frac{2}{3}$ per cent. of the pāṭṭam (rent).

50. Some of those belonging to private individuals in Tellicherry had, prior to 1772, been rated at 25 per cent. of the "produce," and in that year all of them were so rated. This continued till 1776, when the following rates were imposed:—

	A.	P.	
Coconuts	1	$7\frac{1}{5}$	per fruitful tree.
Betel-nuts	0	$9\frac{3}{5}$	do.
Jacks	6	$4\frac{4}{5}$	do.
Pepper-vines	3	$2\frac{2}{5}$	per fruitful vine.

But what constituted a "fruitful tree" or "fruitful vine" is not known. If the customary share of produce was taken and commuted into money at the customary pāṭṭam rates of produce, then it would appear as if it had been meant to take 50 per cent. of pāṭṭam on coconuts, 100 per cent. of pāṭṭam on betel-nuts, and 100 per cent. of pāṭṭam on jacks.

51. In Darmapatam Island all garden lands, whether belonging to the Honorable Company, to private persons, or to temples, were assessed alike at 50 per cent. of the pāṭṭam (rent).

Miscellaneous Lands.

Year uncertain.

52. In Darmapatam Island, Pūttāḍa and Eḻḻu (*vide* paragraphs 33 and 35) on all lands were assessed at 25 per cent. of the gross produce, commuted into money at Rs. 40 and Rs. 80 per 1,000 seers respectively. It is not certain when this assessment was fixed.

IV. Iruvaḻinād.

The Iruvaḻinad Nambiars.

53. Was also a portion of Kōlattunād under the suzerainty of the Kōlattiri Rāja. When the English factory was established at Tellicherry it was held by six families of Nambiars, viz., (1) Kunnumal, (2) Chandrott, (3) Kiḻakkēḍatta, (4) Kampuratta, who were known collectively as the Kulatta Nambiars, and by (5) Nārangōli Nambiar and (6) Kariyād Nambiar. The Kurangott Nāyar's possessions also probably formed part of the original territory of Iruvaḻinād, but this portion will be more conveniently treated separately.

Their limits.

Iruvaḻinād proper consisted of the following modern amṣams of the modern taluk of Kōṭṭayam, viz.:—

1. Pānūr.	4. Panniyannūr.
2. Puttūr.	5. Perinkulam.
3. Triprangoṭṭūr.	6. Kariyād.

Their relations with the English and French settlements.

Owing to the position of their territory, these Iruvaḻinād Nambiars were early brought into relations with both of the neighbouring settlements of the English at Tellicherry and of the French at Mahé. There were accordingly many engagements entered into between the Honorable Company's Factors at Tellicherry on the one hand and the Nambiars on the other. The Nambiars are also frequently referred to in engagements between the English and French settlements, and between the English Company and other Native chieftains. It does not seem, however, that the Nambiars were in any way subject to the Honorable Company till 1782, when, owing to the successes attending the raising of the siege of Tellicherry, the Nambiars and two other country powers agreed to become tributary to the Company. Whether this agreement was carried out is doubtful, because it was followed soon after by the Mangalore treaty of peace with Tippu Sultan in 1784, and by a return to the mutual positions held by the respective parties before the war.

Wet Lands.

1765–82.

54. In Hyder Ali's time (1765–82) this Nād was managed by the Rāja of Chirakkal, who took 50 per cent. of the pāṭṭam (rent), payable either in kind or commutable into money at Rs. 40 per 1,000 seers.

55. In Tippu's time the rate continued the same, the revenue being collected in kind.

56. To prevent illicit trade with the French at Mahé the Nād was taken under the direct management of the Company at the rupture with Tippu Sultan in 1790-91; 50 per cent. of the pāṭṭam (rent) was collected.

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57. In 1793 the commutation rate was raised from Rs. 41½ per 1,000 seers to Rs. 45 per 1,000 seers on the Nārangōḷi Nambiar's private estate; it remained at the former rate elsewhere.

1793.

58. In 1793-94 the Nambiars were entrusted with the management of the Nād, and in 1794-95 they fixed the assessment at 50 per cent. of the pāṭṭam (rent).

1793-94.

59. In 1795-96 the assessment on all lands was raised to 60 per cent. of the pāṭṭam (rent) at the same commutation rates.

1795-96.

60. In 1799-1800 the assessment was further raised to 72 per cent. of the pāṭṭam (rent), except on the Nārangōḷi Nambiar's private estate, and except in four dēṣams of Pānur amṣam.

1799-1800.

Garden Lands.

61. Under Hyder Ali (1765–82) the Chiṛakakl Rāja collected an assessment at the following rates:—

1765–82.

	A.	P.	
Coconuts	1	$7\frac{1}{3}$	per fruitful tree.
Betel-nuts	0	$9\frac{3}{7}$	do.
Jacks	3	$2\frac{2}{3}$	do.

62. In Tippu's time these rates were altered as follows:—

	A.	P.	
Coconuts	2	$3\frac{4}{7}$	per fruitful tree.
Betel-nuts	0	$9\frac{1}{7}$	do.
Jacks	4	$6\frac{4}{7}$	do.

But these rates being found burdensome, the whole jama (demand) on the Nād was reduced from Rs. 34,000 to Rs. 30,000, and the people were themselves allowed to regulate the rates.

63. The Nād being under the direct management of the Honorable Company in 1792 (*vide* paragraph 56), the rates were raised so as to take 50 per cent. of the pāṭṭam.

1792.

64. In 1793 the rates were again altered as follows:—

1793.

	A.	P.	
Coconuts	1	$7\frac{1}{2}$	per fruitful tree.
Betel-nuts	0	$9\frac{3}{8}$	do.
Jacks	6	$4\frac{4}{5}$	do.
Pepper	2	$0\frac{18}{25}$	per fruitful vine.

These rates were, however, subsequently reduced as too high.

65. The Nambiars were in 1793-94 entrusted with the management of the Nād.

1793-94.

66. The Nambiars in 1794-95 fixed the assessment at 50 per cent. of the pāṭṭam (rent). The assessment on pepper seems to have remained at this rate of 50 per cent. of the pāṭṭam, commuted into money at Rs. 120 per candy of 640 lb., down to the final abolition of the assessment in 1806-7.

1794-95.

67. In 1795-96 the assessment was raised to 60 per cent. of the pāṭṭam (rent).

1795-96.

68. In 1796-97 Nārangōḷi Nambiar's lands were assessed at 100 per cent. of the pāṭṭam (rent), probably for misconduct in intriguing with the rebellious Pychy Rāja.

1796-97.

69. In 1799-1800 the assessment was again raised (except on Nārangōḷi Nambiar's lands and except in four Dēṣams of Pānūr amṣam) to 72 per cent. of the pāṭṭam (rent).

1799-1800.

Miscellaneous Lands.

70. In 1790-91 the assessment on Pūttāḍa, Punam, and Ellu (see paragraphs 33, 34, 35) was fixed at 25 per cent. of the gross produce, commuted into money at Rs. 35, Rs. 35 and Rs. 80 per 1,000 seers respectively.

1790-91.

71. In 1792-93 the assessment on these crops was professedly raised to 40 per cent. of the gross produce, much too high a rate, leading to extensive concealment of produce.

1792-93.

72. In 1806-7 the assessment was extended, on the same principles, to Pūttāḍa and Eḷḷu crops raised on land already assessed for garden produce.

1806-7.

V. Kurangott Nāyar's Nād.

Position and limits.

73. For remarks, see paragraph 53 above. This Nād lay directly between the English and French settlements at Tellicherry and Mahé respectively, and consisted of the following amsams of the modern taluk of Kōṭṭayam:—

1. Oḷavilam.
2. Kallāy.

His relations with the English and French and Mysoreans.

From the position of his Nād, the Nāyar was early brought into relations with both the English and French Companies, and he tried his best to play off the one against the other, not without loss to himself. He was the first chieftain who tried conclusions with the arms of the Honorable Company. This was in 1719, and he came out of it worsted, and was obliged to cede to the Company the Dēsam of Mailām in the modern amsam of Mailānjanmam. After this he remained more under French than under English influence till 1766, when, on Hyder Ali's descent into Malabar, he was the only chieftain,* besides Cochin, permitted to retain his district. He was, however, subsequently compelled to pay tribute to Hyder Ali. In 1779 he assisted the English Company at the taking of Mahé, and in 1782 he was in turn taken prisoner by the English Company at the successful sortie which closed the siege of Tellicherry. Remaining a prisoner at Tellicherry, he paid tribute to the Company for his Nād till 1785, in which year he was again claimed by the French as their ally. In 1787 Tippu caught and hanged him and annexed his Nād to the Iruvaḷinād Revenue Cutcherry. In 1790 the English Company drove the Mysoreans out of this Nād, and reinstated the Nāyar, who again turned to the French alliance, in consequence of which he was arrested and sent a prisoner to Calicut in 1793. In 1797 the Nāyar was reinstated in his Nād, which he managed down to 1805-6.

Wet Lands.

1795-1806.

74. There is nothing to show on what principles the Nāyar collected the revenue between 1795 and 1805-6. In the latter year he resigned the management and received a Mālikāna.

1805-6.

75. In 1805-6 the assessment was fixed at 60 per cent. of the pāṭṭam (rent) as entered in the Janmi Pymāish account of 981 (1805-6), and commuted into money at Rs. 45 per 1,000 seers. Whether the pāṭṭam (rent), of which 60 per cent. was taken, was the actual pāṭṭam (rent) being paid to the proprietors, or whether it was the pāṭṭam (rent) calculated on Mr. Rickards' plan (see paragraphs 226, 226*a*, 226*b* below) is not known. It probably was the latter, because the garden assessments were fixed on Mr. Rickards' plan.

Garden Lands.

1805-6.

76. In 1805-6 the assessment was fixed at 50 per cent. of the pāṭṭam (formed of two-thirds of the gross produce on Rickards' plan, *vide* paragraphs 226, 226*a*, 226*b* below), and the commutation rates were fixed as follows:—

	RS.	A.	P.	
Coconuts	10	0	0	per 1,000 nuts.
Betel-nuts	0	6	4½	do.
Jacks	0	3	2¼	per tree.
Pepper	1	0	0	per fruitful vine.

It is not known, however, what this "fruitful vine" was expected to yield in produce.

Miscellaneous Lands.

77. No details are available.

VI. Kōṭṭayam or Cotiote.

The Kōṭṭayam Rājas.

78. Was also formerly a portion of Kōlattunād. The Cotiote or Kōṭṭayattu Rājas, who are also styled Puranāṭṭu (*i.e.*, foreign, Kshatriya) Rājas, received their territory from the Kōlattiri. This event took place some centuries ago, and when the English settlement was formed at Tellicherry, "the Cotiote" (as the Rāja was generally called) was one of the first with whom the Honorable Company came into formal relations. The Rāja steadily supported the Honorable Company in the conflicts with Hyder and Tippu, first in 1780-82 and again in 1790-92. On the cession of Malabar to the British in 1792 some unfortunate misunderstandings arose, and the Paḷassi or Pychy Rāja, the *de facto* head of the house, rose in rebellion, and maintained a sort of independence so long as Wynād (which was claimed both by Tippu Sultan and by the Honorable Company) was at hand for him to flee to. On the fall of Seringapatam in 1799, Wynād was

The Pychy Rāja's rebellion

* The Randattara chieftains being under the protection of the Honorable Company were likewise at first undisturbed.

formally ceded to the Honorable Company, and a struggle immediately commenced with the Palassi or Pychy Rāja. The conflict lasted till near the end of 1805, and was terminated on 30th November 1805 by the death, in a skirmish, of the Palassi Rāja. The Kōttayam country, omitting Wynād, which will be considered separately, consisted of the following modern amsams in the modern taluk of Kōttayam, viz. :—

and death, 30th November 1805.

Limits.

Kūdāli.	Mulakkunnu.	Sivapuram.	Pinarāyi.
Pattannūr.	Gannavam.	Palassi.	Nittūr.
Chāvassēri.	Manatana.	Kandamkkunnu.	Katirūr.
Veliyambra.	Kannavam.	Paduvilāyi.	Kōttayam.

Wet Lands.

79. It will be gathered from the above that this Nād was in a more or less unsettled state both under Mysore and under British rule until 1805-6, but a settlement was concluded between the Mysoreans and the Rāja some time after Hyder Ali's second invasion, and its principles were to take 50 per cent. of the pāttam (rent), commuted into money at Rs. 41-8 per 1,000 seers. There was supposed to be an annual survey, and if this was properly conducted, the assessment would not, according to the recognised customs of the country as regards deductions for cultivation expenses, &c., have amounted to more than 25 per cent. of the gross produce.

In a more or less unsettled state till 1805-6.

80. The above principles were professedly followed down to 1805-6, when, on the receipt of the Janmi Pymāish accounts (*vide* paragraph 29 above), the assessment was raised in the cases in which it fell short of the proper proportion of pāttam (rent) as returned in the said accounts, but similarly ascertained excesses were not similarly reduced.

1805-6.

Garden Lands.

81. The Mysorean settlement with the Rāja was on the principles of taking 50 per cent. of the pāttam (rent) and of commuting it into money at the following rates :—

Coconuts	.. ..	Rs. 10-0-0 per 1,000 nuts.
Betel-nuts	.. ..	,, 0-6-4⅝ do.
Jacks	.. ..	The pāttam was ascertained as precisely as possible.
Pepper	.. ..	Rs. 130-0-0 per candy of 640 lb.

82. These rates remained professedly unaltered down to 1805-6, when, as in the case of wet lands, on receipt of the Janmi Pymāish accounts (paragraph 29 above) ascertained deficiencies were raised and ascertained excesses were not reduced. The commutation rates remained as before, except that betel-nuts were rated at 8 annas per mille and jacks at 6 annas 4⅘ pies per tree.

1805-6.

Miscellaneous Lands.

83. *Pūttāda* and *Punam* (*vide* paragraphs 33, 34 above) were assessed at 40 per cent. of the gross produce, commuted into money at Rs. 35 per 1,000 seers, and *Ellu* (*vide* paragraph 35 above) was assessed at 25 per cent. of the gross produce, commuted into money at Rs. 80 per 1,000 seers. It has not been ascertained when this settlement was made. It was very severe, and it must have led to extensive concealment of produce.

Year uncertain.

VII. Kadattanād.

84. This was also formerly a portion of Kōlattunād : it in fact formed the chief portion of the territory under the jurisdiction of the Tekkalankūr (Southern Regent), or second Rājasthānam of the Kōlattiri. When the English Company settled at Tellicherry, Kadattanād was subject to the ancestors of the present Rāja of Kadattanād, who was at that time usually known as the "Boyanore" or "Bavnor* of Badagara," from the chief port of the Nād, and who, tradition says, was connected in the *male* line with the Kōlattiris. It composed the following modern amsams of the modern taluk of Kurumbranād, viz. :—

The Kadattanad Rājas.

Limits.

Aliyūr.	Valayam.	Kummangōd.
Muttungal.	Velliyōd.	Ponmēri.
Ērāmala.	Kunnummal.	Arakkilād.
Kārttikapalli.	Kāvilampāra.	Vadakara.
Puramēri.	Kuttyādi.	Mēmunda.
Edachēri.	Vēlam.	Pālayād.
Iringannūr.	Chērāpuram.	Putuppanam.
Tūnēri.	Kōttappalli.	Maniyūr.
Vellūr.	Āyanchēri.	Tiruvallūr.
Pārakadavu.	Kadamēri.	
Chekkiyād.	Kuttipuram.	

* Corrupt transliterations of "Valunnavar" = ruler.

Kāvilampāra and Kuttiyādi. The Amsams of Kāvilampāra and Kuttiyādi belonged, when the Honorable Company acquired Malabar in 1792, to the Kōttayam or Cotiote Rāja, but it will be more convenient in the present narrative to include them in Kadattanād.

Wet Lands.

1766-67. 85. In 1766-67 the Kadattanād Rāja agreed to become tributary to Hyder Ali for his Nād in the sum of Rs. 50,000.

1768-69. 86. No levy was made from the people on the above account till 1768-69, when, in order to defray arrears, a survey of gardens was made, but no assessment was imposed on rice.

1768-73. 87. Hyder Ali's forces having retired, no collections were made between 1768 and 1773.

1778-79. 88. It was only in 1778-79 that rice-lands were first assessed by the second Rāja, acting under the orders of Bulwunt Row, Hyder Ali's General. The assessment was at the rate of 50 per cent. of the pāttam (rent), commuted into money at Rs. 40 per 1,000 seers.

1780-81. 89. This continued in force till 1781, the Rāja having meanwhile been relieved from management by Sirdar Khan, who took charge in 1780-81.

1781. 90. In 1781 no revenue was paid.

1782-87. 91. From 1782-83 till 1786-87, under Arshad Beg Khan's governorship, the collections continued at the former rate of 50 per cent. of the pāttam (rent).

1787. 92. In 1787 the Rāja was directed by Parvāna from Tippu Sultan to take 50 per cent. of the gross produce as the Sirkar's share, but the arrangement was never carried into effect.

1788. 93. In 1788 Rāmalinga Pillay, an agent, who was originally appointed by Hyder Ali, and who had made sundry settlements in South Malabar, completed a survey of the Nād and assessed the rice-lands as follows:—Each local para (10 local seers) of seed was assessed at 3 Cunteray fanams, but whether this assessment per para of seed was imposed on the actual number of paras required to sow all the wet lands in the Nād, or whether it was only imposed (as in South Malabar) on a certain proportion of the actual number of paras so required, has not been ascertained.

1789-91. 94. The above assessment (whatever it was) was collected by Tippu Sultan's officers, who, in the absence of the Rāja, managed the district in the years 1789-90 and 1790-91.

1791-98. 95. The Rāja having returned to his Nād on the expulsion of the Mysoreans, it is not clear on what principles the assessment was levied by him between 1791 and 1798.

1798-99. 96. In 1798-99 a survey was made and 60 per cent. of the pāttam (rent) was assessed on rice-lands, and commuted into money at Rs. 40 per 1,000 seers.

Garden Lands.

1768-69. 97. See paragraphs 85 and 86 above. In order to defray the arrears of tribute which had accrued, 100 per cent. of the pāttam on gardens was levied in 1768-69.

1773-74. 98. In 1773-74 arrears had again accrued to the extent of Rs. 3,00,000, and to defray this an estimate of the number of gardens was made, excluding unproductive and waste. It came to 15,000, and on this number a rate was levied at Rs. 10 per garden. This was made at the instance of Burki Srinivas Row, Hyder's Civil and Military Governor, who had descended into Malabar with an army.

1774-75. 99. In 1774-75 a ~~further~~ contribution per garden of Rs. 5 was levied.

1775-76. 100. In 1775-76 the contribution per garden was again raised to Rs. 10.

1777-78. 101. This continued till 1777-78.

1778-79. 102. In 1778-79 the second Rāja, as already alluded to in paragraph 88, aided by an auxiliary force of 500 Mysoreans, whose pay he had to defray in addition to the tribute, made a survey of the gardens and fixed the assessment at two-thirds of the gross produce, the commutation rate for cocoanuts being Rs. 8 to 10 per 1,000 nuts.

103. This continued in force under the Rāja and under Sirdar Khan till 1781, in which year, Sirdar Khan having been taken prisoner at Tellicherry, no revenue was raised beyond Rs. 2 per garden levied by the Rāja to defray his military charges.

1781.

104. From 1782-83 till 1786-87, during Arshad Beg Khan's governorship, the collections were made on the principle of taking 100 per cent. of the pāṭṭam (rent) on gardens.

1782-83.

1787.

105. In 1787 Tippu Sultan's Parvāna to the Rāja prescribed certain rates for gardens, which, however, as they were never enforced, need not be detailed.

1788.

106. In 1788 Rāmalinga Pillay (mentioned in paragraph 93 above), made a survey of the gardens and assessed them at the following rates :—

Each Coconut tree	¼	Cunteray fanam.
6 Betel-nut trees	1	do.
1 Jack tree	1	do.

Pepper gardens were inspected, the produce in dry pepper estimated, and each seer of dry pepper was assessed at 12½ annas of a Cunteray fanam, equivalent to about Rs. 75 per candy of 640 lb.

1789-91.

107. The assessment remained at these rates during 1789-90 and 1790-91.

1791-98.

108. The Rāja having been reinstated in his Nād, managed it from 1791 till 1798, but it has not been ascertained on what principles he collected the assessment.

1798-99.

109. In 1798-99 a survey was made and the assessment fixed at 60 per cent. of the pāṭṭam (rent) on gardens, commuted into money at the following rates :—

Coconuts	10 rupees per 1,000 nuts.
Betel-nuts	6 annas 4⅘ pies per 1,000 nuts.

The pāṭṭam (rent) of four productive betel-nut trees was assessed at 3 annas 2⅘ pies, but it is not clear how this was fixed, and whether trees yielding small produce were classed as unproductive.

Jacks : 6 annas 4⅘ pies was taken as the pāṭṭam (rent) per tree.

Pepper was assessed at "half of the produce brought to account," and as in the calculations of produce customary deductions were made on the following accounts, viz.—

20 to 25 per cent. for loss by falling off of grapes between inspection and harvest,
10 to 12 per cent. for plucking the pepper, and about
20 per cent. for cultivation expenses,

it follows that the Government share was never more than about one-third of the gross produce. Whether the money valuation exceeded or fell short of that proportion could only be known by a comparison of the commutation rate (Rs. 150 per candy of 640 lb.) with the actual market prices, which cannot now be ascertained.

Miscellaneous Lands.

110. In 1798-99 Mōdan, Pūttāda and Punam (see paragraphs 33, 34) were assessed at 40 per cent. of the gross produce, commuted into money at Rs. 40 per 1,000 seers; and in the same year Ellu (see paragraph 35) was assessed at 20 per cent. of the gross produce, commuted into money at Rs. 60 per 1,000 seers, and the assessment was extended to garden lands where this kind of cultivation was carried on, although the gardens might also be bearing a garden assessment.

1798-99.

VIII. PAYYŪRMALA, IX. PAYANĀD, X. KURUMBRANĀD, XI. TĀMARASSĒRI.

Reasons for grouping these Nāds.

111. It will be more convenient to group these Nāds together in this narrative because the principles of the original assessment under Hyder Ali were identical in all.

112. *Payyūrmala* was subject to the Nāyars (Pālēri, Avinyāt and Kutāli) of Payyūrmala. They were independent chieftains, with some theoretical dependence on the Kurumbranād family and also on the Zamorin. The Nād was composed of the following modern amsams of the modern Kurumbranād Tāluk, viz. :—

Payyūrmala Nāyars.

Limits.

Pālēri.	Kāyanna.
Cheruvannūr.	Kārayād.
Mēppayūr.	Iringatt.
Pērāmbra.	

Zamorin's acquisition.

Limits.

113. *Payanād* was subject to the Zamorin, being part of the ancient kingdom of Kollam which he annexed. It was composed of the following modern amsams of the modern taluk of Kurumbranād, viz. :—

Kīlariyūr.	Mēladi.	Melūr.
Mūdādi.	Viyyūr.	Chēmanchēri.
Pallikkara.	Arikkulam.	Tiruvangūr.

Kurumbranād Rāja's

Limits.

114. *Kurumbranād* was subject to the Kurumbranād family, connected with that of Kōttayam. It consisted of the following modern amsams of the modern taluks of Kurumbranād and Calicut, viz. :—

Kottūr.	Kāvuntara.	Nediyanād.
Trikkuttissēri.	Iyyād.	Kilakkōt.
Naduvannūr.	Panangād.	Madavūr.

Kottayam Rāja's district.

Limits.

115. *Tāmarassēri* was subject to the Kōttayam or Cotiote Rājas (regarding whom see paragraph 78 above). It consisted of the following modern amsams of the modern taluks of Kurumbranād and Calicut, viz. :—

Ullāri.	Kunnattara.	Nanminda.
Kōkallūr.	Annassēri,	Nediyanād.
Edakara.	Naduvallūr.	Kūdattāi.

Wet Lands.

1776-77.

116. In 1776-77 an account of the pāttam of the different lands having been taken by the inhabitants to Hyder's durbar, and the price of paddy having been stated at Rs. 35 to 40 per 1,000 local seers, an order was received in reply directing that 30 per cent. of the pāttam should be taken and commuted into money at 3 old Vīray fanams (12 annas modern money) for each of the local paras (10 local seers), of which there were more than one. As they varied in capacity the commutation rates per 1,000 Macleod seers varied likewise as follows :—

	RS.	A.	P.
In 38 Dēsams in Nād IX; ,, 40 do. do. XI	68	2	$10\frac{1}{11}$
,, 65 do. do. VIII	62	8	0
,, 11 do. do. IX	57	11	$0\frac{1}{3}$
,, 13 do. do. IX; ,, 60 do. do. X; ,, 40 do. do. XI	56	9	$7\frac{4}{5}$

Arshad Beg Khan's remission of 20 per cent.

117. In 1782-83 Arshad Beg Khan, Tippu Sultan's Governor, on receipt of complaints, reduced the jama (demand) 20 per cent. all round on wet lands and gardens, but left the distribution of this reduction on individuals to be carried out by his subordinates. To what extent this reduction was ever carried out in regard to individuals, it is impossible to say This reduction took effect in these Nāds and in the whole of South Malabar except in Nāds XXIII, XXIV, and XXV.

Tippu Sultan substituted Sultāni fanams for old Vīray fanams, involving increase of 12½ per cent.

118. In 1786-87 Tippu Sultan ordered a coinage of Sultāni fanams, and the collections were afterwards made in these instead of in old Vīray fanams. As old Vīray fanams were worth four to the rupee, and as Sultāni fanams, though of higher value originally, had in 1788-89 fallen in value to 3½ per rupee, the substitution of Sultāni fanams for old Vīray fanams had the effect of raising the revenue at least 12½ per cent. all round on wet lands, gardens, and miscellaneous lands. This increase, as in the case of Arshad Beg Khan's reduction, had effect in these Nāds and in nearly the whole of South Malabar. When the Zamorin, on his restoration in 1790-91, recommenced the coinage of fanams, called new Vīray fanams, he adhered pretty closely to the standard of Tippu Sultan's Sultāni fanams, viz., 3½ to the rupee. The assessment, therefore, at this time suffered no change on this account.

1792-94.

119. In 1792-94 a kind of survey was made in consequence of a request preferred by the inhabitants to the Bengal and Bombay Commissioners that half of the "rice produce" (*sic, vide* paragraph 459 of their report) should be taken as revenue. It is extremely doubtful that this was their request, and it is more probable they meant the Government share to be 50 per cent. of the pāttam (rent); but however this may be, what was actually done was by adherence to the old principles to endeavour, as far as possible, to keep the revenue at the old amount.

The 10 per cent. cess for collection charges.

120. The second Commission, following a practice which had to some extent elsewhere been introduced by the Mysoreans and by the Joint Commissioners, added 10 per cent. to the jama (demand) in order to defray collection charges. The Mysoreans never, however, included this 10 per cent. in the permanent jama as the Commissioners did. The exact date is not known, but it was between 1796 and 1801.

Garden Lands.

121. The original assessments in these Nāds were nominally the same as those in South Malabar Districts generally, viz. :—

One old Vīray fanam		per two coconut trees.
One	do.	per six betel-nut trees.
One	do.	per jack tree.
Three	do.	per pepper-vine estimated to yield 15 seers of green pepper.

100 per cent. of the pāṭṭam taken as revenue.

But the settlement really proceeded on the principle of taking 100 per cent. of the pāṭṭam (rent), ascertained partly by inspection of trees, partly by deeds, and partly by information obtained from the people. The commutation rates were, however, the customary rates between proprietors and tenants in fixing the pāṭṭam rates, which were admittedly below the market prices of produce. These customary rates were—

	RS.	A.	P.	
Coconuts	7	8	0	per 1,000 nuts.
Betel-nuts	0	4	0	do.
Jacks	0	4	0	per tree.

If proprietors chose to break through the ancient customs and regulated their dealings with tenants at market prices, these rates left a margin for payment of some pāṭṭam (rent).

Arshad Beg Khan's remission of 20 per cent.

122. Arshad Beg Khan's reduction of 20 per cent. on the jama (demand), Tippu Sultan's increase of 12½ per cent., and the second Commissioners' increase of 10 per cent. (*vide* paragraphs 117, 118, 120 above) affected the garden assessments in these Nāds likewise.

Miscellaneous Lands.

123. *Mōḍan* and *Eḷḷu* (*vide* paragraphs 33 and 35 above) were assessed by orders from Mysore in Hyder Ali's time at 20 per cent. of the produce, commuted into money, the Mōḍan produce at Rs. 35 to 40 per 1,000 local seers, and Eḷḷu at Rs. 50 to 55 per 1,000 local seers.

XII. Pōlanād (Vaḍakkampuṟam and Kiḻakkampuṟam), XIII. Beypore or Northern Parappanād, XIV. Pulavāyi.

Reasons for grouping.

124. These Nāds, which constitute the greater portion of the modern taluk of Calicut, will be best taken together, as they seem to have been managed as regards revenue on an uniform plan.

Zamorin's acquisition of Pōlanād.

Limits.

125. *Pōlanād* was one of the districts immediately subordinate to the Zamorin, who took it originally by stratagem from the Pōrlātiri Rājas. It was the Nād in which Calicut, the Zamorin's head-quarters, was situated. It consisted of the following modern amṣams of the modern taluk of Calicut, viz. :—

Elattūr.	Kārannūr.	Māyanād.
Talakkuḷattūr.	Edakkād.	Kōvūr.
Makkaḍa	Kachēri.	Perumaṇṇa.
Chāttamangalam.	Nagaram.	Peruvayal.
Kunnamangalam.	Kasba.	Iringallūr.
Tāmarassēri.	Valayanād.	Olavaṇṇa.
Kuruvaṭṭūr.	Kōṭṭuḷi.	
Paḍinynyāttumuṟi.	Chēvāyūr.	

Parappūr Rāja's

Limits.

126 *Beypore* or *Northern Parappanād* was subject to the Beypore branch of the Parappūr family of Kshatriyas under the nominal suzerainty of the Zamorin. It consisted of the following modern amṣams in the modern taluk of Calicut, viz. :—

Pannianḳara
Cheruvaṇṇūr.
Beypore.

Pulavāyi Nāyars'

Limits.

127. *Pulavāyi* was ruled by its own Nāyars, and owned a kind of nominal dependence on the Zamorin and also on the Kurumbranād family. It comprised the following modern amṣams of the modern taluk of Calicut, viz. :—

Kedavūr.	Kanniparamba.
Tiruvambāti.	Chūlūr.
Puttūr.	Manāssēri.
Nīlēswaram.	Pannikkōt.
Koduvaḷḷi.	

Wet Lands.

1776–77.

The Huzzur Niguti.

128. In 1776-77 Sirdar Khan, Hyder Ali's Civil and Military Governor, prepared certain accounts and sent them to Hyder Ali's durbar, where they were revised, and upon them an assessment was founded, which has usually been designated as the Huzzur Niguti, or assessment fixed at the seat of government. Neither in Sirdar Khan's accounts nor in those received back from the durbar was it specifically expressed what proportion of the pāṭṭam (rent) or of the gross produce was intended to be taken as the Government share.

The Niguti Vittu or assessed seed.

129. But Mr. Græme ascertained on local inquiry that the Government share varied in these Nāds on wet lands from 25 per cent. of the pāṭṭam (rent) in Nāds XIII and XIV and in six Dēsams of Nād XII to 30 per cent. in the remaining fifty-seven Dēsams in Nād XII. This proportion of the produce came to be known as the *Niguti Vittu* or assessed seed. Each local para (10 local seers) of Niguti Vittu or assessed seed was commuted into money at 3 old gold fanams, but on complaint of the severity of this rate, Sirdar Khan reduced the commutation rate in the fifty-seven Dēsams of Nād XII [where 30 per cent. of the pāṭṭam (rent) was taken] from 3 to 2½ old gold fanams. The commutation rate therefore varied from 10 to 12 annas per local para (10 local seers) of Niguti Vittu, or, to state the matter differently, for the purpose of general comparison, from Rs. 50 to Rs. 60 per 1,000 Macleod seers.

130. Arshad Beg Khan's reduction of 20 per cent. and Tippu Sultan's increase of 12½ per cent. (see paragraphs 117, 118 above) were applied to the rice-lands in these Nāds.

1791-94.

131. In 1791-92 to 1793-94 a return was gradually made to the jama (demand) at the above rates.

132. The 10 per cent. for charges of collection (*vide* paragraph 120 above) was also added to the demand.

1793-94.

133. In 1793-94 there was a sort of a survey, but the old principles were adhered to, and the main point kept in view was not to exceed the aggregate of the former jama (demand).

Garden Lands.

The Huzzur Niguti.

134. The Huzzur Niguti (see paragraph 128 above) fixed the rates of assessment on garden produce as follows :—

				A.	P.	
Coconuts	..	½ old Vīray fanam	or	2	0	per productive tree.
Betel-nuts	..	⅛ do.	or	0	8	do.
Jacks	..	1 do.	or	4	0	do.
Pepper-vines	..	3 do.	or	12	0	per productive vine.

100 per cent. of pāṭṭam taken as assessment.

What was understood by a "productive tree."

These rates, however, were perhaps never as matter of fact applied in practice. The Mysore Government, it is understood, meant to appropriate the whole of the proprietor's share of the produce, or in other words 100 per cent. of the pāṭṭam (rent). In order to do this and at the same time to preserve some uniformity in the principle of taxation, their officers entered in the accounts as "productive" only the number of trees or vines which, at the above rates, it took to make up the total jama (demand). All other trees, whether productive or not, were classed as "unproductive." For example, 10 fanams of pāṭṭam (rent) would be reckoned as 20 productive coconut trees. In some localities this number of trees might produce 10 fanams of pāṭṭam (rent), but in other localities it would take 30 or 40, or, perhaps, 60 really productive trees to make up 10 fanams of pāṭṭam (rent); in these cases 20 trees only would be returned as productive, while the balance of 10, 20 or 40 trees respectively, though really productive, would be returned as "unproductive." And so with pepper-vines, the 3 fanams per productive vine was not an assessment on each vine, or even (as was sometimes thought) on each standard tree supporting a number of vines, but upon any number of vines—varying, as it necessarily must have done, with the fertility of soil and congeniality of climate—that were estimated to yield 15 seers of green pepper (or 6 seers of dry pepper). The whole of the pāṭṭam (rent) thus taken as revenue was, however, commuted into money at rates which still left the proprietor (if he chose to break through the ancient customary rule and take it) a small share of the produce. The customary commutation rates in these Nāds were as follows :—

		RS.	A.	P.	
Coconuts	.. ..	7	8	0	per 1,000 nuts.
Betel-nuts	.. ..	0	4	0	do.
Jacks	.. ..	0	4	0	per tree.

which were considerably below market prices.

135. Arshad Beg Khan's reduction of 20 per cent. and Tippu Sultan's increase of 12½ per cent., and the Commissioners' increase of 10 per cent. for establishment charges (see paragraphs 117, 118 and 120 above), were applied to the garden assessments in these Nāds.

Miscellaneous Lands.

136. *Mōdan* (see paragraph 33 above) was only assessed by the Mysoreans in Nāds Nos. XIII and XIV, and there at the rate of 20 per cent. of the gross produce at current market prices. *Ellu* (see paragraph 35) was unassessed by the Mysoreans, except when it was sown *instead* of Mōdan in Nāds Nos. XIII and XIV. In the latter event the Mysore Government took in some places 5 Sultāni fanams (3½ to the rupee) for every Macleod seer of seed sown, and in other places 20 per cent. of the gross produce at current market prices.

1801-2.

137. In 1801-2 Major Macleod, the first Principal Collector, included in the permanent jama (demand) of these Nāds 20 per cent. of the gross produce in that year of Mōdan and Ellu lands [commuted into money assessments at 1 new Vīray fanam (3½ to the rupee) and 2½ new Vīray fanams respectively per para (10 seers)], dividing the amount thus arrived at into three portions, and collecting one-third annually, the lands being cultivated only once in three years. These commutation rates were equivalent to Rs. 28-9-1$\frac{5}{7}$ and Rs. 71-6-10$\frac{2}{7}$ per 1,000 Macleod seers respectively. To the above he also added the 10 per cent. for charges of collection (see paragraph 120).

XV. Southern Parappanād, XVI. Rāmnād, XVII. Chērnād, XVIII. Ērnād.

Reasons for grouping.

138. As the Huzzur Niguti (see paragraphs 128, 129 and 134) was the rule of assessment in these four Nāds, and as these Nāds constitute nearly the whole of the modern taluk of Ērnād, it will be convenient to take them together, although the modes of applying the Huzzur Niguti varied greatly in each of them.

Parappūr Rājas.

Limits.

139. *Southern Parappanād*, under the Parappūr family with the Zamorin as nominal suzerain (see paragraph 126), consisted of the following modern amsams of the modern taluk of Ērnād, viz. :—

Palanchannūr.	Vallikunnu.
Mannūr.	Parappanangādi.
Tēnyipalam.	Nannambra.
Neduva.	

The Zamorin's territory.

140. Rāmnād, Chērnād and Ērnād all acknowledged the Zamorin as direct ruler. They consisted of the following modern amsams of the modern taluks of Ērnād and Ponnāni :—

Rāmnād.

Nallur.	Karād.	Karippūr.
Alinyilam.	Karumarakād.	Chelembra.
Cherukāva.		

Chērnād.

Vadakkumpram.	Parutūr.	Ūrakam Mēlmuri.
Valiyakunnu.	Olakara.	Puttūr.
Kāttiparutti.	Trikkulam.	Kōttakkal.
Ātavanād.	Koduvāyūr.	Indiannūr.
Ummattūr.	Vēngara.	Vālakkulam.
Irimbiliam.	Kannamangalam.	

Ērnād.

Mappram.	Kārakunnu.	Mēlmuri.
Chīkkōd.	Iruvētti.	Arimbra.
Ūrngāttiri.	Kāvannūr.	Valluvambram.
Mambāt.	Chengara.	Irimbuli.
Nilambūr.	Puliyakōd.	Manchēri.
Porūr.	Kulimanna.	Payyanād.
Wandūr.	Kolattūr.	Elankūr.
Tiruvāli.	Nediyirippu.	Ponmala.
Trikalangōd.	Kīlmuri.	

Wet Lands.

1776-77.

141. Mr. Græme ascertained that the Huzzur Niguti (see paragraph 128), as assessed in these Nāds in 1776-77, bore the following proportions to pāttam (rent) at the following commutation rates, calculated in the manner detailed in paragraph 129 above :—

	Percentage of pāttam taken as assessed seed, Niguti vittu.	RS.	
Southern Parappanād, No. XV..	33⅓ per cent.	at 62½ per 1,000 Macleod seers.	
Rāmnād, No. XVI	25 do.	at 75	do.
Chērnād, No. XVII—			
In 10 dēsams	10 do.	at 250	do.
,, 60 do.	10 do.	at 125	do.
,, 31 do.	25 do.	at 75	do.
,, 1 do.	33⅓ do.	at 75	do.
Ērnād, No XVIII	20 do.	at 75	do.

142. Arshad Beg Khan's reduction of 20 per cent., Tippu Sultan's increase of $12\frac{1}{2}$ per cent., and the 10 per cent. addition for collection charges (see paragraphs 117, 118 and 120) all took effect on the wet lands of these Nāds.

1791–94. 143. The old jama (demand) was gradually worked up to in 1791-92 to 1793-94, and collected as far as possible up to 1800-1.

144. Major Macleod made a sort of survey or inspection and increased the jama (demand) in 1801-2, without, however, presumably altering the principles of the assessment. Owing to the rebellion which ensued, the old jama (demand) of 1800-1 was reverted to by Mr. Rickards in 1802-3.

1801–3.

145. In 1803-4, however, Mr. Warden, third of the Principal Collectors, directed one-fourth of the increase to the jama (demand) made by Major Macleod to be collected in Nād No. XV and in one Dēsam—Puttūr—in Nād No. XVII. To this increase he superadded 10 per cent. for charges of collection (*vide* paragraph 120).

1803–4.

Garden Lands.

146. The Huzzur Niguti (see paragraph 134) was introduced by Rāmalinga Pillay (Hyder Ali's agent) in all these Nāds on the same footing as in the Calicut Taluk Nāds, viz., that 100 per cent. of the pāṭṭam (rent) was taken and commuted into money at the customary rates prevalent in all of these Nāds, viz.:—

	RS.	A.	P.	
Coconuts	7	8	0	per 1,000 nuts.
Betel-nuts	0	4	0	do.
Jacks	0	4	0	per tree.

These rates were admittedly below the market prices, and left a small margin as pāṭṭam if the proprietor thought right to take it.

147. It appears, however, that in the assessment of the gardens in Nād No. XV and in Beṭṭatnād (Nād No. XXVI), some small additional share was left over for the proprietor in manner following. The trees were divided as usual into productive, unproductive, and young, and a pāṭṭam (rent) calculated in money was arrived at (after making a deduction of one-third, it is supposed, as the tenant's share). From the pāṭṭam (rent) so ascertained a deduction of 2 old Vīray fanams in 10 (*i.e.*, 20 per cent.) was made for the benefit of the proprietors,* and the residue, viz., 8 fanams in 10, was then entered in the accounts as 16 productive coconut trees in accordance with the rule of the Huzzur Niguti (paragraph 134).

148. In Nād No. XV and in one Dēsam—Puttūr—of Nād No. XVII also one-fourth of Major Macleod's increase appears to have been levied by Mr. Warden in 1803-4 as in the case of wet lands (paragraphs 144 and 145). To this increase was superadded 10 per cent. for collection charges in Nād No. XV and in one Dēsam of Nād No. XVII.

1803-4.

149. Arshad Beg Khan's reduction of 20 per cent., Tippu Sultan's increase of $12\frac{1}{2}$ per cent., and the 10 per cent. for collection charges (see paragraphs 117, 118, 120) also affected the gardens in these Nāds.

Miscellaneous Lands.

150. The Nāds were treated somewhat differently in the assessment of Mōḍan (see paragraph 33). Punam (paragraph 34) and Ellu (paragraph 35) were not assessed in these Nāds.

151. *Mōḍan* in Nād XV. The Mysore Government applied the same rules as in Nāds XIII and XIV (*vide* paragraph 136), *i.e.*, they took 20 per cent. of the gross produce in years when the crop was cultivated and commuted the share into money at current market prices, and Major Macleod, in similar fashion as in the Nāds XIII and XIV, took one-third of the assessment of the year 1801-2 and included it in the permanent jama (demand) of the Nād (see paragraph 137).

1801-2.

152. *Mōḍan* in Nād XVI was exempt from assessment till Major Macleod's time, 1801-2, in which year he assessed it as follows:—One local paṛa (10 local seers) in every seven paṛas of gross produce was selected as the Government share, and of this selected share one paṛa in five (*i.e.*, $\frac{1}{35}$ of the gross produce or $2\frac{6}{7}$ per cent.) was taken and commuted into a money assessment at 6 new Vīray fanams (Rs. 1-11-$5\frac{1}{7}$) per paṛa. The assessment thus fixed was collected in three years at one-third per year (see paragraph 137).

153. *Mōḍan* in Nād XVII was exempt from assessment till Major Macleod's time in 1801-2, in which year he assessed the crop as follows: 20 per cent. of the gross produce was selected as the Government share, and out of every five paṛas (50 seers) of the share thus selected one paṛa (10 seers) (*i.e.*, $\frac{1}{25}$† or 4 per cent. of the gross produce) was taken and assessed at 3 new Vīray fanams (As. 13-$8\frac{4}{7}$) per paṛa (10 seers). This assessment was likewise spread over three years.

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* Mappillas (Muhammadans) predominated then as they do still in these parts.
† $\frac{1}{5}$ of $\frac{1}{5}$ = $\frac{1}{25}$.

154. *Mōḍan* in Nād XVIII. In assessing the Huzzur Niguti in this Nād in 1776-77, additions were made to the permanent jama (demand) in 99 Dēṣams out of 116 in the following fashion :—

(*a.*) On every para (10 seers) of assessed seed of wet lands (see paragraph 141).
(*b.*) On every 3 fanams of garden assessment (see paragraph 146).

One-half of a fanam was imposed on account of Mōḍan, and Major Macleod in 1801-2 completed the Mōḍan assessment (wherever it had not already been imposed) in the manner and on the principles described for Nād No. XVII (paragraph 153).

XIX. Vellāttri (Walluvanād proper), XX. Walluvanād, XXI. Nedunganād, XXII. Kavalappāra.

155. As these Nāds constitute the modern taluk of Walluvanād, and as the Huzzur Niguti (paragraphs 128, 134) was the mode of assessment adopted in them in 1776-77, it will be convenient to take them together. Prior to 1776-77 these Nāds were subjected by the Mysoreans to violent and irregular collections under the name of Nuzzurs or Perumbuddy.

* Reasons for grouping.

156. *Vellāttri* or Walluvanād proper was the sole remaining territory of Walluvanād Rāja (Valluva Kōnātiri), who once exercised suzerain rights over a large portion of South Malabar. His territory had been gradually broken up by the Zamorin. At the time of the Mysore conquest there remained to him the following modern amṣams of the modern taluks of Walluvanād and Ērnād, viz. :—

The Walluvanad Raja's Limits.

Kōḍūr.	Kōṭṭapāḍam.	Kolattūr.
Kuruva.	Arakurissi.	Kuruvambalam.
Pallipuram.	Tachambāra.	Pulāmantōl.
Mangaḍa.	Arakkuparamba.	Elankulam.
Valambūr.	Chettanallūr.	Ānamangād.
Kāryāvaṭṭam.	Angāḍipuram.	Pāral
Nenmini.	Perintalmanna.	Chembrasṣēri.
Mēlāttūr.	Pulakkāttiri.	Pānḍikkād.
Veṭṭattūr.	Pānga.	

The Zamorin's latest acquisition. Limits.

157. *Walluvanād* was apparently the latest acquisition by the Zamorin at the expense of the Walluva Rāja. It consisted of the following modern amṣams of the modern taluk of Walluvanād :—

Tūvūr.	Karimpula.
Tiruvalamkunnu.	Tachanāṭṭukara.
Tēnkara.	Āliparamba.
Kumaramputtūr.	

The Zamorin's territory. Limits.

158. *Nedunganād* had for some time been under the Zamorin. It consisted of the following modern amṣams of the modern taluk of Walluvanād, viz. :—

Elambulāssēri.	Cherupullaṣṣēri.	Nētirimangalam.
Vellinali.	Naduvattam-kāralmanna.	Pallipuram.
Srīkrishnapuram.	Kulukkallūr.	Kallāḍipatta.
Kadambalipuram.	Chundampetta.	Vallapula.
Kallaḍikōd.	Vilayūr.	Kōtakurissi.
Vadakkumpuram.	Pulāṣṣēri.	Elēdattamāḍamba.
Mūttēdattamāḍamba.	Naduvattam.	Chunangād.
Trikātiri.	Mututala.	Mulanyūr.
Chalavara.	Perumuḍiyūr.	Pērūr.

The Kavalappāra Nāyar. Limits.

159. *Kavalappāra* under its own Nāyar chief owned a sort of nominal allegiance both to the Cochin Rāja and to the Zamorin. The Commissioners eventually decided in favor of his independence. His territory consisted of the following modern amṣams of the modern taluk of Walluvanād, viz. :—

Mundakōdkurissi.	Kārakkād.
Panamanna.	Kulapalli.
Kūnattara.	Mundamuka.

Wet Lands.

160. Mr. Græme ascertained that the Huzzur Niguti (paragraph 128), as assessed in 1776-77 in these Nāds*—in Nād No. XIX by Mohideen Moopa and in Nād No. XXII by Hydras Kutti Moopa—bore the following proportions to pāṭṭam (rent) and at the following commutation rates :—

* The names of the officers who settled Nāds Nos. XX and XXI have not been handed down.

Nāds.	Percentage of Paṭṭam (rent) taken as Niguti Vittu (assessed seed).	Commutation Rates of the Niguti Vittu into Money.
		Per 1,000 Macleod Seers. RS. A. P.
Veḷḷāttri (Waḷḷuvanād proper) ..	10 per cent. ..	125 0 0
Waḷḷuvanād	10 do. ..	125 0 0
Neḍunganād—		
a. 39 Dēsams	10 do.	100 0 0
b. 9 do.	10 do.	111 1 9⅓
Kavaḷappāra	10 do. ..	100 0 0

But as regards the commutation rate for Kavaḷappāra between 1776 and 1790-91 see paragraph 161 below regarding the Mōḍan assessment.

161. Arshad Beg Khan's reduction of 20 per cent., Tippu Sultan's increase of 12½ per cent., and the 10 per cent. for collection charges—the latter cess levied as early as 1778-79 in Nāds XIX and XXII—all affected the wet lands of these Nāds (see paragraphs 117, 118 and 120 above).

Garden Lands.

162. In all these Nāds the whole of the paṭṭam (rent), calculated in money and founded upon a valuation of the gross produce existing for a long time back between proprietors and tenants, was taken and converted into an assessment of account in the manner already described for other Nāds (see paragraph 134) The customary rates for produce prevalent in all these Nāds were as follows:—

	RS.	A.	P.	
Coconuts	7	8	0	per 1,000 nuts,
Betel-nuts	0	4	0	do.
Jacks	0	4	0	per tree,

which rates were considerably below the actual prevailing market prices, and left to the proprietor (if he cared to break through custom and take it) a portion of the actual produce of the gardens.

163. Arshad Beg Khan's reduction of 20 per cent., Tippu Sultan's increase of 12½ per cent., and the 10 per cent. levied for collection charges (*vide* paragraphs 117, 118 and 120 above) all affected the garden assessments in all of these Nāds.

Miscellaneous Lands.

164. The assessment of *Mōḍan* (see paragraph 33) in these Nāds was made at different times and in different manners, and *Eḷḷu* (paragraph 35) was assessed in only one of the Nāds.

165. *Mōḍan* in *Veḷḷāttri* (Waḷḷuvanād proper) was assessed in 1776-77 on the following principles. The "produce" having been ascertained, 30 per cent. of it was selected as the *Niguti Vittu* (see paragraph 129), and a money assessment fixed on it at the rate of half old Vīray fanam (2 annas) per local paṛa (10 seers), which, as the paṛa in use was equal to a standard paṛa, gave a commutation rate of Rs. 12½ per 1,000 Macleod seers. In 1796-97 to 1800-1 the whole of the Mōḍan assessment of this Nād was remitted under orders of Mr. Stevens, the Supravisor, as he was then styled. In 1801-2 Major Macleod (first Principal Collector) revived the assessment, taking 20 per cent. of the gross produce and commuting it into money at a rate equivalent to Rs. 16-5-2$\frac{34}{49}$ per 1,000 Macleod seers. In 1815, in a portion of this Nād, the Mōḍan assessment of 1801-2 was apportioned at various rates on the wet land assessments and consolidated with them. In the rest of the Nād the previous system continued to prevail, but the jama fixed in 1801-2 had always to be realized. If the assessments exceeded the jama no action was taken, but, if they fell short, then the assessments were raised to the requisite pitch by increasing the commutation rate so as to bring the assessments for the year up to the level of the jama (demand) of 1801-2.

166. *Mōḍan* in *Waḷḷuvanād* and *Neḍunganād* was apparently not assessed till 1801-2, when
1801-2. Mr. Drummond, Sub-Collector, fixed it at 20 per cent. of the gross produce, commuted into money at rates equivalent in some parts to Rs. 19-0-9$\frac{1}{7}$ and in other parts to Rs. 16-5-2$\frac{34}{49}$ per 1,000 Macleod seers.

167. *Mōḍan* in *Kavaḷappāṛa* was assessed in 1776-77 at the rate of one-fourth old Vīray
1776-77. fanam per local paṛa of Niguti Vittu (see paragraph 129) on all *wet lands*, that is, in effect the wet lands assessment was increased from 4 to 4¼ old Vīray fanams per local paṛa of Niguti Vittu. Owing to this the commutation rate on wet lands was raised from Rs. 100 to Rs. 106-4-0 per 1,000 Macleod seers. On this increase 10 per cent. for
1790-96. collection charges was also levied. In 1790-91 to 1795-96, under the Honorable Company's rule, the Mōḍan assessment seems to have been revised with reference to the arrangement prevailing in Nād No. XIX. Instead, however, of taking 30 per cent. of the produce as in Nād XIX, only 20 per cent. was taken, and the remaining 10 per cent. was remitted on behalf of the proprietors. On the above 20 per cent. of produce a rate was fixed of 1 fanam 5¼ annas per 2 paṛas (20 seers) or 1½ paṛas (15 seers) per fanam, or Rs. 16-10-8

per 1,000 Macleod seers. It would also seem as if the permanent demand for Mōḍan assessed on the wet lands was also at the same time remitted.

1776-1802.

168. *Eḷḷu* in *Veḷḷāttri* (Walluvanād proper) was assessed from 1776-77 on the same principles as Mōḍan (see paragraph 165), viz., from 1776-77 till 1796-97 at 30 per cent. of the ascertained produce; between 1796-97 and 1800-1 the assessment was relinquished altogether; and after 1801-2 the share of the produce taken as Niguti Vittu (*vide* paragraph 129) was 20 per cent. The commutation rates varied similarly, viz. :—

	Per 1,000 Macleod Seers.
From 1776-77 to 1789-90	Rs. 37½
„ 1790-91 to 1795-96	„ 50 to 62½
„ 1801-2	„ 62½

XXIII. Pālghat or Vaḍamalapuram, XXIV. Temmalapuram, XXV. Naḍuvaṭṭam.

Reasons for grouping.

169. These Nāds, constituting the present taluk of Pālghat, may be conveniently considered together, because in revenue matters, after the Mysore occupation, they were treated, with one exception, on an uniform plan, and because a few remarks are required regarding their political and revenue history at and about this time (1765-66).

Political events immediately preceding 1765-66.

170. The following appears to be the political history of this part of the country at the above time. Some time previously to 1757 the territories of the Pālghat Rājas had suffered by severe inroads on the part of the Cochin and Walluvanād Rājas and of the Zamorin. The former had possessed himself of the Chittūr territory lying east of Pālghat. The Walluvanād Rāja had obtained a nominal sovereignty over the three Nāyarships of Cōngād, Edattara and Mannūr, lying in the north-west of the present taluk, and the Zamorin had possessed himself of the division of the country called Naḍuvaṭṭam (Nād No. XXV). To protect his territory from further dismemberment, the Pālghat Rāja had offered to become, and had been accepted as, a tributary of the Mysore Rājas, still best known in Malabar as the Rājas of Kongu or Kongunād. The tribute was 12,000 old Vīray fanams per annum, was designated as Rakshābhōgam, and was met, without assessment of a land-tax, from the ordinary revenues of the country. In 1757 or thereabouts the Zamorin seems to have overrun the remaining territory of the Pālghat Rāja and imposed a land-tax, called Kāvalphalam, upon it similar to one already in force in the Naḍuvaṭṭam Nād No. XXV, and designed to meet the expenses of the force required as a defence against Mysore. It amounted to one-fourth old Vīray fanam per local para (10 seers) of seed-land, *i.e.*, land required to sow one para (10 seers) of seed in a single crop. But the Rāja of Pālghat applied to Hyder Ali, then Foujdar of Dindigul, in the service of Chick Deo Raj, the nominal sovereign of Mysore. On this application Hyder Ali sent a force under his brother-in-law, Muckhdoom Sahib, who drove back the Zamorin's Nāyars, and the Zamorin thereupon sought to compromise matters by agreeing to pay Rs. 12,00,000 as a military contribution, and by restoring the conquests he had made from Pālghat, from which, however, the Naḍuvaṭṭam Division (Nād No. XXV) seems to have been exempted. Hyder Ali afterwards made over his right to the Rs. 12,00,000 to one of the ministers of the puppet Rāja of Mysore, and when Hyder Ali at last usurped the Government of Mysore this claim became one of his pretexts for invading the country. After the invasion (1765-66) the Naḍuvaṭṭam Nād (No. XXV) seems to have been managed, along with Nāds XXIII and XXIV, by the Pālghat Rāja's nephew as an agent of Hyder Ali.

The Northern Division of Pālghat.

171. *Pālghat* or *Vaḍamalapuram* comprised the following modern amṣams in the modern taluk of Pālghat, viz. :—

Cheṟāya.	Elapaḷḷi.	Vaḍakuntaṟa.	Pallanchāttanūr.
Kōngād.	Polpaḷḷi.	Koḍuntirapaḷḷi.	Kaṇṇādi.
Mundūr.	Paḷḷattēri.	Eḍattaṟa.	Kiṇāṣṣēri.
Kāvalpād.	Puttūr.	Kiḷakkumpuram.	Tiruvālattūr.
Akattēttara.	Koppam.	Taḍukaṣṣēri.	Pālattuḷḷi.
Putuṣṣēri.	Yākkara.	Māttūr.	

The Southern Division of Pālghat.

172. *Temmalapuram* comprised the following modern amṣams of the modern taluk of Pālghat, viz. :—

Chūlannūr.	Kaṇṇanūrpaṭṭōla.
Vaḍakkēttaṟa.	Āyakkād.
Kāṭṭuṣṣēri.	Mangalam.
Kāvaṣṣēri.	Vaḍakkanchēri.
Tarūr.	Chittalanchēri.

The Zamorin's territory.

173. *Naḍuvaṭṭam* comprised the following modern amṣams in the modern taluk of Pālghat, viz. :—

Kōṭṭāya.	Taṇṇiṣṣēri.	Erimayūr.	Kiḷakkētaṟa.
Maṅgara.	Peruvēmba.	Kuniṣṣēri.	Paḍinyāṟētaṟa.
Kuttanūr.	Koḍuvāyūr.	Paḷḷāvūr	Vaṭṭēkād.
Kuḷalmannam.	Kākkayūr.	Kūḍallūr.	Pattangāṭṭiri.
Vilayanchāttanūr.	Vilayannūr.	Paliaṣṣana.	Mutalamaḍa.
Tēnkuriṣṣi.	Manynyaḷūr.	Vaḍvannūr.	

Wet Lands.

1765-66.

174. In 1765-66 Itti Kōmbi Achan, the Pālghat Rāja's nephew, as an agent of Hyder's on his invasion of the country in that year, increased the rate of assessment to one old Viray fanam per para (10 seers) of seed land (see paragraph 170).

1773-74.

Sullayad Khan's reduction of assessment in Nāds XXIII and XXIV.

175. In 1773-74 Sullayad Khan (commonly called Darogha Sahib), Hyder Ali's Dewan, raised the assessment to 1½ fanams per local para (10 local seers) of seed-land, but on complaint of its oppressiveness he reduced it in Nāds XXIII and XXIV in the following manner. When the land yielded 5 paras (50 seers) of pāttam (rent) for each para (10 seers) of seed sown, the rate was maintained; but, when the land yielded a less pāttam, he preserved the rate, but assessed it on a proportionately smaller quantity of seed, *e.g.*:—

10 paras of seed-land	yielding	50	paras of pāttam (rent)	were entered in accounts	as	10 paras.
10	do.	40	do.	do.		8 do.
10	do.	30	do.	do.		6 do.
10	do.	20	do.	do.		4 do.

On these 10, 8, 6, and 4 paras respectively, he assessed his rate of 1½ fanams per para. The paras of seed-land shown in the accounts were therefore here, as well as elsewhere in the Southern Districts, factitious measures of assessment quite unconnected with the quantity of grain required to sow the land.

176. Calculating on these figures, it therefore seems that the rate of assessment in Nāds XXIII and XXIV was 20 per cent. of the pāttam (rent), converted into money at Rs. 53-9-1$\frac{4}{5}$ per 1,000 Macleod seers; but of course the assessment falls heavier than this in Nād XXV. What ratio it bears to pāttam in that Nād, it is impossible to say. Moreover in Nād XXIV Mōdan and Ellu (paragraphs 33–35) were assessed at 8 annas per head on all persons paying wet land assessment. This increased also to some extent the wet land assessments in that Nād (*vide* paragraph 183).

1781-82.

177. In 1781-82 Pālghat was transferred from the Mysore Cutcherry of Calicut to that of Seringapatam.

178. Consequently Arshad Beg Khan's reduction of 20 per cent. in the jama (demand) did not extend to these Nāds (see paragraph 117).

179. But on the other hand Tippu Sultan's increase of 12½ per cent. (paragraph 118) did affect the wet lands in these Nāds.

Itti Kōmbi Achan's 5 per cent. cess for establishment

increased to 10 per cent. under Honorable Company.

180. Moreover in Darogha Sahib's time (paragraph 175) Itti Kōmbi Achan established a Parbutti Menon (Accountant) and two or three Kolkars (Peons) in each Dēsam to collect the revenue, and imposed, for the purpose of paying them, an additional tax of 5 per cent. in some places, and somewhat less in others. Under the Company's Government this was increased to 10 per cent. (see paragraph 120).

Garden Lands.

181. Were unassessed under the Mysore Government.

1801-2.

182. In 1801-2 Major Macleod (the first of the Principal Collectors) for the first time imposed taxes on garden produce at the following rates, with 10 per cent. added (see paragraph 120) for collection charges:—

One new Viray fanam	on	8	productive	Coconut trees.
One do.	on	24	do.	Betel-nut trees.
One do.	on	4	do.	Jack trees.
Three-quarter do.	on	each	do.	Pepper-vine.

What a "productive" tree or vine was supposed to mean, is not now to be ascertained, but supposing that the trees actually assessed were really productive trees, and accepting as the average produce per productive tree the exceptionally low rates given in the Janmi Pymāish account of 981 (see paragraph 29 above), then it becomes possible to calculate the ratio between assessment and gross produce, and between assessment and pāttam (rent); if the pāttam be hypothetically taken as two-thirds of the gross produce on Mr. Rickards' plan (*vide* Appendix III). The assessment, including the 10 per cent. for collection charges, may be taken as varying

From about 62$\frac{41}{48}$ per cent. of the pāttam (rent) on trees yielding an average of 10 nuts per tree at a commutation rate of Rs. 9-6-0 per 1,000 nuts, to about 67$\frac{17}{48}$ per cent. of the pāttam (rent) on trees yielding an average of 10 nuts per tree at a commutation rate of Rs. 8-12-0 per 1,000 nuts on coconuts.

And from about 74$\frac{2}{7}$ of the pāttam (rent) on trees yielding an average of 38$\frac{6}{13}$ nuts per tree at a commutation rate of 11 annas per 1,000 nuts, to about 81$\frac{3}{7}$ per cent. of the pāttam (rent) on trees yielding an average of 38$\frac{6}{13}$ nuts per tree at a commutation rate of 10 annas per 1,000 nuts on betel-nuts.

And 25 per cent. of the pāttam (rent) on trees yielding an average pāttam (rent) of 4 annas 6¾ pies per tree on jacks.

As to pepper, assuming that the same principle was observed in these Nāds as elsewhere, and that the assessment was fixed on any number of vines, which were calculated to yield 15 lb. of green or 6 lb. of dry pepper, the percentage of the assessment to the gross produce would be about 62½ per cent.

Miscellaneous Lands.

183. *Mōdan* and *Ellu* (see paragraphs 33 and 35) were assessed by the Mysorean Government only in Temmalapuram (Nād No. XXIV), and there the assessment was not on produce or rent, but at the rate of 2 old Vīray fanams (8 annas) per individual paying wet land revenue.

XXVI. Bettatnād.

The Vettatta Rāj extinct. Death, 24th May 1793, of last Rāja.

Limits.

184. This Nād was subject to the Bettat or Vettatta Rāja, over whom the Zamorin also claimed certain nominal suzerain rights. The family—a Kshatriya one—became extinct on the death of the last Rāja, on 24th May 1793, while the Joint Commissioners were proceeding with the settlement of the Nād. It consisted of the following modern amsams in the modern taluk of Ponnāni :—

Pariyāpuram.	Iringāvūr.	Vettam.
Rāyirimangalam.	Klāri.	Pachāttiri.
Olūr.	Kalpakanchēri.	Mangalam.
Ponmundam.	Mēlmuri.	Chēnnara.
Tānālūr.	Anantāvūr.	Triprangōd.
Niramarutūr.	Kanmanam.	Pallipuram.
Trikkandiyūr.	Talakkād.	Purattūr.

Wet Lands.

1777.

185. In 1777 Rāmalinga Pillay, an agent of Hyder Ali's Government, upon an inspection of the proprietor's pāttam (rent) accounts of rice-lands, assumed for the whole taluk, for the purpose of introducing the Huzzur Niguti (see paragraphs 128, 129), one local para (10 local seers) of Niguti Vittu (paragraph 129) for every 4 paras of pāttam (rent) (*i.e.*, 25 per cent.), and applied to it a tax of 3 old Vīray fanams (*i.e.*, Rs. 75 per 1,000 Macleod seers).

186. But Mr. Græme ascertained that the actual shares of the pāttam taken as *Niguti Vittu* varied greatly as per particulars below:—

In 65 Dēsams	25	per cent.		
,, 38 do.	$22\frac{2}{5}$	do.		at the uniform rate of Rs. 75 per 1,000 Macleod seers.
,, 8 do.	20	do.		
,, 7 do.	$16\frac{2}{3}$	do.		

1782-83.

187. In 1782-83, in the time of Arshad Beg Khan, a complaint was made of the severity of the assessments, but no attention was paid to it, and, on the contrary, two of his subordinates (Venkappa and Venkaji) levied an additional contribution of 15 per cent. for charges of collection in all the Dēsams (compare paragraph 120). Arshad Beg Khan's order regarding reduction of 20 per cent. extended to this Nād, but whether it was ever acted on is extremely doubtful (see paragraph 117). Tippu's increase of 12½ per cent. affected this Nād (paragraph 118).

1790-91.

188. Between 1790-91 and 1793-94 the full revenue at the above rates was gradually revived and collected with some balances till 1800-1.

1801-3.

189. Major Macleod's survey or rather inspection in 1801-2, followed by an attempt to collect the increased revenue, resulted in a rebellion, and Mr. Rickards in 1802-3 reverted to the settlement of 1800-1.

1803-4.

190. In 1803-4, however, Mr. Warden, the next of the Principal Collectors, directed one-fourth of the increase to the assessment fixed by Major Macleod's survey to be collected. This increase, it may be presumed, did not affect the principles of the settlement in force.

191. To this increase was superadded 15 per cent. for charges of collection (see paragraph 187).

Garden Lands.

1777-78.

192. In introducing, in 1777-78, the Huzzur Niguti (paragraph 134) in this Nād, Rāmalinga Pillay left a small margin for the proprietor, viz., 20 per cent. of the pāttam (rent), in the manner already described in paragraph 147, so that only 80 per cent. of the pāttam (rent) was taken as assessment in this Nād. There is no record of what the customary commutation rates between proprietors and tenants were in this Nād, but it is likely they were the same as in the neighbouring Nāds and in all other Nāds in South Malabar except Nos. XXIII, XXIV and XXV, viz.:—

	RS.	A.	P.	
Coconuts	7	8	0	per 1,000 nuts.
Betel-nuts	0	4	0	do.
Jacks	0	4	0	per tree.

193. Arshad Beg Khan's reduction of 20 per cent. and Tippu Sultan's increase of 12½ per cent. (paragraphs 117, 118) were applied to the garden lands in this Nād.

1790-94. 194. In 1790-91 to 1793-94 the full assessment at the above rates was gradually revived.

195. Major Macleod, in 1801-2, increased the assessment on gardens as on wet lands (paragraph 189). Mr. Rickards also reverted to the previous settlement of 1800-1 (paragraph 189), and Mr. Warden likewise, in 1803-4, levied one-fourth of Major Macleod's increase (paragraph 190).

1801-2.

196. The establishment charges percentage was likewise 15 per cent. on gardens as on wet lands (paragraph 187), and was levied on the one-fourth of Major Macleod's increase by Mr. Warden.

Miscellaneous Lands.

197. Under the Mysore Government the same rules were applied in this Nād as in Nāds Nos. XIII and XIV to the assessment of *Mōḍan* (paragraph 33), viz., 20 per cent. of the gross produce, valued at current market rates, wherever that crop was cultivated (see paragraph 136).

198. In 1801-2 Major Macleod took the actual revenue of that year as the standard of a permanent demand and included it in the regular jama (demand), spreading the collection of it over three years; but in applying this procedure two different modes were adopted, viz. :—

1801-2.

In 62 Dēṣams 20 per cent. of the gross produce was taken as the pāṭṭam (rent), and of this pāṭṭam (rent) 25 per cent. (or, say, 5 per cent. of the gross produce) was taken as assessment and commuted at the rate of Rs. 85-11-5¼ per 1,000 Macleod seers.

In 7 Dēṣams every paṛa (10 seers) of seed sown was assessed at one new Vīray fanam. Assuming the outturn to be five-fold, the assessment would be 20 per cent. of the gross produce, valued at Rs. 28-9-1$\frac{5}{7}$ per 1,000 Macleod seers.

199. In the 62 Dēṣams the crop was further assessed at 15 per cent. for collection charges (see paragraphs 120, 187) and in the 7 Dēṣams at 10 per cent.

1801-2. 200. After 1801-2 fresh assessments continued to be levied on the Mysore principles, viz., 20 per cent. of gross produce at current market rates.

201. The cultivation of *Eḷḷu* (paragraph 35) being very inconsiderable was not assessed in this Nād.

XXVII. Kūtnād, XXVIII. Chāvakkād and Chētwai.

202. The Zamorin at the time of the Mysore invasion possessed suzerain rights over both of these Nāds, except over the island of Chētwāi, consisting of the following amṣams of the modern taluk of Ponnāni, viz. :—

Chetwai Island. Limits.

Vāḍānapaḷḷi.	Kaippamangalam.
Nāṭṭika.	Pāppinivaṭṭam.
Paḷḷipuṛam.	Panangād.
Eḍattirutti.	

Political events.

This island had from 1717 been in the possession of the Dutch, from whom, however, it was taken by Hyder Āli in 1776, and in turn from the Mysoreans by the Honorable Company in 1790.

Limits.

The above two Nāds consisted of the following modern amṣams of the modern taluk of Ponnāni :—

Kūtnād.

Tavanūr.	Iswaramangalam.	Nāgalaṣṣēri.
Kāladi.	Paḷḷapuṛam.	Tirumittakōd.
Kōdanād.	Ponnāni.	Otalūr.
Mēlattūr.	Kānynyiramukku.	Kappūr.
Chēkkōd.	Edappāl.	Ālangōd.
Ānakkara.	Vaṭṭamkulam.	Paḷḷikkara.
[illegible]	Kumaranallūr.	Eramangalam.
[illegible]	Kōtachiṛa.	Vayilattūr.

Chāvakkād and Chētwai.

Veliangōd.	Iringapuram.	Vāḍānappaḷḷi.
Ayirūr.	Annakara.	Nāttika.
Kaḍikkād.	Bhrahmakulam.	Paḷḷipuram.
Punnayūr.	Mullassēri.	Edattirutti.
Edakaḷiyūr.	Venkiḍanga.	Kaippamangalam.
Pālayūr.	Chāvakkād.	Pāppinivaṭṭam.
Guruvāyūr.	Orumanayūr.	Panangād.

Wet Lands.

1765-66. 203. In 1765-66 Hyder Ali paid a visit to these Nāds, and his agents and his tributary, the Coimbatore Rāja (Maha Deo Raj, usually styled Madavan in Malabar), afterwards till 1767-68 managed the country and levied irregular and violent contributions both on the personal and on the real property of the inhabitants.

1767-68. 204. From 1767-68 till 1773 these Nāds were again under the Zamorin.

1773. 205. In 1773 Chundur Row and Sreenivas Row came with troops and wrested the country from the Zamorin. By their orders the Nāds were rented to Mohideen Moopan and Hydros Kuṭṭi, who collected 100 per cent. of the pāṭṭam (rent), but finding that insufficient to enable them to meet their engagements, they imposed further contributions and seized personal property. Finding this means also fail, they carried some of the inhabitants to Seringapatam with whatever accounts of the pāṭṭam (rent) were extant.

1777-78. 206. On their return in 1777-78 they commenced to collect what they called the Huzzur Niguti (paragraphs 128, 129) upon an actual reaping and measuring of the crop, taking two-thirds of the gross produce as the Government share on rice-lands and leaving one-third to the cultivator. The consequence was the people fled and the lands lay uncultivated.

207. About this time Rāmalinga Pillay came under orders from Hyder Ali and made a survey, but the amount fell short of the Huzzur Niguti (see paragraphs 128, 129).

1779-80. 208. In 1779-80 Jumien Subahdar was sent by Hyder Ali in consequence of the outcry of the people to equalize the assessment. He ascertained the probable landlord's rent, styled the Mudalālinra pāṭṭam (headman's rent), and took

			Per 1,000 Macleod Seers. RS.	A.	P.
In 282 Dēsams	.. .. .. 60 per cent.	at	31	4	0
,, 24 do.	.. .. .. 60 do.	at	25	0	0

209. To the above was added 10 per cent. as Chelluvari (charges of collection) (see paragraph 120).

1781-82. 210. In 1781-82 the British possessed the country for a short time and the restored Rājas had the management of it.

211. Arshad Beg Khan's reduction of 20 per cent. and Tippu's increase of 12½ per cent. (see paragraphs 117, 118) affected the assessment on the wet lands.

1785-86. 212. In 1785-86 Krishna Achāri, appointed by Arshad Beg Khan to the management, added two-sixteenths of an old Viray fanam, or 12½ per cent., to the jama (demand) under the designation of Hecha Niguti.

1790-91. 213. In 1790-91 the Honorable Company allowed the Rājas to manage these Nāds, the Chētwai Island being made over to the management of the Rāja of Cochin, who continued, with a short interruption, to manage it till 1801, paying a revenue of Rs. 40,000 per annum.

1791-92. 214. In 1791-92 three-fourths and in 1792-93 six-tenths of the old jama (demand) were collected in the two Nāds, excepting Chētwāi Island.

1793-94. 215. In 1793-94 the Honorable Company's servants and the Rājas collected the full jama (demand) on all cultivated lands, and added another 10 per cent. for charges of collection (see paragraphs 120, 209), and this continued till 1799-1800.

1800-1. 216. In 1800-1 Mr. Drummond, Sub-Collector, increased the revenue by adding an assessment on the uncultivated lands.

1801-2. 217. In 1801-2 the jama (demand) was regulated by Major Macleod's survey, but Mr. Rickards in 1802-3 annulled it and reverted to that of 1800-1. However, in some places the increase made by Major Macleod was allowed to remain.

Garden Lands.

218. The principles of the Huzzur Niguti (paragraphs 128, 134) were applied to the garden lands, viz.: 100 per cent. of the pāṭṭam (rent) was taken at the customary rates usual between proprietors and tenants in these Nāds, which rates were, as usual in South Malabar,—

	RS.	A.	P.	
Coconuts	7	8	0	per 1,000 nuts.
Betel-nuts	0	4	0	do.
Jacks	0	4	0	per tree.

Considerably below market prices.

219. Arshad Beg Khan's reduction of 20 per cent. (paragraph 117) extended to the garden assessments.

220. The Mysore Government, and afterwards the Honorable Company, seem both to have imposed 10 per cent. (or 20 per cent. in all) for collection charges (see paragraphs 120, 209, 215).

221. The Hecha Niguti of Krishna Achāri, or a further addition of 12½ per cent., seems also to have been imposed on gardens.

1801-2.

222. Moreover, Major Macleod's increase in 1801-2 on the garden assessments was not apparently removed.

Miscellaneous Lands.

223. No assessments were imposed on *Mōḍan* or *Eḷḷu* (paragraphs 33, 35), the cultivation of which was inconsiderable.

CHAPTER III.

RETROSPECTIVE SUMMARY AS FOR THE YEAR 1805-6 IN THE LOW COUNTRY.

Necessity for the summary.

224. Before proceeding to deal with the subsequent measures taken for adjusting the land revenue assessments, it will be as well to summarise retrospectively the measures already described, so as to bring, as far as possible within one view, the position of affairs as existing in the year 1805-6.

Method adopted for working it out.

225. Before giving the results of this proposed retrospect, it will be necessary to describe the method in which it is proposed to work them out.

Mr. Rickards' plans for establishing principles of assessment.

The principles he recommended were finally sanctioned, 5th May 1804.

226. The year 1805-6 has been selected as a convenient point of time for doing this, because, following on the insurrection of 1803 (consequent on Major Macleod's ill-advised innovations), Mr. Rickards, the Principal Collector, with a view to remedying the extreme inequalities of assessment as well as to establish some fixed principles on which to base a new assessment, was at considerable pains to ascertain from the chief landholders what mode of sharing the produce of the land would be most acceptable to them. Having ascertained this (29th June 1803), he recommended the scheme for adoption (1st July 1803), and it was sanctioned by Government (Board of Revenue to Principal Collector, 5th May 1804) and embodied in a proclamation and published throughout the district (21st July 1805). See Appendix No. III.

The shares of produce thus sanctioned.

226*a*. The shares of the produce thus ascertained as being acceptable to the chief landed proprietors were as follows:—

Wet Lands.

Deduct from the gross produce the seed and a similar quantity for expenses of cultivation, allot one-third of the balance to the cultivator for profit, divide the remainder in the proportions of 60 per cent. and 40 per cent. between the Government and the proprietor respectively, and compute the Government share into money "under a consideration to local value of the several articles in the different districts."

Illustration.

	Quantity of Seed.		Outturn multiple.			Gross Produce. PARAS.
	5 paras	×	15	=		75
Deduct—					PARAS.	
Seed ..	..	..	..	..	5	
Expenses ..	..	..	..	..	5	
					—	10
			Balance paras		..	65
One-third to cultivator for profit	..	..	..		..	21⅔
Remainder, being the share available as pâṭṭam (rent) or two-thirds net produce	..	..	..		..	43⅓
60 per cent. of 43⅓ paras to Government	..		= paras		26	
40 do. do. to proprietor	..		= do.		17⅓	
					—	43⅓

Garden Lands.

Coconuts and Arecas.—The pâṭṭam (rent) was to be divided between the Government and the proprietor, half to each, the Government share being commuted into money at local rates.

Illustration.

Gross produce		100 nuts.
Deduct cultivator's one-third share		33⅓ do.
Remainder, being the share available as pâṭṭam (rent) or two-thirds gross produce		66⅔ do.
50 per cent. to Government	33⅓	
50 do. to proprietor	33⅓	
	——	66⅔ do.

Jacks.—The same principle was adopted as in the case of other garden produce, namely, 50 per cent. of the pâṭṭam (rent) was to go to Government and the remaining 50 per cent. to the proprietor, but the pâṭṭam (rent) stated in money was not fixed at any prescribed share of the gross or of the net produce.

Pepper.—It is unnecessary to state what the sanctioned shares of the pepper produce were as the assessment was in 1806-7 taken off the land and an export duty levied instead.

The sanctioned standard shares of Government in the produce.

226*b*. The standard shares of Government in the produce, that is, the revenue assessments, were therefore fixed at—

60 per cent. of the pâṭṭam (rent) for wet lands.
50 do. do. do. garden lands.

The *pâṭṭam* was calculated on a peculiar plan, hence styled *Viḷachchal mêni pâṭṭam.*

227. But this pâṭṭam (rent) was, it will be observed, to be calculated in peculiar methods, whence it got its name of the *Viḷachchal mêni pâṭṭam*, that is, in the case of wet lands two-thirds of the net produce to be ascertained in a certain manner; and, in the case of coconuts and areca-nuts, two-thirds of the gross produce in nuts only. In the case of jacks no estimate of produce was to be made, but the money pâṭṭam (rent) was to be ascertained. How this was usually done will be alluded to presently when considering Veṛumpâṭṭam.

The *Viḷachchal mêni pâṭṭam* distinguished from

228. And here it will be as well, before going further, to elucidate and distinguish this *Viḷachchal mêni pâṭṭam* from the other kinds of rent (pâṭṭam) alluded to by Mr. Græme and differently determined. And there is all the more reason for this, because in the foregoing account no distinction has been drawn between the different kinds of rent (pâṭṭam) referred to, when treating of the various Nâds. The three kinds of rent (pâṭṭam) alluded to in Mr. Græme's report are—

I. The *Viḷachchal mêni pâṭṭam*, which has just been described.

(*a*.) the *Veṛumpâṭṭam*.

II. The *Veṛumpâṭṭam* or actual rent received by proprietors from tenants. Mr. Græme was most unfortunately prevented (paragraph 1131 of his report) from pursuing detailed inquiries into the ratios which the Veṛumpâṭṭam (actual rent) bore to gross produce or to net produce. He was consequently obliged to have recourse to the statements submitted to Mr. Warden, the Principal Collector, by proprietors in the year 981 (1805-6). These statements were found by him on examination to give in most cases grossly false accounts of the rent (pâṭṭam) receivable by proprietors, so they served very little purpose beyond furnishing facts to show how false they were on this point. It will be seen in the sequel that lack of precise information as to what the actual rents were, not only vitiated Mr. Græme's proposals in regard to wet lands and diverted his attention away from points in regard to the position of sub-tenants,

to which the Court of Directors had turned their earnest attention, but precipitated the collision between the parties interested in the land, and indirectly led to the Māppiḷḷa fanatical outrages and other evils (*Appendix I*). The general information on which he relied was defective, because it did not enable him to distinguish between rent paid by intermediaries and rent paid to intermediaries by sub-tenants. Whether, therefore, the facts which follow relate to rents paid direct by the actual cultivators to the proprietors (Janmis) or by intermediary Kāṇakkār to the Janmis, it is now impossible to say. The general information he received was to the following effect:—

On *wet lands* the Verumpāṭṭam varied from 10 per cent. of the "average available gross produce;" in particular places, where accidents were liable to happen from wild beasts, &c., to 33 and 45 per cent. of the same; and "even as high as 50 per cent. of the same when the settlement with the tenant is only for one year." By this use of the word "available" reference was made to the customary deduction of 20 per cent. of the gross produce for the expenses of reaping, threshing, and winnowing, and for fees to carpenters, smiths, and other petty proprietors, who, like the proprietor himself, had janmam rights in the land. This deduction of 20 per cent. did not in Mr. Græme's time, and, it may be noted in passing, does not even now in many cases enter into any calculations of gross produce.

Garden lands.—In the case of *coconuts* and *areca-nuts*, the *Verumpāṭṭam* was the balance of the *produce* in nuts* after deducting for the cultivator's share 20 per cent. of the same in North Malabar, and 33⅓ per cent. of the same in South Malabar; but as the customary commutation rates were respectively Rs. 10 and Rs. 7-8-0 in the two divisions, the real customary shares of the cultivators were as Rs. 20† and Rs. 25† respectively on every 10,000 nuts. This leaves out of account the other produce of these gardens, such as coconut husks, from which coir fibre is made, leaves for thatching, branches, wood, &c., all of which fell to the cultivator's share for profit (lābham), and was excluded from any estimate of produce in fixing the *Verumpāṭṭam*. Moreover these shares, Mr. Græme noted, were sufficient remuneration to the cultivator only when the gardens were fully planted up and in bearing, but they were insufficient remuneration if the garden was not in full bearing, and would not enable the cultivator to keep up the garden in good style. These remarks, which still continue true, have a most important bearing on the relations between proprietors and tenants of garden lands.

In the case of *Jack trees* it has never been customary to estimate the produce (either gross or net) except at its money value, and its money value depends entirely on whether there is a market for the produce or not, within reasonable distance. The fruit, from its bulkiness, is not easily carried any great distance and it readily spoils. The money value of the produce is determined in a rough sort of way upon inspection. So many of the trees—having regard to quality and distance from a market—are judged to be capable of yielding one fanam of pāṭṭam (rent). In some places where the trees are in bad order, or the market is distant, a great number of trees may be required to yield one fanam of pāṭṭam (rent), and in other places any number of trees would be insufficient, the trees not being capable of bearing even one fanam of pāṭṭam (rent) from the lack of demand for the produce. Under such circumstances the customary Verumpāṭṭam was probably, as in the case of cocos and arecas, one-third of the gross produce; but, unlike cocos and arecas, estimated in money at no fixed rate per fixed quantity of produce.

(*b*.) The Mysorean *Niguti pāṭṭam*.

III. The *Niguti Pāṭṭam*.—Mr. Græme found, on proceeding to inquire into details, that the divisional (Hobali) accounts specified in the case of each wet land what the number of paras (each 10 seers) of *Niguti Vittu* (assessed seed) (paragraph 129) was, but they were silent (as already noticed, paragraph 128) in regard to the proportion which the *Niguti Vittu* (assessed seed) bore to the gross or to the net produce. Under these circumstances Mr. Græme resorted to information from "the principal inhabitants," and learning from them, first in the case of the Calicut Taluk Nāds (Nos. XII, XIII, XIV) and afterwards in the case of the other Nāds in South Malabar, as they were taken up one by one, what proportion the *Niguti Vittu* (assessed seed) bore to the pāṭṭam (rent) shown in the accounts sent by Sirdar Khan to Seringapatam, he worked back in this way to a pāṭṭam (rent) which, to distinguish it from the others just above described, he called the *Niguti pāṭṭam*, or pāṭṭam on which the assessment (Niguti) was fixed. Moreover the people, on being questioned, readily admitted that the pāṭṭam shown in the accounts sent to Seringapatam by Sirdar Khan was incorrect. The *Verumpāṭṭam* or actual rent

* The gross produce was taken to be the whole number of nuts of all sizes on the trees at one time, less one-third for accidents, loss by rats, windfalls, &c.; but see also "*Koyilmēni*" in the Glossary, Appendix I.

† Take two gardens in North and South Malabar, respectively producing each 10,000 nuts gross produce; then:—

In North Malabar the cultivator's share of produce is 2,000 nuts, which, at Rs. 10 per mille, the customary rate, are worth Rs. 20.

In South Malabar the cultivator's share is 3,333⅓ nuts, which, at Rs. 7-8-0 per mille, are worth Rs. 25.

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was, they continued, in some places concealed, and in other places understated with the connivance of the Mysorean officers owing to favor, intrigue, or local causes. This third kind of pāṭṭam extended only to the Nāds in which the Huzzur Niguti (see paragraphs 128, 134) was in force, and in them it extended to all lands, both wet and garden. It will be seen from what has been stated that it represented no fixed share of the produce in kind, but the share in kind, whatever it was, was commuted into money at fixed rates.

What *pāṭṭam* regulated the assessments in what *Nāds* in 1805-6.

229. Now, on referring back to the historical details given in the preceding narrative, it will be seen that in the year 1805-6 the revenue assessments were regulated in the various Nāds in the following manner :—

(*a.*) On both wet lands and garden lands in Nāds I, V, and VI, partly by the *Viḷachchal mēni pāṭṭam* and partly by the *Verumpāṭṭam* ;

(*b.*) On both wet lands and garden lands in Nāds II, III, IV and VII, and on wet lands only in Nāds XXIII, XXIV, XXV, XXVII and XXVIII, by the *Verumpāṭṭam* ; and

(*c.*) On both wet lands and garden lands in Nāds VIII to XXII and XXVI, and on garden lands only in Nāds XXVII and XXVIII, by the *Niguti pāṭṭam.*

The garden land assessments in Nāds XXIII, XXIV and XXV have, for purposes of comparison in the foregoing narrative, been taken as shares of the *Viḷachchal mēni pāṭṭam,* though, of course, that *pāṭṭam* was not a standard in force anywhere at the time (1801-2).

The actual assessment shares of produce will be compared with the standard assessment shares of produce,
and the comparison will be extended (in the inverse ratio) to the actual commutation rates
so as to obtain a fair approximation to the actual incidence of the assessments in the various Nāds in 1805-6.

230. Bearing in mind, then, the differences which existed between these various *pāṭṭams* (rents), it will be found possible to compare the standard rates of assessment (viz., 60 per cent. of pāṭṭam on wet lands and 50 per cent. of pāṭṭam on garden lands, paragraph 226) with the actual rates originally assessed and afterwards more or less modified in the respective Nāds, and this comparison will, when extended to the commutation rates for produce (in the inverse ratios, of course), give a fair approximation to the comparative incidence as in 1805-6 of the assessments on the respective Nāds. The approximation will, of course, be more or less unreliable as between Nāds in which different standards of pāṭṭam prevailed, but nothing more precise is available. An example will best illustrate what is intended.

Illustration of what is intended.

In Nāds XII, XIII, XIV the percentages of *Niguti pāṭṭam* taken as revenue on wet lands were 30 and 25, at commutation rates of Rs. 50 and Rs. 60 per 1,000 Macleod seeds respectively (paragraph 129). After deducting from these commutation rates 20 per cent. for Arshad Beg Khan's reduction (paragraph 130), and after adding 12½ per cent. for Tippu's increase by the substitution of Sultāni fanams for old Viray fanams (paragraph 130), and after adding 10 per cent. for establishment charges imposed under the Honorable Company's Government (paragraph 132), the sequence of these events being in the order in which they have been placed, the commutation rates come out at Rs. 49-8-0 and Rs. 59-6-4⅘ per 1,000 Macleod seers respectively. Then, in order to ascertain the equivalents of these rates at the 60 percentage standard assessment the following calculation has to be made :—

Standard Assessment.		Actual Percentage taken.						Actual Commutation Rate.				Equivalent Commutation Rate at 60 per cent.		
								RS.	A.	P.		RS.	A.	P.
60	:	30	::	2	:	1	::	49	8	0	:	24	12	0
60	:	25	::	12	:	5	::	59	6	4⅘	:	24	12	0

That is to say, the equivalent of 30 per cent. of the *Niguti pāṭṭam* (rent) at a commutation rate of Rs. 49-8-0 and of 25 per cent. of the *Niguti pāṭṭam* at a commutation rate of Rs. 59-6-4⅘ is, at 60 per cent. of the *Niguti pāṭṭam,* a commutation rate of Rs. 24-12-0. It will thus be seen that although different percentages of pāṭṭam (rent) were taken as revenue assessments in different parts of these Nāds, still the actual result was that the money assessment imposed was uniform throughout.

231. Worked out in the method above described the following table has been prepared. It shows—

The subjoined table shows :—
(*a.*) Actual assessment commutation rates in 1805-6, compared with
(*b.*) The commutation rates for produce adopted by Mr. Græme in 1822, no earlier figures being available.

(*a.*) The actual assessments, as in 1805-6 [varying percentages of pāṭṭam (rent) commuted into money at varying rates], worked out to their equivalents in the standard assessments [60 per cent. of pāṭṭam (rent) on wet lands and 50 per cent. of pāṭṭam (rent) on garden lands, see paragraph 226*b*] at the commutation rates which appear in Columns 2, 4, 6 and 8, and

(*b.*) The commutation rates for produce adopted after full inquiry by Mr. Græme in 1822, there being no earlier figures available.

Tāluks and Nād Numbers.		Wet Lands. Per 1,000 Macleod Seers of Produce.		Coconut Trees. Per 1,000 Nuts.		Areca-nut Trees. Per 1,000 Nuts.		Jack Trees. Per Pāttam Tree.	
		Assessment Commutation Rates as in 1805-6.	Græme's Commutation Rates in 1822.	Assessment Commutation Rates as in 1805-6.	Græme's Commutation Rates in 1822.	Assessment Commutation Rates as in 1805-6.	Græme's Commutation Rates in 1822.	Assessment Rates as in 1805-6.	Græme's Rates in 1822.
		RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Chirakkal ..	I ..	34 9 4	29 1 11	12 0 0	10 0 0	0 7 7	0 8 0	0 7 8	0 6 4
	II ..	35 13 4 11 4 0	31 0 0	10 0 0 4 0 0	10 0 0	0 8 0 0 3 2	0 8 0	0 6 4 0 2 6	0 6 4
Kōttayam ..	III ..	75 0 0 37 8 0 26 4 0 18 12 0	31 8 0	13 5 4 10 0 0	10 0 0	0 12 9 0 8 6 0 6 4	0 7 2	0 12 9 0 9 7	0 11 2
	IV ..	49 12 9 45 0 0 41 8 0	29 9 5	20 0 0 14 6 4 12 0 0	10 0 0	0 12 9 0 9 2 0 7 8	0 6 4	0 12 9 0 9 2 0 7 8	0 6 4
	V ..	45 0 0	32 3 8	10 0 0	10 0 0	0 6 4	0 6 4	0 3 2	0 6 4
	VI ..	34 9 4	30 15 10	10 0 0	10 0 0	0 8 0	0 8 0	0 6 4	0 8 0
Kurumbranād and Calicut.	VII ..	40 0 0	32 0 1	12 0 0	10 0 0	0 7 8	0 6 4	0 7 8	0 6 4
	VIII, IX, X, XI.	33 12 0 30 15 0 28 8 11 28 0 3	25 14 5 25 0 8 25 0 0 24 14 2	14 13 7	10 0 0 9 9 3 8 12 0	0 7 11	0 6 4	0 7 11	0 4 1 0 4 0
	XII, XIII, XIV.	24 12 0	22 13 0 22 8 0 21 6 10	14 13 7	10 0 0 9 13 9 8 12 0	0 7 11	0 8 0	0 7 11	0 5 4 0 5 0 0 4 3
Ērnād and part of Ponnāni.	XV, XVI, XVII, XVIII.	41 4 0 34 6 0 30 15 0 24 12 0 20 10 0	20 0 9 18 14 9 18 8 3 18 4 11	14 13 7 11 13 8	8 15 3 8 12 0	0 7 11 0 6 4	0 9 0 0 8 0	0 7 11 0 6 4	0 4 2 0 4 0
Walluvanād.	XIX, XX, XXI, XXII.	20 10 0 18 5 4 16 8 0	15 10 2 14 7 6 12 14 3 10 2 2	14 13 7	8 12 0	0 7 11	0 11 0 0 10 0	0 7 11	0 4 6
Pālghāt ..	XXIII, XXIV.	22 2 2	17 6 10 15 2 0	12 15 5	9 6 0 8 12 0	1 1 11	0 11 0 0 10 0	0 2 6	0 4 6
	XXV ..	The assessment fell somewhat more heavily than in Nāds XXIII, XXIV, but the ratio cannot be precisely stated (see para. 176).	17 10 5	12 8 8	9 0 0	1 1 10	0 10 4		
Ponnāni ..	XXVI ..	32 5 6 28 12 0 25 14 0 21 9 0	19 14 0	12 6 9	9 13 6	0 9 11	0 10 0	0 9 11	0 4 6
	XXVII, XXVIII.	38 4 6 30 10 0	18 12 11 17 9 1	18 5 11	10 0 0 9 1 8	0 9 9	0 8 0	0 9 9	0 4 0

Miscellaneous Lands.

Mr. Rickards did not fix any principles to regulate the assessments on miscellaneous lands in 1803-5,

but as the comparison will be useful the following table has been prepared,

the standard share of produce adopted being 20 per cent. of the gross produce.

232. No agreement was come to in 1803-5 regarding the proper mode of sharing the produce of lands not permanently assessed to revenue, that is to say Pūttāḍa or Mōdan, Punam and Ellu lands (see paragraphs 33, 34, 35); but, as most of the materials are available, it will be useful to institute a comparison similar to the above in respect of such assessments also as for the year 1805-6. And the assessment share of produce with which they may most suitably be compared is that which prevailed generally both under the Mysore and under the Honorable Company's Governments in South Malabar, and which Mr. Græme subsequently recommended for adoption (paragraph 1273 of his report), viz., 20 per cent. of the gross produce.

Nāds.	Pūttāḍa or Mōḍan. Per 1,000 Macleod Seers of Produce. Assessment Commutation Rates as in 1805-6.	Pūttāḍa or Mōḍan. Græme's Commutation Rates in 1822.	Punam. Per 1,000 Macleod Seers of Produce. Assessment Commutation Rates as in 1805-6.	Punam. Græme's Commutation Rates in 1822.	Eḷḷu. Per 1,000 Macleod Seers of Produce. Assessment Commutation Rates as in 1805-6.	Eḷḷu. Græme's Commutation Rates in 1822.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
I	70 0 0 52 8 0	29 1 11	70 0 0 52 8 0	29 1 11	40 0 0	Not on record so far as known.
II	50 0 0	31 0 0	50 0 0	31 0 0	100 0 0	
III	50 0 0	31 8 0	....	....	100 0 0	
IV	70 0 0	29 9 5	70 0 0	29 9 5	160 0 0	
V	....	....	....	....	....	
VI	70 0 0	30 15 10	70 0 0	30 15 10	100 0 0	
VII	80 0 0	32 0 1	80 0 0	32 0 1	60 0 0	
VIII, IX, X, XI	30 3 7	25 14 5 25 0 8 25 0 0 24 14 2	....	....	42 5 0	
XII, XIII, XIV	28 9 1	22 13 0 22 8 0 21 6 10	....	....	71 6 10	
XV	28 9 1	20 0 9	....	....	....	....
XVI	24 7 10	18 8 3	....	....	....	....
XVII	17 2 3	18 14 9	....	....	....	....
XVIII	17 2 3	18 4 11	....	....	....	....
XIX	16 5 2	14 7 6	....	....	62 8 0	....
XX, XXI	19 0 9 16 5 2	10 2 2 12 14 3	....	....	....	....
XXII	16 10 8	15 10 2	....	....	....	....
XXIII	....	....	....	....	....	....
XXIV	8 annas per head on persons paying wet land revenue.	....	....	....	8 annas per head on persons paying wet land revenue.	....
XXV	....	....	....	....	....	....
XXVI	28 9 1 21 6 10	19 14 0	....	....	....	....
XXVII, XXVIII	....	....	....	....	....	....

N.B.—Græme's commutation rates for low ground paddy produce have been taken as the market prices for Mōḍan and Punam paddy, although, *as* a rule, these grains do not fetch so much in the market.

These figures confirm what had always been recognised as a fact, viz., that the assessments in North Malabar were heavier than those in the south.

This was why the 10 per cent. establishment cess was not extended to the north.

Caution as to Arshad Beg Khan's remission of 20 per cent.

233. These figures confirm what had all along been recognised as a fact, viz., that the assessments (especially on wet and miscellaneous lands) in North Malabar were comparatively heavier than those in South Malabar. This fact had influenced the Supravisor, and afterwards the second Commissioners, not to extend to North Malabar the 10 per cent. establishment cess (paragraph 120) which they imposed on lands in the south. At the same time it should be noticed that in the calculations made in preparing these tables, the full deduction has been allowed for Arshad Beg Khan's remission of 20 per cent. all round; while, as matter of fact, it is extremely doubtful (as already noticed, paragraph 117) if any such deduction ever really took place. The remission probably went into the pockets of the officials. This fact must be constantly borne in mind when comparing the assessments of South Malabar with those of the north.

But at the same time the northern assessments were less oppressive individually than those of the south.

Reasons for this.

234. Whilst, however, the assessments were comparatively heavier in the north, they were at the same time less oppressive individually, that is to say, the burden was more evenly divided. This is to be accounted for, first, by the fact that the assessments in the north were based on the *Vilachchal mēni pāṭṭam* and on the *Verumpāṭṭam*, that is to say, on certain fixed proportions of the gross or net produce; and secondly, by the fact that the assessments were made by the chieftains themselves, who, as tributaries first of Mysore and afterwards of the Honorable Company, were not easily deceived as to the capabilities of the land, and who had every inducement to make the assessments heavy on all lands but their own; whereas in the south the assessment was chiefly the work of Mysorean officials, who, as strangers to the province, were more easily imposed upon, and who were, perhaps, more ready to be complacent or severe according as inducements were held out to them or refused.

The *Niguti pāṭṭam* of the south represented no certain share either of the net or of the gross produce.

Examples.

The result of course was that in the south the *Niguti pāṭṭam* represented no certain share either of the net or of the gross produce (paragraph 228) and individual assessments were very unequal. For example, in Nāds VIII, IX, X and XI, Mr. Græme found that in one instance the garden assessment was 4,085 per cent. of the pāṭṭam, in two instances

over 2,000 per cent., in three instances over 1,000 per cent., and in other instances less than 1,000 per cent., but far in excess of the proper proportion of the pāṭṭam.

Wet Lands.

The actual assessment commutation rates of 1805-6 are, with these exceptions, higher than the market rates adopted by Mr. Græme in 1822, and the excess is a measure of the excess of actual assessments over the standard assessment.

235. An examination of the figures discloses the following fact in regard to wet lands:—It is not to be presumed that the market prices of produce should have fallen between 1805-6 and 1822, and yet Mr. Græme's rates, adopted in 1822, are (with three exceptions occurring within the territory administered by the Honorable Company's Factors at Tellicherry) below the assessment commutation rates prevalent in 1805-6. The extent to which the rates of 1805-6 exceed, as noticed, the rates of 1822 is the measure of the extent to which the actual assessment in 1805-6 exceeded the standard assessment of 60 per cent. of the pāṭṭam (rent) if it is assumed that the market prices did not vary meanwhile. If, on the other hand, the market prices were rising between 1805-6 and 1822 (as may safely be assumed to have been the case under regular British rule), the actual assessments of 1805-6 must have still more exceeded the standard assessment of 60 per cent.

Garden Lands.

Similarly the coconut garden assessments exceeded the standard assessments,

but arecas seem to have been exceptionally favored in many places,

while, on the other hand, jacks were too highly assessed nearly everywhere.

236. Similar remarks to the above occur under garden lands, but more particularly as regards coconut trees. It was in the territory lying round the Tellicherry factory that the coconut tree rates of 1805-6 approximated to, and in one instance ran lower than, Mr. Græme's rates of 1822. The coconut tree rates generally were much too high. Areca-nut trees seem to have been less severely taxed than other produce in the district generally, for in many of the Nāds, Mr. Græme's rates of 1822 are higher than the assessment rates of 1805-6. As regards jack trees the assessments seem to have been, with a few exceptions, too high. It is unnecessary, however, to go into more detail regarding the garden assessments, because the garden land assessments were subsequently revised throughout the whole district.

Miscellaneous Lands.

The assessments were very severe in the north,

but the fact probably was that there was a large concealment of produce.

This is probably why Mōḍan and Eḻḻu are so little cultivated in the north,

and why Punam is mor extensively cultivated there.

In the south, though the rates were more moderate, they were still too high.

237. The *Mōḍan, Punam* and *Eḻḻu* rates were excessive in the north; indeed it is difficult to understand how even an approximation could be made towards levying them. It is quite certain that if they had been rigorously exacted the cultivation must have ceased to exist. The fact seems to have been that a large portion of the produce was concealed, an end easily to be attained through the difficulty, in the case of these fugitive modes of cultivation, of checking what was the actual produce. Even at the present day Mōḍan and Eḻḻu crops, which being cultivated in the open country, are better capable of being properly assessed, are of far less extent in the north than in the south; while, on the other hand, Punam crops, cultivated in the jungle country, where the cultivation is not so easily checked, is still one of the principal crops in the north, while it is comparatively of small extent in the south. These facts are easily accounted for on examining the commutation rates in force in 1805-6. In South Malabar the rates, though more moderate than in the north, were still too high for those days. These assessments have all since been revised, so it is unnecessary to enter into more detail.

CHAPTER IV.

THE SYSTEM OF LAND REVENUE MANAGEMENT ADOPTED IN MALABAR, 1805-18, AND THE POSITIONS OF THE "RYOT" AND OF THE "ACTUAL CULTIVATOR" CONSIDERED.

The steps taken to treat the low-country part of the district in the aggregate.

238. Having passed in review the measures adopted from the earliest times for assessing particular portions of the district, and having attained as complete a view as circumstances will permit of the exact state in which those measures left the matter, it now becomes necessary to relate the particular steps taken to deal with the district as a whole. The measures up to this time (1805-6) had been fragmentary and of local application; it remains to relate what steps were taken to treat the low-country portion of the district in the aggregate.

The part Malabar played in the great battle of the tenures.

239. A word or two may, however, first of all be fittingly introduced in regard to the part which Malabar played in the great battle of the tenures, which at this time (1805-6) had begun to attract attention. It is unnecessary to say much about it, because it never at any time seems to have been in doubt that Ryotwari was the system best adapted to the district, though it was a Ryotwari with a difference from that understood by Sir Thomas Munro.

The position of Sir Thomas Munro's ryot defined.

240. The characters of laborer, farmer, and landlord were generally understood as being united in the ryot. It was also generally assumed that the ryot could not have sub-tenants so long as Government waste land of good quality existed for any one to cultivate who felt so disposed. Moreover, the laws of inheritance in force in eastern districts have a constant tendency to break up properties and to cause the sub-division of landed estates.

This definition quite inapplicable to the state of the facts in Malabar.

241. But suppose, on the contrary, that there were portions of districts so highly cultivated that no waste land lay within convenient reach of the man willing to till it,—suppose that the waste land, if it did exist within convenient reach, was held (whether rightly or wrongly does not at present matter) to be the property, not of the State, but of private individuals,—suppose the laws of inheritance directly tended to keep property together,—and suppose the classes of laborer, farmer, and landlord were distinct and separate,—then clearly the district where such a system prevailed was not a Ryotwari one, and this was (and it still is) the case of Malabar.

From a different point o view, however, and taking "ryot" as synonymous with "actual cultivator," then Malabar was, and still continues to be, a Ryotwari district.

242. Looked at, however, from a different point of view, and when the question at issue is whether the Government land revenue shall be paid by a Zemindar or farmer of the Government land revenue in many villages, by the Mouzawar or headman of one village, or by the cultivator himself, then, understanding by the word "*ryot*" the actual cultivator of the soil, the Malabar District revenue system was originally under the Mysoreans, and it still continues to be to a great extent, a Ryotwari one. How this came about is easily explained by the fact that "the terror of Hyder Ali's and of his son Tippu's subsequent administration prevented the major part of these Brāhman landholders, as well as many of the Nāyars, from ever trusting their persons at the Muhammadan cutcherries of their new sovereigns" (Joint Commissioners' Report, paragraph 196), and the Mysoreans had therefore no choice left but to conclude the land revenue settlement with the Kāṇakkār, or the actual cultivators.

Sir Thomas Munro's Ryotwari system not a thing of permanence.

Reasons for thinking so.

243. It is manifest, however, that the meaning attached by Sir Thomas Munro to the word Ryotwari, is one that will not apply permanently to any one particular district, supposing that that district progresses in population. Waste land, under such circumstances, becomes scarcer and scarcer and more and more difficult to till as the worst lands are taken up, and long before the time when the last acre of waste is appropriated, it must of necessity have arisen that many of the original "ryots," attending to their own interests, have become proprietors and have dropped the other characters of laborer and farmer. Moreover, under a settled government, money acquired in trades and professions is naturally often invested in land by persons who have not the slightest intention to cultivate it. And further the laws of inheritance have been considerably affected by the power of testamentary succession. All these considerations force one to the conviction that Sir Thomas Munro's ideal Ryotwari settlement is not a thing of permanence, and that sooner or later, even in the model Ryotwari districts, a state of things will be brought about similar to what has existed in Malabar from the very first.

This state of things has existed in Malabar from the first.

The fact of the existence of private property in land in Malabar and Canara exercised an important influence in the debates on the merits of the rival tenures.

The village community was also supposed not to exist in Malabar.

The Court of Directors' despatch of 16th December 1812 ordering the introduction of the Ryotwari system in all unsettled districts.

244. The fact that private property in land already existed in Canara and in Malabar, attracted attention at an early period in the history of British rule in South India, and the fact is again and again referred to in the correspondence which took place while the merits of the rival systems were being debated, and it exercised a very material influence on the ultimate issue in favor of the Ryotwari system and of the special form which it took. The above, coupled with another fact, viz., that the village community was supposed not to exist in Malabar, seems to have prevented any attempt to introduce into the district, the system of village settlements which for a time found favor with the authorities. On the 16th December 1812, the Court of Directors finally ordered the introduction of the Ryotwari system in all *unsettled districts*, and they were careful in their despatch of the December following to caution the Government against introducing into Malabar "an intermediate class of persons (call them Zemindars, Mootahdars, or what we may) between the Government and the Jelmkaars or hereditary proprietors of the soil;" but it was not till the 5th January 1818, that the Board of Revenue issued instructions for "the abandonment of the existing system of revenue administration and the introduction of the Ryotwari mode of settlement and collection in all practicable cases," and in paragraph 307 of the same Proceedings

The final orders were issued by the Board of Revenue on the 5th January 1818.

the Board wound up their instructions to all Collectors in the following terms:—"The Collectors, in entering on the new settlement, should ever recollect that the great object in view is not immediately, but by degrees, to substitute the Ryotwari of the Western Coast for the old Carnatic and Ceded District Ryotwari: not to create, but to restore, landed property, gradually to convert the bad farms of the Tamil country into good estates, and the landholders into land-owners, &c." Malabar, Canara, Coimbatore, Madura and Dindigul were at this time the only districts classed as Ryotwari. All others were either managed by Zemindars or under the village lease system.

> The plan to be followed was to substitute the Ryotwari of the Western Coast for the old Carnatic, &c., Ryotwari.
>
> Not to create, but to restore, landed property.

245. One radical defect and confusion of ideas was unfortunately imported into this, otherwise admirable, Minute of the Board of Revenue. Sir Thomas Munro's ideal "ryot," whose position has been already alluded to (paragraphs 240 to 243), was defined by the Board of Revenue in paragraph 17 of their instructions quoted above to mean "that particular class only among them" ("the cultivators of the soil in general") "who employ, superintend, and sometimes assist the laborer, and who are everywhere the farmers of the country, the creators and payers of the land revenue," and in paragraphs 21 to 39 of these same instructions, the Board went on to describe "the rights of the ryot" in Malabar. The mistake was in treating the rights of the Janmi, Kāṇakkār and Pāṭṭakār as equivalent to those of the "ryot," whereas, as matter of fact, many Janmis, and many Kāṇakkār also, and perhaps even some Pāṭṭakārs, had no title whatever to be considered as "cultivators," or "farmers," or as the "creators," or even as the "payers," of the land revenue. Substantial grounds will be found set forth elsewhere (Appendix I) for dissenting altogether from the views entertained at that time in regard to Janmis, Kāṇakkār and Pāṭṭakār; but apart altogether from controversial matters, and accepting the relative positions assigned to the three classes by the Board, viz., proprietors, mortgagees, and tenants, it is obvious that there existed in Malabar other classes besides the "ryot"—classes whose position in regard to the land, either as landlords entitled to rent from under-tenants or as intermediaries liable to pay rent to landlords as well as to receive rent from under-tenants, should have received very careful consideration before treating them all on the footing of the "ryot" in the sense in which the Board used that word. The growing insolvent cottierism of the bulk of the cultivators in Malabar at the present day, might probably have been prevented, had the Board of Revenue been better informed as to the real relations subsisting at the time between the classes named. Situated as the Government of this country is, that is, as part landlord of the soil, it is obvious that the person to whom the first consideration is due is the *actual cultivator* of the soil, whatever he be, proprietor, farmer or laborer. It is he who, by his industry and skill, pays the Government revenue and contributes to the general welfare of the State. All others having interests in the land are mere investors of their money. The mistake made in 1818 (so far at least as regards Malabar) was to drop the actual cultivator out of sight, and to substitute for him an ideal "ryot."

> There was one radical defect and confusion of ideas in this minute of the Board of Revenue.
>
> The Board's definition of Sir Thomas Munro's ideal ryot
>
> applied to Malabar.
>
> The mistake was in lumping Janmis, Kāṇakkār, and Pāṭṭakār all together under the head of ryots.
>
> It is obvious that in Malabar there existed other classes interested in the land besides the ryot.
>
> Classes whose interests did not receive sufficient consideration.
>
> The person to whom the Government of this country should give the first consideration is the "actual cultivator,"
>
> whatever he be, proprietor, farmer, or laborer.
>
> All others having interests in the soil are mere investors of their money.
>
> The mistake made in 1818 was to drop the actual cultivator out of sight and to substitute for him an "ideal ryot."

246. It will be as well to continue the notice of the point here raised down to the time when it seems finally to have passed completely out of sight. On the 12th December 1821 the Court of Directors, in reviewing a letter dated 6th February 1815 from the Board of Revenue, on the subject of the great inequalities in the land assessments in Malabar, thus expressed themselves: "The Board of Revenue declare that our knowledge with respect to the ancient state of things in Malabar is extremely defective. To us it appears so defective that many things which have been stated and re-stated as matters of fact are but objects of conjecture, conjecture founded upon hardly anything to which with propriety the term evidence can be applied." After noticing that the first accounts of ancient Malabar obtained from Rājas and leading men had been "exceedingly favorable to their interests and contrary to what prevailed in other parts of India," and should therefore have been received "with great caution and distrust," the Court of Directors went on to observe that it had been affirmed that "in Malabar the whole of the produce was the property of the land-owner and that no portion of it was taken by the Government. In this one circumstance lies the difference between the supposed state of rights in Malabar and the state of them in the rest of India, and that difference is so great, that it ought not to be admitted as a fact without distinct and specific evidence." The Court of Directors then stated certain reasons which led them to think that the circumstances noticed in regard to the demesne land of the Rājas, to the property of pagodas, and to jaghires held on

> The further history of this point.
>
> The Court of Directors' despatch, 12th December 1821.
>
> Defectiveness of information regarding ancient Malabar.
>
> The earliest accounts received from the parties most interested should have been accepted with great caution and distrust.
>
> The exceptional position of Malabar in regard to the absence of a Government land assessment.

The Court of Directors were sceptical as to the exceptional state of things in Malabar.

the condition of military service, pointed rather to the opposite conclusion, and that Malabar was in no way singular from other parts of India in these respects, and they continued: "It was no doubt the interest of the landholders in Malabar to persuade their new rulers—the English—if they could, that all land was holden under jaghires of this description. The wonder is that they succeeded.* One remarkable circumstance is that they succeeded with respect to the supposed demesne lands of the Rājas, which surely yielded revenue to Government, yet not even such part is discriminated." After a cursory notice of Sir Thomas Munro's very important report on Malabar of 4th July 1817 (of which notice will be taken presently), they commended the subject of the inequalities in the land assessments to the notice of the Government, which, by this time, had Sir Thomas Munro at its head, and wound up this portion of their despatch in the following words:—

Cursory notice of Sir Thomas Munro's report of 4th July 1817.

The Court of Directors called for information regarding other classes of the agricultural population.

"We observe with dissatisfaction that when you have assumed the existence of any peculiar ownership in the land, as that of Meerassidars or Jelmkars, you afford us little information with regard to the condition of any other class of the agricultural population. In Malabar the number of occupants who pay the assessment on the land, mortgagees and lessees included, is estimated by the Collector at 150,000. The number of persons employed in the cultivation must exceed this number to an extent of which we have no means of forming an accurate judgment.

Nothing known of the great body of actual cultivators, nor of the slaves.

"Of the condition of these people we know hardly anything, and not more with respect to the other descriptions of the population. We are told, indeed, that part of them (an article of very unwelcome intelligence) are held as slaves; that they are attached to the soil and marketable property. You are directed to obtain and to communicate to us all the useful information with respect to this latter class of persons which you possibly can; the treatment to which they are liable, the habits of their masters with respect to them, the kind of life to which they are doomed, the sort of title by which the property of them is claimed, the price which they bear, and more especially the surest and safest means of ultimately effecting their emancipation. We also desire to know whether these occupants, 150,000 in number, cultivate immediately the whole of the lands by their slaves and hired servants, or whether there is a class of inferior tenants to whom they let or sub-let a portion of their lands. If there is such an inferior class of lessees, you will inform us under what conditions they cultivate, what are their circumstances, and what measures, if any, have been employed for their protection." The only report traceable in the records dealing with the question thus raised by the Court of Directors is a very short one from the Principal Collector, Mr. Vaughan, dated 24th August 1822, in which he stated that there was no necessity to interfere for the protection of under-tenants, as people of all castes and religion engaged in agriculture exactly as they felt inclined, and slaves too were under the protection of the laws. But the shortness and cursoriness of this report is probably attributable to the fact that Mr. Græme, who had been Special Commissioner in Malabar from 1818 to 1822, had some months previously submitted his report on Malabar, which Sir Thomas Munro subsequently (16th July 1822) characterised as "on the whole the fullest and most comprehensive report ever received of any province under this Government." Mr. Græme was most unfortunately (as already alluded to in paragraph 228) prevented from pursuing detailed inquiries into the terms on which under-tenants held their lands, and he seems to have in consequence accepted the views of those who had preceded him in their investigations on this point. The Court of Directors were not quite satisfied, and in reviewing, on the 18th May 1825, the measures which had been adopted in consequence of Mr. Græme's inquiry, they concluded the portion of their despatch bearing on the subject in the following terms:—

Mr. Vaughan's cursory report of 24th August 1822.

Its cursoriness probably due to the fact that Mr. Græme had shortly before submitted his voluminous report on Malabar;

but Mr. Græme had been most unfortunately prevented from inquiring into the state of the under-tenants, and had to accept the views of those who preceded him.

The Court of Directors were not quite satisfied, 18th May 1825,

and called for further information.

"There appears to be in Malabar an intermediate class between the cultivators and the Government, who come nearer to the situation of proprietors of land in England than any intermediate class in any other part of India. The information which we possess respecting this class of persons, their obligations to Government, and their powers over the more numerous classes whose subsistence is derived from the land, is exceedingly imperfect. Justice requires that such a portion of the rent of the land as this class have by custom enjoyed should be still reserved to them. But the questions which relate to the other descriptions of persons subsisting upon the land are more numerous and more difficult of decision. Are they tenants-at-will of the former class? Or have they, like the ryots in other parts of India, a fixed interest in the soil? If tenants under such conditions as the superior class may please to impose, what is the sort of treatment which they

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* Major Macleod, the first of the Principal Collectors, did not credit the fact (paragraph 17 of his Jamabandi Report of 18th June 1802), but he remained too short a time in the district to succeed in elucidating his views.

receive? and if their condition is miserable, what measures can be adopted for its improvement. To these points we particularly desire that your attention should be directed. The progress of the measures which you have in contemplation will bring evidence relating to them frequently before you, and it is of the highest importance that it should not be neglected." The records do not show that anything further was done to elucidate the points regarding which the Court of Directors had evinced so much anxiety for further information, and it is to be concluded that the actual cultivator having dropped out of sight in 1818 in favor of the ideal "ryot," it became unnecessary to think about the former as soon as the land revenue assessments, aided by increasing prices, began to come in with increasing ease and regularity.

The condition of the under-tenants was to be kept constantly in view in the measures then in contemplation, but nothing further seems to have been done.

The actual cultivator dropped out of sight in favor of the "ideal ryot," and did not again come into view owing to the increasing ease experienced in collecting the land revenue.

246*a*. In conclusion, it may be observed that the creation or restoration of property in the soil was a thing sufficiently easy of accomplishment. The Government had only to adhere to a policy of taking the half of the net annual produce, in order by a word to create property in the soil equal in value to the remaining half of the net annual produce. This was clearly seen at the time, but it may be asked was it wise thus to create a property and not endeavour to regulate its future management among a people to whom freedom and liberty were unknown words? Reasons will be found set forth in Appendix I, for thinking that even in Malabar individual property in the soil, in the European sense of the word, was not in existence at the beginning of British rule. Custom, not competition, adjudged the shares into which the produce was to be divided. The grant of freedom to a community thus organised, meant (as soon as custom had given way) freedom for the strong to oppress the weak; freedom for the newly created proprietor to take an ever increasing portion of the share of net produce left over after paying the Government dues. What wonder, then, that the drones in the hive have prospered and grown fat, or that the working bees have become famished and lean!

It was easy to create or restore property in the soil.

The Government should have regulated its management when created.

The drones have waxed fat and the working bees have waxed lean.

CHAPTER V.

SUBSEQUENT LAND REVENUE HISTORY OF THE LOW COUNTRY DOWN TO THE PRESENT TIME.

247. After this digression on the system of land revenue management finally adopted for the district, it will be necessary to revert to a much earlier period—to the first attempt to treat the revenue assessment of the low country taluks on one uniform basis. For this purpose it is necessary to go back to the year 1803, when, at a critical time, with active rebellion still flaming in the Cotiote and Wynād countries to the north, Mr. Rickards came to the agreement with the senior Rājas and chief landed proprietors already fully described in paragraphs 226, 226*a*, 226*b* and 227.

Mr. Rickards' agreement with the chief landholders in 1803 regarding shares of produce.

248. On Mr. Warden, who succeeded Mr. Rickards, devolved the duty of carrying out the orders of Government for a revision of the assessments. As a first step he, on 21st July 1805, called on all proprietors of land to send in under their respective signatures a detailed account of their landed property, his object being—

Mr. Warden as a first step called on all landholders for a return of their lands.

(*a*.) to obtain the name of every field in the country, so as to serve as a ground for an actual survey; and

(*b*.) to obtain an accurate numerical account of the assessable trees, so as to regulate the garden assessments.

The statements thus obtained are known in the district as the Janmi Pymāish of 981 M.E. (1805-6), and frequent references have already in this note been made to these accounts.

The Janmi Pymāish account of 1805-6 was thus obtained.

249. He, at the same time, arranged through his Sub-Collectors (at that time four in number) "to ascertain the actual produce on different qualities of soil in different places," with a view to obtaining data for a classification of the soils in every taluk.

Mr. Warden also collected data for a classification of soils.

250. After being in due time furnished with all these documents, Mr. Warden proceeded to the laborious task of surveying the wet lands. He was assisted in this work by the Collector of Coimbatore, who sent him a number of surveyors, "all foreigners to this country." "They entered on their duty in the year 1806. After four years' labor the work was completed and there it rests;" so wrote Mr. Warden in his letter to the Board of Revenue of 16th June 1813, and he continued: "The several changes which afterwards took place brought with them such

Mr. Warden next proceeded to survey the wet lands, 1806–10.

an accumulation of duty and trouble upon me, with diminished means of getting through them, being left almost entirely to native assistance, that the new assessment, with every thing connected with it, has for some time back been laid aside and the revenues of the province have been continued to be collected on the Commissioners' Jama* of 976 (1800-1)." The accounts thus prepared in 1806–10 are known in the district as the *Alavu Pymāish* or the *Hinduvi Pymāish*, from their being written in Mahratta: they are the most reliable of all the Pymāish accounts yet prepared, but in certain respects they are very defective.

The accounts thus prepared are known as the *Alavu* or *Hinduvi Pymāish*.

The correspondence on the subject has been collected in Appendix III.

251. The correspondence which preceded and followed this first effort towards equalising the assessments is of great importance, and it has accordingly been brought together in Appendix III.

No further steps taken till Sir Thomas Munro visited the district in 1817.

His report.

252. Matters remained in this state till 1817, when Sir Thomas Munro, then a Member of the Commission for revising Establishments, paid a visit to Malabar, and, notwithstanding the shortness of his stay, wrote a most valuable report on the district (Revenue Selections, Vol. I, p. 838). He received many complaints regarding the assessments of garden and wet lands, not so much, however, directed against the general oppressiveness of the assessments, for these were at that time "in general very moderate," but against the continuance of assessments on lands which had been deteriorated or destroyed by natural causes, and on gardens which had also from natural causes gone to decay. The landholders being unable to pay such assessments, had had their holdings sold, and this practice of selling the land in satisfaction of arrears of revenue, formerly unknown in Malabar, had been viewed with a good deal of dissatisfaction. The balances of revenue thus realised were inconsiderable, but the number of individuals affected thereby was large.

The Board of Revenue (22nd December 1817) proposed to depute one of their members to Malabar,

but the Government selected Mr. Græme (10th February 1818).

His special Commission.

253. On the 22nd December 1817 the Board of Revenue proposed to depute a Member of their Board to Malabar to carry out Sir Thomas Munro's suggestions, but the Government, on the 10th February 1818, overruled this proposal and appointed Mr. Græme, one of the Judges of the Southern Court of Circuit—

(*a.*) to introduce the new system of Police and Magistracy; and
(*b.*) to consider what improvements might be introduced into the revenue administration of the district.

Mr. Græme submitted his report, 14th January 1822.

His proposals in regard to assessments.

254. On the 14th January 1822 Mr. Græme completed his work and submitted to Government his report, already mentioned as having been considered by Sir Thomas Munro "on the whole the fullest and most comprehensive report ever received of any province under this Government." His proposals in regard to assessments were briefly as follows:—

Wet Lands (paragraphs 1244, 1245 of his Report).

(*a.*) To take 65 per cent. of the actual rent (*Verumpāṭṭam*) of wet lands.

The reasons for this departure from the letter of the Proclamation of 1805.

(*a.*) To assess the revenue at 65 per cent. of the actual rent (*Verumpāṭṭam*, see paragraph 228), as ascertained from deeds and from the people themselves, instead of at 60 per cent. of the *Viḷachchal mēni pāṭṭam* (see paragraphs 226, 226*a*, 226*b* and 227), calculated on the plan proposed by Mr. Rickards and approved by Government in 1804 (see Appendix III). The reason for departing from the letter of the proclamation issued, with Government sanction, by Mr. Warden in 1805 seems to have been that Mr. Græme ascertained, as the result of his general inquiries, that the Rājas and others who had assented to Mr. Rickards' plan for distributing the produce had, by consenting to adopt the *Viḷachchal mēni pāṭṭam* as a standard, made it appear as if they were in the enjoyment of a considerably larger share of the produce than they were as matter of fact getting either at that time, or from that time up even to the time of Mr. Græme's inquiry. (See "*Viḷachchal mēni pāṭṭam*" in the Glossary, Appendix I.) Mr. Græme therefore proposed (and his proposal was approved by Sir Thomas Munro, paragraph 9 of Minute, 16th July 1822, Revenue Selections, Vol. III, page 548) to discard the *Viḷachchal mēni pāṭṭam* altogether and to take such a percentage of the actual rent (*Verumpāṭṭam*) as from his general inquiries he found would be equivalent to the share which Government had a right to expect in virtue of the proclamation of 1805, that is, equivalent to 60 per cent. of the *Viḷachchal mēni pāṭṭam*. Taking the share at 65 per cent. of the actual rent (*Verumpāṭṭam*), Mr. Græme estimated there would still be a reduction in the actual revenue of Rs. 1,39,922 or about 13 per cent.

Garden Lands (paragraph 1258 of Report).

(*b.*) To take 50 per cent. of the *pāṭṭam* of gardens.

(*b.*) Mr. Rickards' plan of taking 50 per cent. of the pāṭṭam was adhered to.

* This was not quite correct, see paragraph 271.

(c.) But in making his estimate of future revenue Mr. Græme departed to the following extent from the precise rule laid down by Mr. Rickards. That is, as already alluded to in paragraph 228, he found the proprietors in North Malabar enjoying 80 per cent. of the produce in nuts from cocos and arecas and 80 per cent. of the money pāṭṭam from jacks, whereas in South Malabar the universal custom was to take only 66⅔ per cent. of the same. Mr. Rickards, who, owing to the state of rebellion in the north at that time, was dealing (with one solitary exception, the Choḷali Nambiār) with South Malabar proprietors, had naturally followed the South Malabar plan of distribution. Mr. Græme proposed to follow the North Malabar plan of distribution in North Malabar, and the South Malabar plan (corresponding to that of Mr. Rickards) in the south only.

(c). But the *pāṭṭam* was to be differently calculated in the north and in the south.

(d.) He devised a plan of his own for applying these principles.

The details of his plan.

(d.) The details of his plan were then worked out as follows :—

I. He found from the Janmi Pymāish accounts (paragraph 248) the total number of trees existing in 1805-6.

II. He deducted all trees said to have been at that time unproductive, *or* too young to bear fruit.

III. He next made a further deduction (at 20 per cent.) for trees at that time productive, but which had since, it might be conjectured, gone out of bearing.

IV. He then took into account the number (75 per cent.) of the young trees which had since that time, it might be conjectured, come into bearing.

V. In this way he arrived at the number of actually productive trees.

VI. And also at the number of unproductive trees.

VII. From the number of unproductive trees he next deducted the number (20 per cent.) which he thought might possibly be cut down and removed when his rates per tree came to be applied to all productive trees.

VIII. And in this way he arrived at the number of unproductive trees which would have to be dealt with when the assessment came to be made.

IX. He next added the number of unproductive trees thus arrived at (Clause VIII) to the number of productive trees (Clause V), and found what would be the total number of full-grown trees standing at the time when the assessment came to be made.

He then went on with his estimate as follows :—

(1.) He applied the rates of gross produce in nuts per tree for cocos and arecas, ascertained from the Janmi Pymāish accounts of 1805-6 (paragraph 248), to the number of productive trees (Clause V), and thus obtained the gross produce in nuts.

(2.) To this gross produce of cocos and arecas he next applied his locally ascertained prices of produce, and thus ascertained the money-value of the gross produce of those trees.

(3.) Next applying to the money-value of the gross produce the principles mentioned in Clauses (*b*) and (*c*) above, he ascertained the customary pāṭṭam (rent) for cocos and arecas.

(4.) To ascertain the customary pāṭṭam (rent) for jacks (Clauses *b* and *c*) he had only to apply the money pāṭṭam rates obtained from the Janmi Pymāish accounts of 1805-6 to the number of productive trees (Clause V).

(5.) He then found what the Government share (at 50 per cent. of the customary pāṭṭam) (Clauses 3 and 4) was on all the trees.

And finally—

(6.) He divided the Government share of the customary pāṭṭam (rent) thus arrived at (Clause 5) by the number of productive *and* unproductive trees which he expected to find standing at the time of assessment (Clause IX), and thus obtained certain rates per tree which he proposed to apply to all standing trees, except those that were too young to bear. These rates he further proposed not to alter for twelve years except under particular circumstances. The revenue estimated in this way, Mr. Græme thought, would fall short by about 7 per cent. of the revenue then being collected.

Miscellaneous Lands (paragraphs 1273, 1274).

Mōḍan.—Mr. Græme recommended the continuance of the prevailing system in South Malabar of taking not more than 20 per cent. of the gross produce of Mōḍan lands (paragraph 33) in the case of all new assessments, to be spread over the period of years when the lands are alternately cultivated and lie fallow. Where gardens were cultivated with Mōḍan crops, and where the garden assessment was less than the Mōḍan assessment, the latter should, he thought, be paid till the gardens had sufficiently improved.

(e.) To take 20 per cent. of the gross produce of Mōḍan lands.

Punam and *Eḷḷu.*—Mr. Græme made no specific recommendations regarding these.

(f.) He made no proposals in regard to Eḷḷu or Punam.

255. On the 16th July 1822 Sir Thomas Munro, then *Governor*, minuted in favor of Mr. Græme's proposals, the only exception taken to them being that it was a defective principle of taxation which required a man to cut down a tree which was bearing fruit (see Clause VII of last paragraph under gardens), and he suggested that "some method might perhaps be found in practice of making such a remission for old trees as would save them from being prematurely cut down without exposing the revenue to any material loss."

Sir Thomas Munro's opinion on these proposals.

Exception taken to the principle which necessitated the cutting down of trees yielding fruit.

256. Mr. Græme was accordingly sent back to Malabar to carry his own proposals into practical effect. The order in which he was directed to take up the work was—*first*, to revise the revenue establishment; *second*, to revise the garden assessments; *thirdly*, to revise the wet land assessments; as that seemed to be the order in which the subjects required attention.

Mr. Græme sent back to Malabar to carry out his own proposals.

The order in which they were to be taken up.

257. He completed the first, he began the second, and on the 20th May 1823 he left it and the third to be completed by the ordinary revenue establishment.

How far Mr. Græme carried out this programme.

258. Mr. Græme began the revision of the garden assessments in the Calicut Taluk, but, as matter of fact, he left the district before he had time to do more than fix the *total* of the garden assessments on each village (Hobali) in that taluk alone. The *individual* distribution of that total was left to the Collector, Mr. Vaughan.

The garden assessments in Calicut Taluk.

259. Mr. Græme, however, sketched out a plan of operations and left instructions with Mr. Vaughan that that plan was to be followed. What that plan was, will now be described.

Mr. Græme's plan of operations.

Details of his plan.

260. (*a*.) He first of all obtained from the people themselves returns of the actual number of trees in each of their gardens and of the produce of the same.

(*b*.) He next inspected some of the gardens and got the people to correct their returns when that was necessary.

(*c*.) When he had satisfied himself of the correctness of the returns, he proceeded to calculate the resulting produce in gross, and took one-third as the share of Government, as recommended by Mr. Rickards and by himself for South Malabar. This one-third share he next commuted into money at certain fixed market rates for produce which he had ascertained by personal inquiry to be correct.

(*d*.) In this way he arrived at the *total* assessment to be imposed on the village (Hobali).

(*e*.) The next step in his plan of operations was to communicate to the people themselves the gross assessment thus fixed, and to allow them to distribute it rateably over all the trees in all the gardens of the village, which, for this purpose, were divided into Āttu Veppu (river, or low-lying, damp, fruitful gardens), of which there were two classes, and Kara Veppu [gardens on banks (Kara) and other high-lying localities, less productive], of which there were three classes.

(*f*.) His object in doing this was to obtain certain fixed rates *per tree*, to be applied to all trees in the village according to the class of garden (Āttu Veppu or Kara Veppu) in which they stood.

(*g*.) The total village assessment might be increased if gardens had not been brought to account when preparing the estimate of total assessment [Clauses (*a*), (*b*), and (*c*)], and, on the other hand, if on distributing the rates the assessment fell short of the total estimate, the deficiency was made good by distributing the surplus rateably on trees in gardens of the Āttu Veppu, first and second, and on the Kara Veppu, first classes only, that is to say, the rates on trees in the best classes of gardens in the village were in such a case *pro tanto* raised.

261. The advantage of having fixed rates per tree in each class of gardens for each village was that there was thus avoided all necessity for calculating *the gross produce of individual* gardens. The rates had merely to be applied to the existing state of the facts as ascertained by inspection of the soil and situation of the garden, and nothing was left in this way *in making individual assessments* "to the difficult and uncertain judgment of the gross produce of each garden."

The advantage of having fixed rates per tree in each class of gardens in each village.

262. Obtained in the above method, the Āttu Veppu and Kara Veppu rates per tree were necessarily not uniform throughout any wide area, and it was only natural it should be so, for coconut trees, for instance, in inland villages require more care, are more expensive to rear, and yield when full-grown a smaller produce than trees growing in low-lying localities near the coast; and hence it came about that in every taluk Āttu Veppu rates and Kara Veppu rates shaded off the one into the other and were not uniform anywhere, not even sometimes in the same village (Hobali), because a Hobali was composed of many Dēsams, and the rates within the Hobali seem to have been fixed by the people themselves Dēsamwār and not Hobaliwār. The

The *Āttu Veppu* and *Kara Veppu* rates, therefore, differ everywhere, sometimes even in the same amsam (Hobali).

distinction, therefore, between Āttu Veppu gardens and Kara Veppu gardens was (and is) by no means apparent, and though the distinction is still maintained in the accounts, it is doubtful if it is of much practical value, and, on the other hand, it has a tendency to mislead. Gardens fringing a river, even near its mouth, are frequently capable of being classed only as Kara Veppu, while other gardens at long distances from a river are justly classed as Āttu Veppu.

Mr. Græme's principles are still in force.

All really unproductive trees were exempted.

263. It is unnecessary to follow in much detail the subsequent course of events, because the principles laid down by Mr. Græme were adhered to and are still in force. Effect was, however, given to Sir Thomas Munro's suggestion regarding the cutting down of trees, by exempting from assessment all trees that were really past-bearing.

Mr. Vaughan finished the garden survey and put it in operation in 1824-25.

It had been too hastily done and great dissatisfaction arose.

Mr. Sheffield revised the assessment in the clamourous amṣams, 1826-30.

264. Mr. Vaughan finished the garden survey, and put the result in operation in 1824-25, but it had been too hastily done, the classification of gardens was incorrect, and there was dissatisfaction with some of the executive arrangements. On 15th November 1825, the Government directed "no further collection to be made until a more correct survey had been effected, and until the accounts had received the sanction of the Board of Revenue and of Government." Meanwhile the dissatisfaction had rapidly increased. On 28th February 1826, Mr. Sheffield took charge of the district, and in the following month he proceeded to Tellicherry and organized a survey of the five villages (amṣams) of Kōttayam Taluk, whose people had first raised the clamour. He next took up 21 villages (amṣams) in Kaḍattanād, the whole of Kurumbranād, and then the 22 "dissenting amṣams" in Calicut Taluk, 70 gardens in Puluvalinād, 1 amṣam in Ērnād, and 2 in Nedunganād, increasing or decreasing the assessments as he found it necessary. This completed the survey of those parts where the people had objected to Mr. Vaughan's settlement, and the results were put in operation in Kurumbranād in 1827-28, in Calicut in 1828-29, and in Kaḍattanād and Kōttayam in 1829-30. It is probable that the assessments on the lands lying along the Mahé river and on Darmapatam island were still too high, for the clamour did not altogether cease, and the revenue was, with difficulty, collected. The survey, however, had been far too hastily conducted and put in force even in places where no clamour was raised. From this time (1829-30) therefore on to 1840-41 the survey of the gardens was continuously in hand, and there resulted a small increase of revenue to the extent of Rs. 18,849 instead of the 7 per cent. deficiency which Mr. Græme had originally anticipated. The actual number of gardens on which this small increase accrued was 279,896.

A general survey of the gardens was undertaken and was continuously in hand from 1829-30 till 1840-41.

The net result, increase of Rs. 18,849 on 279,896 gardens.

Mr. Græme's proposal in regard to periodical inspections of gardens was not followed.

Mr. Conolly's views on this point.

265. One part of Mr. Græme's scheme had been to revise the garden assessments every twelve years. In due course, therefore, the question of periodicity in revisions came up for decision, and in his Jamabandi report of Fasli 1253 (1843-44) Mr. Conolly pointed out that no fixed periods for revision could be named, and that "the chief object of periodical revision was to counterbalance any extensive remissions which partial bad seasons or private misfortunes might render indispensable." He further observed that the landholders "are aware also that though we do not think it desirable to bind ourselves to a permanency of aggregate amount of tax, we do so to a permanency of the proportion of the Government demand to the produce;" and, he continued, as uncertainty regarding inspection would curb garden industry, he thought it best to let things go on as they were and to examine only such gardens as their holders were "forced by their necessity" to submit for inspection. A general revision was necessary, he thought, only when the just rights of Government, owing to remissions, required it. In 1850-52, owing to general complaints of over-assessment of gardens, the whole of the old Kurumbranād Taluk was again surveyed, and a decrease in the assessment of only Rs. 366 was the result. In 1854 Mr. Conolly seemed to think that, owing to considerable remissions in the three or four previous years a fresh survey was necessary, but Mr. Grant in 1858 pointed out that the losses referred to by Mr. Conolly had since, owing to favorable seasons, been resumed, and there was no longer a necessity for the fresh survey suggested, and an additional argument was that the regular scientific revenue survey seemed then on the point of being extended to the District. Since that time no extensive surveys have either been made or called for, and the rule has been that any one claiming remission of assessment on one of his gardens must submit the whole of them for inspection.

The old Kurumbranād Taluk re-inspected in 1850-52.

A fresh survey thought necessary by Mr. Conolly in 1854 was afterwards (1858) considered unnecessary.

No extensive surveys have since been made or called for.

The rule followed is that a person claiming remission on one garden must submit all his gardens for inspection.

Wet Lands.

Mr. Græme's scheme for revising the wet land assessments failed.

266. Mr. Græme's scheme for the revision of the wet land assessments did not progress so favorably. The result was graphically summed up in Mr. (now Sir William) Robinson's letter to the Board of Revenue of 5th August 1857, paragraphs 16 to 19, which are here subjoined:—

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"16. Mr. Græme's operations were very limited indeed. He left the district in 1823, directing the Principal Collector, Mr. Vaughan, 'to continue the survey of the province, hitherto carried on under his own control.' He had himself, however, experienced 'that the account of the survey returns of gardens were so under-stated and suspicious as to require greatest caution in accepting them,'* and 'that the accounts of rice-land which had hitherto been rendered by the proprietors seemed by no means entitled to credit.' Mr. Græme did not indicate how this plague spot in his proposed scheme of survey was to be remedied.

Sir William Robinson's graphic summary of the result.

The plague spot in Mr. Græme's scheme.

"17. The correspondence noted in the margin kept the Board of Revenue acquainted with the failure of this almost ridiculous attempt. 'The Dēṣādhikāris are excessively backward in the survey of the rice-lands and pay not the least attention to orders, demeaning themselves in such a way as evidently to prove their lukewarmness in the cause;' that he (the Principal Collector) had been unable to make the least impression on them (the Dēṣādhikāris); that the accounts they give are 'grossly false beyond description;' and that they sedulously conceal the deeds, 'making it next to impossible to ascertain the resources of the country.' In his letter, 3rd June, paragraph 10, Mr. Vaughan speaks of his 'utter despair of being able to prepare any returns within reasonable time,' and of the 'hopelessness of the chance of getting any true deeds' through the Dēṣādhikāris.

To	Board,	22nd September 1823.	From	Board,	12th October 1824.
"	"	4th February 1824.	"	"	29th November "
"	"	20th April "	To	"	19th December "
"	"	3rd June "	"	"	24th January 1825.
"	"	3rd July "	"	"	5th March "
"	"	16th July "	From	"	14th April "
From	"	26th July "	To	"	9th June "
"	"	3rd August "	From	"	24th October "

The accounts given in were "grossly false beyond description."

"18. The ryots, too, naturally had recourse to every expedient to secure the easy defeat of the proposed settlement. Dēṣādhikāris made large fortunes, the country 'teemed with fictitious deeds,' 'temporary deeds and agreements were executed to suit present purposes, and were prepared with a view of corresponding with a survey notoriously fallacious.' A number of returns and deeds was eventually obtained, 'but the great majority was of the most grossly fraudulent description.' Special and singular legislative provisions were proposed, penalties and rewards to informants were suggested, forfeiture of concealed land was threatened, and assessment to the full amount of the rental in cases of fraud was actually authorised by the Board,† but all in vain. In paragraph 5 of his letter dated 12th October 1824, to the Board, Mr. Vaughan boldly calls on the Board 'to reflect on the effects of these collusions on the morals of the people in giving rise to innumerable disputes and feuds, as well as suits beyond calculation in the Civil Courts;' adding 'that it is full time to adopt measures to check the pending evil.' A variety of futile endeavors to induce the Dēṣādhikāris and ryots to return faithful statements were made, but on the 9th June 1825, after two years' struggle to carry out Mr. Græme's Pymāish, Mr. Vaughan reported the 'total failure in the promises made by the inhabitants to revise and give in true and correct accounts.'

Dēṣādhikāris made large fortunes.

The country teemed with fictitious deeds, temporary deeds, and deeds executed to suit present purposes.

The returns obtained were grossly fraudulent.

Special and singular provisions proposed to check fraud.

Collusions, innumerable disputes, and feuds, and suits beyond calculation in the Civil Courts.

Total failure of the attempt after two years' struggle, 9th June 1825.

"19. Such is the history of another period of five or six years wasted in futile exertion to get reliable revenue accounts from parties most interested in concealing the information, which was sought for through the corruptest, most suspicious and equally interested channels, viz., the Dēṣādhikāris of Mr. Græme's appointment. The Utopian scheme of Dēṣādhikāris' Pymāish and Azmāish died of its own corruption, and infinitesimal authority is attached to the bundles of imperfect returns which load our records under the name of 'Dēṣādhikāri Pymāish.'"

The Utopian scheme died of its own corruption.

267. It would at all times have been a difficult operation for intelligent and trained officers, to distinguish between what was true and what was false in the deeds produced (unstamped and unregistered cadjan leaves) and in the statements made by the people, on which Mr. Græme proposed to found his revised assessment; but when this operation was made over for performance to the ignorant and interested heads of villages, failure was quite certain. If Mr. Græme had been permitted to pursue detailed inquiries into the relations between proprietors and tenants (see paragraph 228), it might be safely hazarded that so experienced an officer would never have committed himself to such a scheme.

The difficulties of Mr. Græme's scheme due to his having been prevented from making detailed inquiries into the condition of the under-tenants.

268. It is unnecessary to follow up in detail, the steps which were taken subsequently and which eventually led to nothing. It will be sufficient to say that the wet land survey was postponed till after the completion of the garden‡ survey, as suggested by Sir Thomas Munro, and that meanwhile prices of produce had increased so much as to enable the collections to be made with a facility hitherto unknown. The necessity for a revision therefore did not force itself into notice.

The wet land survey postponed till after the completion of the garden survey.

Prices of produce rose meanwhile, and the revenue coming in easily the necessity for a survey did not crop up again.

* *Vide* Mr. Commissioner Græme's letter to Principal Collector, dated 20th May 1827.

† Proceedings of the Board of Revenue, dated 14th April 1825.

‡ 1829-30 to 1841.

The revenue accounts had, however, fallen into confusion.

Holdings had changed in size, and the items of revenue had been distributed without any control being exercised.

269. Nevertheless an important change was made, in consequence of the want of accounts to show the particulars of the holding of each individual tax-payer. The want of such accounts began to be seriously felt in the year 1832-33. Holdings had been enlarged, had been diminished in size, had been thrown together, and had been parcelled out afresh, and simultaneously the distribution of items of assessments had been tampered with, without any regard to the principles of the assessment by which they were at first fixed. A landholder with good and bad land in his occupation, and under some ordinary obligation to part with a piece of it to meet his necessities, naturally enough parted with the bad land first, and there being no control over him (owing to a want of any accounts to show what he was doing), he naturally enough also assigned with the bad land an obligation to pay as much of the revenue assessed on the good and bad land together as he could get his assignee to accept. The principles of the assessment thus became completely changed: the good land was in future assessed with less, and the bad land with more, of the land revenue than they respectively ought to have borne. In this fashion great inequalities in the assessment had arisen, and to remedy them a plan was instituted of preparing what has generally since been known as the *Pukil Vivaram Accounts*.

Good land was assessed at less and bad land at more than they ought to have borne.

The heads of villages were again entrusted with the duty of preparing the accounts.

No measurements, nor accurate descriptions, nor classifications of lands were made.

270. As if no experience had been gained of the value to be set upon accounts prepared by the interested heads of villages (see paragraph 266), the old mistake was again made, and these officials were again entrusted with the duty of preparing returns of the lands within their respective limits. No measurements, no accurate description, or classification of soils were called for. In fact it was as Mr. (now Sir William) Robinson described it in his letter to the Board of Revenue of 5th August 1857, a repetition of the *Dēṣādhikāris' Pymāish*, with fewer guarantees for fidelity or accuracy, and it was more carelessly conducted and supervised. The Tahsildars were to check the accounts and send them to the Huzzur, but after repeated reminders, &c., the accounts came in in driblets and without verification by Tahsildars. In 1843 a small quantity having been received, a small establishment was entertained, and about half of them were copied hastily into a form of Kulawar Chiṭṭa (individual account), but directly it was sought to verify or use them their worthlessness was seen and Mr. Conolly at once stopped further expenditure. Mr. (now Sir William) Robinson's opinion of these *Pukil Vivaram Accounts* was expressed in his letter to the Board above quoted; he considered that they were not worth examining, as they recorded imperfectly certain particulars of the land as it existed in 1833–43.

In 1843, when an attempt was made to use the accounts prepared, their worthlessness became at once apparent.

The upshot was that Sir William Robinson determined to bring back the deranged revenue demand to the basis of the ancient Jamabandi,

as embodied in the *Alavu Pymāish* of 1806-10.

271. The upshot of the matter was thus described by Mr. Robinson: "I determined that the only escape from the confusion was to face the question determinedly, and to bring back the deranged revenue demand on each parcel or garden to the only certain and common basis that our land revenue accounts of the district admit of, the ancient Jamabandi" as embodied in the *Alavu Pymāish* accounts of 1806–10 (see paragraph 250). These accounts showed the assessment on the wet lands as it existed at the time named, and that assessment was not, as described by Mr. Robinson (paragraph 22 of his letter), that of "Major Macleod's Jamabandi of 1802," nor yet even that mentioned in the quotation from Mr. Warden's letter (given in paragraph 250), "the Commissioners' Jama of 976 (1800-1), but a Jama founded indeed for the most part, as may be gathered from the preceding narrative, on that of the Commissioners of 1800-1, but considerably modified in North Malabar by the steps taken there after the receipt of the *Janmi Pymāish accounts* of 981 (1805-6) (see paragraphs 29, 32, 75, 76, 80, 82, 248). Moreover, it will be also seen from the above narrative that the reference by Mr. Robinson to the bringing back of the demand on gardens, to the ancient Jamabandi was also incorrect. It was probably a slip of the pen, because it is certain that what followed on Mr. Robinson's proposals related to the wet lands exclusively (Board's Proceedings, dated 12th November 1863, No. 7,212).

This Jama was founded, for the most part, on the Jamabandi made by the Commissioners in 1800-1.

Sir William Robinson's proposals sanctioned, 11th January 1861,

and carried out by Messrs. P. Grant and G. A. Ballard,

so that the table at paragraph 231 still embodies approximately the actual facts of the bulk of the wet land assessments.

272. Mr. Robinson's proposals were in due course sanctioned (G.O., Revenue Department, dated 11th January 1861, No. 82), and carried out by his successors, Messrs. P. Grant and Ballard, so that the table (in so far as it relates to wet lands) given at paragraph 231, may be taken as still embodying, as approximately as circumstances will permit, the actual facts relating to the principles of the bulk of the wet land assessments in the low-country taluks named therein.

Exception to this rule.

Fresh land assessed at 65 per cent. of the pāṭṭam.

A proposal of Mr. Clementson's.

272*a*. Exceptions to this rule will be such *fresh* lands as have been since 1822 brought under cultivation, and assessed at 65 per cent. of the pāṭṭam (rent) at local commutation rates. This was a plan adopted by Mr. Clementson in 1833, and afterwards sanctioned. Where, however, the local rates were excessive, he was at liberty to reduce them to the average market prices for ten years. Whether the Verumpāṭṭam or Mr. Rickards' Vilachchal mēni pāṭṭam was the standard is doubtful.

The difference between these pāttams was not well understood at that time. The matter will be found treated of fully in connection with the Cochin wet land assessments (paragraph 306).

Miscellaneous Lands.

Mr. Græme's proposals in regard to Mōḍan re-assessment perhaps escaped attention.

One-fifth of gross produce was taken

at current market rates,

but the demand was not spread over the period of years when the land lay fallow.

273. *Mōḍan.*—Mr. Græme's proposals (paragraph 254) in regard to Mōḍan lands (paragraph 33), occurring as they do in the midst of other matter in his report, probably escaped attention; at any rate they were only partially put into force. He proposed to take one-fifth of the gross produce, which seems to have been done. He said nothing about commutation rates for produce, so it cannot be gathered whether he meant to commute the one-fifth share at current market rates or not. So the actual practice, which was to take current market rates, may or may not have been part of his scheme. Finally he proposed to spread the demand then ascertained over the period of years in which the lands alternately lay fallow and were cultivated; this was not followed.

Mr. Sheffield revised the Mōḍan assessment, 1827-28.

274. It was Mr. Sheffield, the Principal Collector, who in 1827-28 revised the Mōḍan assessments. His plan was as follows :—

Details of his plan.

(*a.*) He first of all classified the lands into three qualities according to their productive powers, viz. :—

First class, yielding	an outturn multiple of from			$6\frac{1}{8}\frac{3}{4}$ to $4\frac{6}{8}\frac{1}{4}$	the quantity of	seed sown.
Second class,	do.	do.	do.	$4\frac{2}{8}\frac{3}{4}$ to $3\frac{1}{8}\frac{2}{4}$	do.	do.
Third class,	do.	do.	do.	$3\frac{1}{8}\frac{1}{4}$ to $2\frac{2}{64}$	do.	do.

(*b.*) For each class of lands "a fair and moderate" quantity of seed was assumed as necessary for "100 square kolls" of land.

(*c.*) The land was next measured and its "square contents found."

(*d.*) The square kolls × quantity of seed × outturn multiple = gross produce.

(*e.*) Government share = one-fifth or 20 per cent. of the gross produce.

(*f.*) The Government share was finally commuted into a money assessment at rates "fixed for each taluk with reference to the average local prices." Mr. Sheffield took a great deal of trouble and found, on attempting to apply the existing commutation rates (see paragraph 232) to the exact share of Government, that the cultivation would not stand it; indeed there was an extensive abandonment of the cultivation in the Ērnād Taluk directly he attempted it; so he was forced to commute at current market rates. He described the previous commutation rates as being "very exorbitant and arbitrary," a fact borne out by the table in paragraph 232.

The old commutation rates were found to be very exorbitant.

275. For purposes of comparison with the rates in paragraph 232, it will be as well to insert here the following details as to current market rates both of Mōḍan and Ellu in Messrs. Sheffield and Clementson's time, Faslis 1239-43 (1829-34).

Taluks.		Prices of Modan Paddy "per 1,000 Seers."					Prices of Ellu "per 1,000 Seers."				
Present.	Former.	Fasli 1239.	Fasli 1240.	Fasli 1241.	Fasli 1242.	Fasli 1243.	Fasli 1239.	Fasli 1240.	Fasli 1241.	Fasli 1242.	Fasli 1243.
		RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Chirakkal ...	1. Cavay ...	22 0 0	17 12 3	21 8 0	20 11 10	18 13 0	40 0 0	40 0 0	60 0 0	61 0 0	49 11 5
	2. Chirakkal ...	23 0 0	20 5 2	23 8 3	25 3 5	23 6 5	50 0 0	50 0 0	65 0 0	82 2 3	65 9 2
Kottayam ...	3. Tellicherry ...	24 0 0	20 0 0	25 0 0	22 2 5	20 8 11	50 0 0	50 0 0	70 0 0	100 0 0	73 0 11
Kurumbranad.	4. Cartenad ...	28 9 2	24 0 0	25 0 0	28 9 2	30 0 0	71 6 10	65 0 0	88 1 10	100 0 0	80 0 0
	5. Coormenad ...	28 9 2	24 0 0	27 0 0	28 9 2	30 0 0	71 6 10	50 0 0	58 2 2	75 0 0	82 8 0
Calicut ...	6. Calicut ...	28 9 2	20 0 0	20 10 0	28 9 2	30 0 0	71 6 10	40 0 0	57 10 8	96 6 10	60 0 0
Ernad ...	7. Shernad ...	22 1 8	17 4 4	18 2 1	21 6 1	23 8 0	57 2 3	35 11 5	58 5 10	79 9 2	56 10 0
	8. Ernad ...	19 0 9	15 10 0	17 13 8	19 0 9	22 0 0	71 6 10	50 0 0	62 8 0	125 0 0	73·15 4
Walluvanad ...	9. Walluvanad ...	17 13 9	11 6 10	13 2 3	17 13 8	20 0 0	57 2 3	35 11 5	57 2 3	92 13 9	47 4 0
	10. Nedunganad ...	16 13 2	11 6 10	12 11 5	16 13 3	19 8 3	57 2 3	42 13 8	60 4 3	82 13 9	50 0 4
Palghat ...	11. Palghat ...	17 13 9	14 4 7	15 8 7	17 13 8	30 0 0	57 2 3	42 13 8	50 0 0	63 9 2	71 6 10
	12. Temmalapuram ...	16 13 2	12 0 8	14 8 11	16 12 11	27 0 0	57 2 3	42 13 8	50 0 0	71 6 10	57 2 3
Ponnani ...	13. Betatnad ...	21 6 10	12 8 7	18 0 1	21 1 9	23 5 4	57 2 3	39 4 6	45 11 10	89 4 7	66 13 4
	14. Kootnad ...	19 0 9	14 0 4	17 13 9	19 0 9	23 8 5	57 2 3	30 2 1	52 2 5	96 6 10	71 6 10
	15. Chowghat ...	19 0 9	16 5 4	18 12 0	19 0 9	23 0 0	71 6 10	57 2 3	57 2 3	92 13 9	73 7 0

N.B.—What seer was used is not certain, but it probably was the Macleod seer used in the table in paragraph 232.

Mr. Sheffield's system abolished, 1st November 1861.

Mr. Grant, the Collector, at the time was unaware of the data on which the rates then in force were fixed.

The custom of fixing the commutation rates annually had perhaps ceased.

276. The system thus instituted continued in force up to 1861, when it was abolished (G.O., Revenue Department, dated 1st November 1861, No. 2806). Mr. Grant, the Collector, at this time stated (paragraph 18 of his letter in Board's Proceedings, dated 14th September 1861, No. 5005) that the data on which the assessment rates then in force were fixed were not known, but it will be seen on reference to column 5 of the table given in paragraph 17 of that letter that Mr. Sheffield's plan of taking one-fifth of the gross produce was still in force. The commutation rates were not perhaps in 1861 fixed annually with reference to market prices, as had been the case down to 1845 at least. The Government fixed one

The new plan was to fix 12 *annas per acre* on the area cultivated annually.

uniform rate of assessment per acre on the area cultivated annually, viz., 12 annas. Calculating on the figures given by Mr. Grant in paragraph 17 of his letter above quoted, the commutation rates per 1,000 Macleod seers in each of the modern taluks were in 1861 as follows:—

	Per 1,000 Macleod Seers. RS.	A.	P.
1. Chiṛakkal	21	14	5
	22	2	9
2. Kōṭṭayam	24	7	3
3. Kuṛumbranād	25	14	3
	24	12	8
4. Calicut	20	8	8
5. Ērnād	15	10	9
	19	14	8
6. Waḷḷuvanād	12	4	3
	14	2	2
7. Pālghat	14	3	6
	14	10	0
8. Ponnāni	14	12	5
	15	3	10
	20	13	4

Assuming the Government share as *one-fifth* of the gross produce, the present rate per acre represents a commutation rate of Rs. 17-11-11 per 1,000 Macleod seers.

Taking the average of the Government share of produce in all taluks as per Mr. Grant's figures, and applying to it the money rate of assessment fixed by Government in 1861, it appears that the existing assessment represents the very moderate commutation rate of Rs. 17-11-11 per 1,000 Macleod seers, assuming, of course, as in paragraph 232, that the Government share is one-fifth of the gross produce.

Mr. Græme made no specific proposals regarding *Ellu*,

but Mr. Sheffield assessed this kind of cultivation on precisely the same plan as he had applied to Mōdan.

Continued in force till 1861,

and 9 *annas per acre* substituted.

277. *Ellu.*—Mr. Græme made no specific recommendations in regard to lands cultivated with this crop, but Mr. Sheffield extended to it precisely the same system as that introduced for Mōḏan and described above (paragraph 274). His plan (likewise as in the case of Mōḏan lands) continued in force till 1861, when by the same Government order an acreage assessment was substituted, viz., nine annas on the breadth of land annually sown with Eḷḷu. What was done at this time will be clearly seen by reference to the following figures. The commutation rates per 1,000 Macleod seers, as per Mr. Grant's figures, were in 1861 :—

	Per 1,000 Macleod Seers. RS.	A.	P.
1. Chiṛakkal	62	12	9
	73	3	8
2. Kōṭṭayam	78	7	4
3. Kuṛumbranād	75	0	0
	60	9	0
4. Calicut	76	6	11
5. Ērnād	52	11	8
	51	1	2
6. Waḷḷuvanād	52	0	0
	49	13	4
7. Pālghat	55	8	10
	48	14	4
8. Ponnāni	74	1	2
	57	13	7
	50	10	9

Assuming the Government share of produce at *one-fifth of the gross*, the rate per acre now in force represents a commutation rate of Rs. 63-15-8 per 1,000 Macleod seers.

Assuming, as in paragraph 232, that the Government share is one-fifth of the gross produce, and calculating on the average of Mr. Grant's figures and on the money rate of assessment fixed by Government in 1861, the commutation rate now is very moderate, viz., Rs. 63-15-8 per 1,000 Macleod seers.

This rate would have been too severe in 1829-34.

N.B.—This rate would not, however, have been a moderate rate in 1829-34 (see paragraph 275).

Mr Græme made no proposals regarding *Punam*.

There is no record of any revision of assessment from 1805-6 till 1861,

when money rates per acre, varying from 8 *annas to* 12 *annas*, were imposed.

278. *Punam.*—Mr. Græme made no specific proposals regarding this crop (see paragraph 34), and probably owing to the remoteness of the localities where it is chiefly cultivated, Messrs. Sheffield and Clementson also seem to have overlooked it. There is no record, so far as ascertained, of any revision of the principles of the assessment from 1805-6 down to 1861, when the Government order quoted in paragraph 276 fixed an acreage assessment on the breadth annually cultivated of—

10 annas per acre in old Kavāi Taluk (part of Chiṛakkal).
10 do. do. in Kōṭṭayam Taluk.
12 do. do. in the old Kaḍattanād Taluk (northern part of Kuṛumbranād).
8 do. do. elsewhere.

Adopting for the purposes of comparison the gross produce outturns in the several Taluks as given in the table at paragraph 7 of Mr. Grant's letter on which the Government order was passed, the acreage rates *on the original principles of the assessment* would have been respectively—

Rupees 3 odd per acre in the old Kavāi Taluk,
Do. 3 do. do. in the Kōṭṭayam Taluk,
Do. 4 do. do. in the old Kaḍattanād Taluk,
Do. 1 or 12 annas odd per acre elsewhere,

as per the figures in the table at paragraph 232.

The original principles of assessment had long ago been abandoned,

and the assessments were in 1861 in the greatest confusion.

Assuming the Government share at *one-fifth of gross produce* the present money rates per acre represent commutation rates of Rs. 8 to 12 per 1,000 Macleod seers.

It may, therefore, be gathered from the figures given in the table at paragraph 7 of Mr. Grant's letter, that all attempt to work on the original principles of the assessment had been long ago abandoned —indeed it was inevitable (see the remarks in paragraph 237)—and that the assessments had fallen into the greatest confusion. There is no principle discoverable in Mr. Grant's figures. The assessment seems to have in course of time approximated to about 10 per cent. of the gross produce at from about Rs. 16 to Rs. 24 per 1,000 Macleod seers, which figures at the standard rate (adopted in paragraph 232) of 20 per cent. of the gross produce, give the very moderate commutation rates of about Rs. 8 to 12 per 1,000 Macleod seers.

Other Miscellaneous Lands.

Other miscellaneous crops in Palghat Taluk were assessed at 12 *annas per acre* in 1870.

279. In 1870 a proposal mooted by Mr. Ballard was finally sanctioned (Revenue Board's Proceedings, dated 24th February 1870, No. 1289) of assessing the following crops in the Pālghat Taluk, viz. :—

1. Chōḷam,	6. Pulses,
2. Raggy,	7. Tobacco,
3. Chāma,	8. Thomara,
4. Kambu,	9. Amarakay,
5. Horse-gram,	10. Castor-oil seed,

at the rate of 12 annas per acre on the annual breadth of land cultivated. A further proposal by the Revenue Board to extend a similar assessment to other crops, such as pepper, ginger, &c., and to other parts of the district was finally abandoned (Revenue Board's Proceedings, dated 16th September 1873, No. 1846).

A similar proposal for other crops elsewhere was abandoned.

280. *Six Annas per Acre Rate.*—But in 1861 it was also thought politic to hold out inducements to people to take up such miscellaneous lands permanently so as to save the annual inspections and measurements by the Revenue subordinates, which are liable to so much abuse. Accordingly a rate of only 6 annas per acre was sanctioned in the Government order already referred to (No. 2086, dated 1st November 1861), and some 16,000 acres are now held on this tenure throughout the district.

The 6 *annas per acre* on miscellaneous lands imposed in 1861.

16,000 acres thus held at present.

Various money rates per acre were assessed on Paḷḷiyāl, &c., lands in 1862.

280*a*. *Various Money Rates per Acre on Paḷḷiyāl, &c.*—On 2nd September 1862 Mr. Ballard issued orders to assess permanently on the acreage certain classes of land known locally as—

(1.) *Paḷḷiyāl.*—Rice-lands intermediate between the ordinary low-lying paddy-flats and the high-lying Mōḍan lands.

(2.) *Viḷa nōkki chartunna vaka.*—Lands somewhat similar to Paḷḷiyāl and inspected annually for assessment. The Paḷḷiyāl lands had hitherto been assessed like Mōḍan lands at one-fifth of the gross produce; the *Viḷa nōkki chartunna vaka* had hitherto been assessed like fresh paddy-lands. These principles were apparently adhered to in fixing the rates per acre, the average of four or five years being struck.

CHAPTER VI.

THE EXCEPTIONAL NADS, viz., (1) CANNANORE AND LACCADIVES, (2) WYNĀD. (3) COCHIN, (4) TANGACHERRY AND ANJENGO.

The Exceptional Nads.

281. It only remains to consider the exceptional cases of :—

Nād XXIX. Cannanore and the Laccadive Islands.
Nād XXX. Wynād.
Nād XXXI. The Dutch Settlement at Cochin.
Nād XXXII. The Dutch and English Settlements at Tangacherry and Anjengo.

NĀD XXIX. CANNANORE AND THE LACCADIVE ISLANDS.

Considered unnecessary to say much of Cannanore and the Laccadive Islands.

281*a*. Little need be said regarding these territories, because any measures to be introduced for regulating the relations between landlords and tenants in Malabar would not, it is presumed, be extended to them. The Āli Rājas (Sea Rulers) hold only a small portion of territory on the main land, comprising 31 Dēsams in and about the town and cantonment of Cannanore in the modern Taluk of Chirakkal. They pay for their mainland territory a lump assessment of Rs. 3,801.

The *Laccadive Islands* now subject to the family are—

1. Agatti,
2. Kavaratti,
3. Andrott,
4. Kalpēni,
5. Minicoy,

with several other uninhabited small islands attached. These islands are among the "Scheduled Districts" (Act No. 15 of 1874). The original assessment on them and their trade was Rs. 11,200, but that sum has since been reduced, owing to some misunderstanding at the time of the Karar of 1796 regarding some other territory on the mainland, which the Beebee thought she was to be allowed to retain, but which was eventually restored to its rightful suzerain, the Kōlattiri Rāja.

NĀD XXX. WYNĀD.

Political history. Limits.

282. In paragraph 78 will be found as much of the political history of Wynād as it seems necessary here to refer to. Wynād consisted originally of the following modern amsams in the modern Taluk of Wynād and in the Nilgiri Commission:—

Wynād Taluk.

1. Pēria.
2. Edavaka.
3. Nallūrnād.
4. Ellūrnād.
5. Kuppatōd.
6. Pūtāti.
7. Kurumbāla.
8. Porunnanūr.
9. Tondarnād.
10. Vaitri.
11. Etannatassakūr.
12. Muppainād.
13. Ganapativattam.

Nilgiri Commission.

14. Cherangōd.
15. Munnanād.
16. Nambōlakōtta.

Wet Lands.

No settlement till after the Pychy Rāja's death, 30th November 1805.

283. The constant disturbances which agitated this Nād prevented any fixed settlement being made till after the death of the Palassi or Pychy Rāja, which event took place, as already related, on 30th November 1805.

Mr. Baber, Sub-Collector, on 1st March 1806 reported that the pāttam was equal to double the quantity of seed sown.

284. Mr. Baber, the Sub-Collector, on 1st March 1806 reported to the Principal Collector, Mr. Warden, that in consequence of the devastating wars which had prevailed, the pāttam (rent) was at the rate of double the quantity of seed sown, or on an average not more than one-fifth of the net produce, and that, to make such a pāttam the basis of the revenue demand, as in the districts below the ghāts, would be too low a standard.

Mr. Warden, the Principal Collector, eventually sanctioned the following scheme.

285. Mr. Warden eventually decided to adopt the following scheme of assessment:—

Details.

(*a*.) Ascertain the number of Potis (30 seers) of seed sown on each holding.

(*b*.) Adopt as the fixed outturn multiples of the seed sown in the lands in the following amsams the following figures:—

Wynād Taluk.	Outturn Multiple.
1. Pēria	13
2. Edavaka	
3. Nallūrnād	11
4. Ellūrnād	
5. Kuppatōd	15
6. Pūtāti	
7. Kurumbāla	13
8. Porunnanūr	
9. Tondarnād	13
10. Vaitri	13
11. Etannatassakūr	
12. Muppainād	9
13. Ganapativattam	

Nilgiri Commission.	Outturn Multiple.
1. Cherangōd	9
2. Munnanād	
3. Nambōlakōtta	

(*c.*) The number of Potis (30 seers) of seed × the respective outturn multiples = gross produce of the holding.

(*d.*) Deduct from the gross produce, for expenses of cultivation, three Potis (90 seers) for each Poti (30 seers) of seed sown.

(*e.*) Divide the balance thus left over of the gross produce in equal shares between—

1. The Government.
2. The Proprietor, and
3. The Cultivator.

(*f.*) Commute the Government share of the net produce into money at rates varying according to local circumstances.

A good deal was left to Mr. Baber's discretion, and he used a peculiar device for preserving the principles of the assessment in exceptional cases.

286. Mr. Warden, however, left it to Mr. Baber's discretion to vary these rates in cases in which from local circumstances he thought that course necessary, and this discretion was apparently extensively utilized. Moreover, in recording these variations a peculiar device had to be resorted to, to preserve in the accounts the principles of the original assessment. For example, a land requiring 1½ or 2 Potis (45 to 60 seers) to sow it, might be so subject to the devastations of wild beasts, &c., that it could not bear the local rate of assessment. In such a case, instead of showing in the accounts the actual quantity of seed required, a smaller quantity [say, 1 Poti (30 seers)] would be entered in the accounts, and the other calculations would be made as if that were the actual quantity of seed required for that land. Similar devices, it will be seen on reference to paragraphs 134 and 175, were favorite ones likewise with the Mysorean officials.

Mr. Warden's plan resolved itself into money rates assessed directly on the Poti of seed.

287. As soon as Mr. Warden's scheme began to be worked, it was probably discovered that a much simpler plan would effect the same end, and this was to assess certain money-rates directly on the Potis (30 seers) of seed sown on each land, instead of on the gross produce less deductions as in Mr. Warden's plan. The explanation of this is very simple.

Explanation of the above.

In Mr. Warden's scheme the outturn multiple and the share of Government are *uniform* within local areas. It may also be assumed that the rates for commuting produce into money would also be once for all fixed by Mr. Baber for local areas, as he had no instructions to alter these rates annually to suit the market prices. Directly therefore the scheme began to be worked, it would be seen that it saved a lot of work and bother if, instead of applying the *uniform* money commutation rate to the *uniform* Government share of the *uniform* net produce, the *uniform resulting money-rate* were applied at once and directly to the quantity of seed required to sow each holding, and this device would be followed within the local areas in which these *uniform conditions* held good.

Example.

For example, take a land sowing 5 Potis of grain in the Gaṇapativaṭṭam amṣam—

Potis.		Outturn Multiple.		Gross Produce.		Expenses of Cultivation.		Net Produce.		Government Share.
5	×	9	=	45	—	(5 × 3 =) 15	=	30	÷ 3 =	10 Potis.

At Rs. 1-2-9½ per Poti = Rs. 11-11-11.
But 5 Potis (the seed) at Rs. 2-5-7 = Rs. 11-11-11.

The advantages of this plan when the land revenue had annually to be assessed.

Therefore, by applying directly a rate of Rs. 2-5-7 to the number of Potis of seed sown, all the intermediate calculations would be saved. The advantages of this plan, where the quantity of land sown annually had annually to be ascertained, and the revenue assessment annually calculated thereon, are sufficiently manifest.

Mr. Græme did not interfere with Wynād and instructed Mr. Vaughan to follow the plan of annual settlements, 20th May 1823.

Similar determination of Government, 26th March 1862.

288. Mr. Græme decided not to interfere with the wet land assessments in Wynād, and instructed Mr. Vaughan, the Principal Collector, to adhere to the plan of "Annual Settlements" (paragraph 27 of his letter to Mr. Vaughan, dated 20th May 1823). And the Government, on a later occasion (G.O., Revenue Department, No. 662, dated 26th March 1862) came to a similar decision.

The money rates per Poti of seed have shifted somewhat since 1822.

289. It will be seen on reference to the subjoined table that the money rates per Poti of seed sown have shifted somewhat since 1822. The figures are taken from Mr. Græme's report and from a statement recently prepared in the Collector's office :—

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Amṣam.	Rates per Poti (30 Seers) of *assessed* Seed* Niguti Vittu. 1822.	1831.
Wynād Taluk.	RS. A. P.	RS. A. P.
1. Pēria	1 13 10	2 0 0
2. Edavaka	1 13 10	2 0 0
3. Nallurnād	2 2 1	2 2 0
4. Ellūrnād	2 2 1	2 2 0
5. Kuppatōd	2 5 3	2 5 7
6. Pūtāti	2 5 3	2 5 7
7. Kurumbāla	2 0 0	2 2 0
8. Porunnanūr	2 0 0	2 0 0
9. Tondarnād	1 13 10	2 0 0
10. Vaitri	2 2 1	2 2 0
11. Etanatassakūr	2 2 1	2 2 0
12. Muppainād	1 9 7	1 12 10
13. Gaṇapativattam	2 10 0	2 5 7
Nīlgiri Commission.		
14. Cherangōd	1 3 2	1-4-10
15. Munnanād	1 3 2	1-4-10 ~~Unknown.~~
16. Nambōlakōtta	0 15 0	1-4-0

A. S. C. Stuart
Dir. of Rev. Sett
6452
31-10-8

N.B.—Fractions of a pie have been omitted in converting these rates into modern currency.

290. It will be seen from the above that it is difficult to compare the Wynād wet land assessments with those of the low country, for here there is a fourth kind of pāṭṭam (rent) to be dealt with. Being different from the three others it may appropriately be called, after its author, the Warden pāṭṭam. It approximates most to the *Viḷachchal mēni pāṭṭam* of Mr. Rickards (paragraphs 226, 226*a*, 226*b* and 227). For example :—

The Warden pāṭṭam.

Compared with the Vilachchal mēni pāṭṭam.

Seed = 5 Potis ; Outturn multiple = 15, the rate in Kuppatōd and Pūtāti amṣams.

Distribution as per Viḷachchal mēni pāṭṭam.

		Seed.		Outturn multiple.		Gross Produce.
		5	×	15	=	75
Deduct—						
Seed	5					
Valli	5					
	—					10
Balance ..						65
One-third to Cultivator as profit						21⅔
Remainder ..						43⅓
Government share at 60 per cent. ..	26					
Proprietor's share at 40 per cent. ..	17⅓					
	—					43⅓

Distribution as per Warden pāṭṭam.

	Seed.		Outturn multiple.		Gross Produce.
	5	×	15	=	75
Deduct for Expenses—					
5 × 3				= 15	
					— 15
Balance ..					60
One-third to Cultivator				20	
One-third to Government				20	
One-third to Proprietor				20	
				—	60

It may also be noted in passing that the deduction for expenses in the Warden pāṭṭam, is the customary rate which is still prevalent in several of the heavy rich land amṣams in the Ernād Taluk.

291. Bearing in mind the peculiarities of the Warden pāṭṭam, which gives the Government half or 50 per cent. of the share of produce available as pāṭṭam (rent), and adopting the latest Poti rates as shown in paragraph 289, it is possible to compare the assessments with those in the low-country Taluks by adopting the same standard percentage of pāṭṭam (rent), viz., 60 per cent., and by converting the commutation rates per Poti† into commutation rates per 1,000 Macleod seers, the standard adopted for the low country. On these data the prevailing commutation rates at 60 per cent. of the pāṭṭam (rent) in the various amṣams come out as follows :—

Comparison of commutation rates, assuming 60 per cent. of pāṭṭam as the share of Government.

* The phrase "assessed seed" is correct, for the "assessed seed" was not always the actual quantity of seed sown (see paragraph 286, also paragraph 129).

† The Wynād seer is to the Macleod seer as 90 is to 130.

Wynād Taluk.

	Per 1,000 Macleod Seers. RS. A. P.
1. Pēria .. / 2. Edavaka	24 1 2
3. Nallūrnād / 4. Ellūrnād	31 15 6
5. Kuppatōd / 6. Pūtāti	23 8 11
7. Kurumbāla	25 9 3
8. Porunnanūr / 9. Tondarnād	24 1 2
10. Vaitri .. / 11. Etannatassakūr	25 9 3
12. Muppainād	36 2 5
13. Gaṇapativaṭṭam	47 1 8

Nilgiri Commission.

14. Cherangōd / 15. Munnanād	24 0 6
16. Nambōlakōtta	18 12 11

N.B.—Fractions of a pie are omitted, and the Nilgiri Commission amṣam rates are calculated on the basis of the Poti rates prevalent in 1822.

These commutation rates are well within recent market prices.

Other changes have affected the cultivators.

The market prices prevalent in Wynād since 1860 during the harvest months average Rs. 69-6-4 per 1,000 Macleod seers, so that the commutation rates on which the assessments were fixed are everywhere well within the prices the cultivators have of late been obtaining for their produce. Other changes, however, have affected the cultivators, some beneficially, others the reverse. The good cart-roads must have very materially tended to equalise prices throughout the Nād, and the food required for the large bodies of coolies employed on coffee estates must also have tended in the same direction; while, on the other hand, the greater cost of labor and the breaking down of the system of serfdom have tended to increase the original cost of the produce. The comparatively high rate in Gaṇapativaṭṭam was due to the demand there was for grain in 1806 to feed the large body of regular and irregular troops stationed in that amṣam at that time. It must have been a prohibitive rate after those troops were withdrawn and before the country was opened up by good roads, as indeed the large extent of waste paddy-fields in that neighbourhood still amply testifies. On the other hand, the low-rate in Nambōlakōtta must have held out strong inducements to extend wet cultivation there, as soon as a market for it could be found. Wynād, however, is an exceptional Taluk, chiefly owing to its unhealthiness, and the breaking up of the system of serfdom since the assessments were fixed must have had a much greater influence on agriculture in Wynād than it had elsewhere, because in Wynād there was but a limited class to take the places of the slaves who chose to leave their ancient masters and work for hire on the European coffee estates.

The Gaṇapativaṭṭam rate must have been prohibitive for some time after the troops, regular and irregular, stationed there were withdrawn.

The Nambōlakōtta rate, on the other hand, must have encouraged cultivation there as soon as a market was found.

Garden Lands.

Coco, areca, and jack unassessed.

292. Coco, areca, and jack gardens are unassessed in Wynād.

Coffee.

Rs. 2 per acre imposed from the third year, 16th May 1860.

This rate bore no proportion to gross or net produce.

Crop capricious, return uncertain.

The rate is hardly felt on a good estate, but in many, perhaps the majority, it is only so much added to the losses.

293. In 1860, coffee had become such an important industry in Wynād that Sir Charles Trevelyan proposed to assess coffee gardens at a uniform rate of Rs. 2 per acre, from the third year after planting (G.O., Revenue Department, dated 16th May 1860, No. 788). This assessment was arbitrarily fixed without reference to either the gross or the net produce. The crop is so capricious and the return is so uncertain that an arbitrary rate had to be fixed. The rate is hardly felt on a good estate in a good year, but Mr. Macgregor pithily summed up (Board's Proceedings, dated 16th September 1873, No. 1846) the other side of the question thus: "The existing tax of Rs. 2 an acre on coffee, falls heavily on many estates that have been fairly successful, while in a large number of instances, perhaps in the majority, it is so much added to the losses."

8 *annas per acre* more assessed on Government lands as Janmabhōgam, 18th September 1860.

294. A few months later (G.O., 18th September 1860, No. 1634) an extra cess of 8 annas per acre was imposed *on Government land only* as Janmabhōgam from date of occupation "for any purpose." This rate is leviable on the entire holding under puttah, whereas the assessment is payable on the area actually cultivated only.

Rates per acre under Waste Land Sale Rules Rs. 2 for forest and Rupee 1 for grass, afterwards reduced to 8 annas, 23rd December 1862.

295. The rules for the sale of Government waste lands were sanctioned in 1863 (G.O., dated 23rd December 1862, No. 2677), and Rs. 2 per acre for forest and Rupee 1* per acre for grass-land, were the rates of assessment reserved at the sales. The lands were not necessarily, but as matter of fact they were without exception, taken up for coffee cultivation.

Cess remitted for an extra year, or three in all, from date of planting, 22nd September 1871.

296. In 1871 the coffee-cess was remitted for an extra year, making three in all from the date of planting (G.O., dated 22nd September 1871, No. 1656).

Miscellaneous Lands.

Unassessed till 1862, when Rs. 2 per acre was first imposed.

Afterwards altered to Rs. 1-4-0 per acre on lands annually inspected and to 10 annas per acre if land taken up permanently, 11th August 1863, 15th December 1863.

These are the Wynād equivalents of the 12 annas per acre and 6 annas per acre cesses in the low country.

The reason why they are so much heavier.

Neither the net produce nor the gross was considered.

297. Dry grain lands were unassessed till 1862, when the Board of Revenue first recommended and Government approved (G.O., dated 26th March 1862, No. 660) an assessment of Rs. 2 per acre, the same as for coffee, but on Mr. Ballard giving certain explanations, the Government and the Secretary of State finally sanctioned a rate of Rs. 1-4-0 per acre on cultivation annually inspected, and 10 annas per acre if the land were taken up and permanently assessed. These rates were applicable to private lands only (G.Os., Revenue Department, 11th August 1863, No. 1483, and 15th December 1863, No. 2292). They were the Wynād equivalents of the 12 annas per acre and 6 annas per acre assessments in the low-country taluks already referred to in paragraphs 278, 279, 280. The reason why they were made so much more heavy is that Government had already decided (see paragraph 295) to sell Government wastes subject to a cess of one rupee per acre for grass-lands, and it was thought that Government lands would be unfairly weighted if private lands were assessed at lower rates than those mentioned. Neither the net produce nor the gross was therefore considered when fixing those rates, and in this respect it will be seen they are to some extent on the same footing as their equivalents in the low-country Taluks.

Nād XXXI. Dutch Settlement at Cochin.

Historical.

298. On the 20th October 1795 the Dutch settlement at Cochin was delivered up to Major Petrie, in command of a detachment of British troops. The settlement remained under the British flag till by the Convention of Paris in 1814 it was finally ceded to Great Britain.

Limits.

299. The settlement consisted of the town and fort of Cochin and of the following gardens or pāṭṭams outside those limits:—

1. Tambali pāṭṭam.
2. Kattur pāṭṭam.
3. Aṭṭayakād pāṭṭam.
4. Manakadat pāṭṭam.
5. Antony Fernandez pāṭṭam.
6. Tekkaparapunkara pāṭṭam.
7. Mundenvelli pāṭṭam.
8. Domingo Fernandez palakal pāṭṭam.
9. Santiāga pāṭṭam.
10. Taiveppu pāṭṭam.
11. Belicho Rodrigues pāṭṭam.
12. Saint Louis pāṭṭam.
13. Duvadat Louis pāṭṭam.
14. Hendrick Silva pāṭṭam.
15. Ramanturutti pāṭṭam.
16. Sondikalguvankure Silva pāṭṭam.
17. Pallipot Hospital paramba.

Proprietary right in soil vested in Government.

300. The proprietary right in the soil of this settlement was vested in the Government, but the Dutch and Christian residents were exempt from ground-rent taxation.

Land held on leases of 20 years.

This system continued after the territory passed into British hands.

Leases put up to auction.

301. The land beyond the fort was held on leases running for periods of twenty years, "on the expiry of which the land with all improvements reverted absolutely to the Government, no tenant right or compensation being admitted."

302. "This system was continued after the territory passed into the possession of the British Government, but with the disadvantageous change of selling the leases as they fell in by auction."

Mr. Conolly revised the arrangements in 1847 and settled the pāṭṭams with the under-tenants in accordance with the district usage.

Assessment liable to revision every twenty years.

303. "Mr. Conolly saw the objectionable character of the system and applied a remedy in 1847 when a number of the leases expired. He had these estates surveyed and assessed in conformity with the usage of the district according to their condition, and made over to the actual resident ryots (who as sub-tenants of the former renters enjoyed a moiety of their produce, but lost their improvements and rights with each renewal of the lease) to the former renters or to strangers, according as circum-

* This rate on grass-land taken up under the Waste Land Rules was reduced to 8 annas per acre by G.O., 22nd September 1871, No. 1656.

stances rendered it expedient. The assessment is subject to revision every twenty years, but as the agreements contain no resumption conditions, the tenure is virtually permanent, the holder having the option of retaining the land at its revised assessment in preference to others if so inclined. The same system has since continued and three estates only remain unsettled in this manner."

Board's Proceedings, 1st July 1858, No. 2279.

304. The above extracts are from Revenue Board's Proceedings, dated 1st July 1858, No. 2279.

Wet Lands.

Details of the settlement of wet lands.

305. The principles on which the wet land assessments have been framed as related above are as follows:—

(*a*.) The number of seers required to sow 100 Perukkams in each holding is first ascertained. A "perukkam" is 6 feet × 6 feet, so 1,210 Perukkams go to an acre. The number of seers so required ranges from 4 to $4\frac{1}{2}$, 5 and 6.

(*b*.) The outturn multiple of the holding is simultaneously fixed. The outturn multiples range from three to eighteen times the seed.

(*c*.) Then extent in Perukkams × seed × outturn multiple = gross produce of the holding.

(*d*.) Deduct the seed and a similar quantity for cultivation expenses and find the net produce.

(*e*.) Reserve one-third of the net produce for the cultivator, and the remainder is the pāṭṭam.

(*f*.) The whole of the remainder goes to Government, although in the accounts a distinction is drawn between the Government share (65 per cent. of it) and the Janmi's share (35 per cent. of it).

(*g*.) Both shares are commuted into a money assessment at Rs. 25 per 1,000 Macleod seers.

Mr. Conolly followed the general plan adopted by Mr. Sheffield for assessing Mōḍan and Mr. Clementson's plan for distributing the produce.

The Cochin plan of produce distribution distinguished from the *Viḷachchal mēni pāṭṭam* and the *Warden pāṭṭam*.

306. Mr. Conolly, it will be seen from the above, followed the general plan adopted by Mr. Sheffield for assessing Mōḍan lands (paragraph 274), and in the precise distribution of the produce he followed the scheme adopted by Mr. Clementson (paragraph 272*a*) for assessing land freshly taken up for cultivation. This fifth method of distributing the produce differs from the others already described, but it is very closely allied to the method adopted in distributing the *Viḷachchal mēni pāṭṭam* of Mr. Rickards and to that adopted for distributing the Warden pāṭṭam in Wynād. For example:—

Seed, 5 seers; Outturn multiple = 15.

Distribution as per the Viḷachchal mēni pāṭṭam Plan.	Distribution as per the Warden pāṭṭam Plan.	Distribution as per the Cochin Plan.
Seed. Outturn Multiple. Gross Produce.	Seed. Outturn Multiple. Gross Produce.	Seed. Outturn Multiple. Gross Produce.
5 × 15 = 75	5 × 15 = 75	5 × 15 = 75
Deduct for Expenses—	Deduct for Expenses—	Deduct for Expenses—
Seed 5	5 × 3 = 15	Seed 5
Valli 5	—	Valli 5
— 10	Balance .. 60	— 10
—	One-third to Cultivator 20	—
Balance .. 65	One-third to Government .. 20	Balance .. 65
One-third to Cultivator for profit .. .. $21\frac{2}{3}$	One-third to Proprietor .. 20	One-third to Cultivator for profit .. .. $21\frac{2}{3}$
—	— 60	—
Remainder .. .. $43\frac{1}{3}$	—	Remainder .. $43\frac{1}{3}$
Government share at 60 per cent. .. 26		Government share at 65 per cent. .. $28\frac{1}{6}$
Proprietor's share at 40 per cent. .. $17\frac{1}{3}$		Proprietor's share at 35 per cent. .. $15\frac{1}{6}$
— $43\frac{1}{3}$		— $43\frac{1}{3}$
—		—

It was in fact the *Viḷachchal mēni pāṭṭam* with 65 per cent. reserved for Government instead of 60 per cent.

The explanation of this change of percentage.

In short it is the *Viḷachchal mēni pāṭṭam* of Mr. Rickards, with however 65 per cent. of the pāṭṭam (in place of 60 per cent.) reserved for the Government share. It was Mr. Græme who proposed to take as the Government share 65 per cent. of the pāṭṭam, but then the pāṭṭam he referred to was the *Verumpāṭṭam* or actual rent, not the *Viḷachchal mēni pāṭṭam*. Mr. Græme's reason for proposing a departure from Mr. Rickards' scheme fixing the Government share at 60 per cent. was that in his time it took 65 per cent. of the *Verumpāṭṭam* to make up 60 per cent. of the *Viḷachchal mēni*

pāṭṭam ; the *Verumpāṭṭam* being in his time *pro tanto* lower than the *Vilachchal mēni pāṭṭam* (see paragraph 254). It was a clear departure from the agreement come to with the principal proprietors in 1803 (paragraph 247) to calculate the pāṭṭam on the *Vilachchal mēni* principles and then to take 65 per cent. of the remainder instead of the 60 per cent. agreed to. This was evidently not looked into when Mr. Clementson was authorized to adopt his plan for assessing land freshly taken up for cultivation (paragraph 272*a*).

It was a departure from the agreement arrived at in 1803.

307. It did not, however, matter so much in Cochin, because there the Government was also the Janmi, and in its double capacity it took 100 per cent. of the pāṭṭam in the shape of assessment and Janmabhōgam from the cultivators. This at first sight would seem to be too large a proportion of the produce for the Government to swallow up, but the fact is that the extreme moderation of the commutation rate assumed in converting produce into money, has left to the cultivators in Cochin a much larger share of produce than at first sight appears. Bearing in mind that in this instance it is the *Vilachchal mēni pāṭṭam* which is being distributed, and that the Government share is 100 per cent. of it, the commutation rate (viz., Rs. 25 per 1,000 Macleod seers) at the standard percentage adopted in the tables at paragraphs 231, 291 (viz., 60 per cent. of the pāṭṭam) comes out at Rs. 41-10-8 per 1,000 Macleod seers. Now, on the other hand, since 1860 the market prices obtainable at Cochin for paddy in the harvest months have averaged no less than Rs. 57-15-0 per 1,000 Macleod seers. Even therefore though the cultivators have been paying to Government *the whole* of the *Vilachchal mēni pāṭṭam*, they have been better off than the cultivators in many of the Nāds, for which the figures will be found in the tables at paragraphs 231 and 291, who, in addition to meeting a commutation rate quite as high, and, in some instances a good deal higher, have still above and beyond this to find a rent for the proprietor.

The Government takes 100 per cent. of the pāṭṭam in Cochin.

This at first sight looks like too large a proportion of produce for Government to take,

but the commutation rate is extremely moderate,

and represents a rate of Rs. 41-10-8 per 1,000 Macleod seers at the standard percentage of pāṭṭam.

The price of paddy in Cochin in the harvest months since 1860 has averaged Rs. 57-15-0 per 1,000 Macleod seers,

so that the Cochin cultivators are better off than those of many other places.

Garden Lands.

308. Mr. Conolly assessed the coco, areca and jack trees on Mr. Græme's plan, already fully described in paragraphs 254, 255.

Mr. Græme's plan followed by Mr. Conolly.

Miscellaneous Lands.

309. Mōdan, Punam, and Ellu cultivation (paragraphs 33, 34, 35) is not practised in Cochin, but Mr. Ballard's order of 2nd September 1862 (see paragraph 280*a*) has been put in operation in Cochin to a small extent.

No cultivation,

but some money-rates have been applied under Mr. Ballard's Circular of 2nd September 1862.

NĀD XXXII. THE DUTCH SETTLEMENT AT TANGACHERRY AND THE ENGLISH SETTLEMEMT AT ANJENGO.

310. Very little requires to be said about these settlements, because the land revenues of both are, with the other sources of revenue, rented out at lump sums to the Travancore State.

Land revenues farmed by the Travancore Government.

311. The land belongs partly to Government and partly to private proprietors. The lands of the latter class are apparently exempt from all assessments, and as regards the former the Travancore Sircar collects only the proprietary share (Janmabhōgam) due to Government.

The Travancore State collects the proprietary share due to Government on Government lands.

Private lands are exempt.

CHAPTER VII.

FINAL SUMMARY AND GENERAL CONCLUSIONS.

312. The objects necessitating the preparation of this paper were thus set forth in paragraph 1 :—

Recapitulation of the objects set forth in paragraph 1 of this paper.

(*a*.) To ascertain, first, by reference to the past revenue history of Malabar the proportions which the land revenue assessments bear to the fund available out of the net produce of the land for paying a rent to the proprietor and an assessment to Government.

(*b*.) To discover, in the second place, whether these proportions are anywhere so oppressive at the present time, as to take from the people more of the produce than by the fixed principles regulating the assessments the Government intended to take.

How far have these been attained?

It now becomes possible to ascertain how far these objects have been attained.

Details set forth for every part of the district, and focussed (so to speak) in paragraphs 231, 232, 291, 307.

313. The proportions which the various assessments bear to the rent and revenue fund, have been set forth in detail for every part of the district for which details were required in the foregoing narrative. And these details have already been focussed (so to speak) in the figures to be found for the bulk of the low country in paragraphs 231, 232, as for the year 1805-6, and for the rest of the district in paragraphs 291 and 307 as for the present time.

Further general observations.

314. The following further general remarks seem to be required:—

How far has Mr. Rickards' scheme of distribution been carried out?

I. From the time of Lord William Bentinck's Minute (22nd April 1804), there has been no doubt regarding the proportion of the produce of the soil the Government *intended* to take from wet lands and gardens. Mr. Rickards' scheme of distribution was then approved (paragraph 226), and the extent to which it has been carried out, and the extent to which departures from it have occurred, will here be briefly recapitulated.

Wet Lands.

Mr. Rickards' scheme has not been fully carried out.

Mr. Græme's alternative plan proved abortive.

The assessments are in much the same state as in 1805-6,

and are based on four kinds of paṭṭam.

Mr. Rickards' scheme of distribution depended on the ascertainment of an arbitrary pāṭṭam (rent), which has been called the *Viḷachchal mēni pāṭṭam.* It may be gathered from the foregoing narrative that his scheme has never been fully carried out. Mr. Græme proposed, for reasons which have been already explained in paragraph 254, an equivalent scheme of his own (see in particular Sir Thomas Munro's Minute of 16th July 1822, paragraph 9, Revenue Selections, Vol. III, p. 558), founded on the *Verumpāṭṭam* or actual rent, but Mr. Græme's scheme proved abortive, and so the wet land assessments are in much the same state as in 1805-6. The basis of them rests on four different kinds of pāṭṭam (rent), viz.:—

(*a.*) *Verumpāṭṭam* (actual rent).
(*b.*) *Nikuti pāṭṭam* (the Mysorean assessment rent).
(*c.*) *Viḷachchal mēni pāṭṭam* (Mr. Rickards').

These three regulate the proportion of produce in the low country to the extent shown in detail in paragraph 229, and the fourth, viz.,

(*d.*) *Warden pāṭṭam*, is in operation only in the Wynād.

Caution as to the figures in the tables at paragraphs 231, 291, and 307.

These pāṭṭams, of course, vary greatly among themselves, and the figures in paragraphs 231, 291, and 307 are not to be taken as the exact equivalents of the assessments in the various Nāds reduced to one common fixed standard, but only as the nearest approximations which circumstances will permit towards the attainment of such a standard. Where, however, one of these pāṭṭams is the basis of the assessment in more than one Nād, the figures represent the exact proportions which the assessments bear to each other in those respective Nāds.

One departure from the intention of Lord William Bentinck's Government founded on a mistake.

There has, however, been one departure from the intentions of Lord William Bentinck's Government. The details will be found in paragraphs 254, 272, and 306. The mistake made by Mr. Clementson of taking 65 per cent. of the *Viḷachchal mēni pāṭṭam* as equivalent to 65 per cent. of the *Verumpāṭṭam* was apparently unnoticed then, and it has been perpetuated down to the present time. It affects all wet lands recently brought under cultivation in the low country and the accounts of all the wet lands in Cochin.

Garden Lands.

Mr. Rickards' scheme fully and successfully carried out by Mr. Græme.

Mr. Rickards' scheme for the distribution of the produce in this class of lands was based on the actual prevailing customary pāṭṭam in South Malabar only. Mr. Græme's proposals did not necessitate any departure from that scheme except to the extent noted in paragraph 254. This was hardly a departure from the original scheme, because it left the North Malabar custom as to rent intact. So that in regard to gardens (and excluding coffee, paragraphs 293, 296, as a recently introduced industry) the intentions of Lord William Bentinck's Government have been fully carried out, and most successfully.

Mr. Rickards' scheme did not affect the miscellaneous lands.

Uncertainty in consequence.

The standard adopted by Mr. Sheffield was afterwards overlooked in 1860.

II. As regards miscellaneous lands, Mr. Rickards' scheme provided no rules for the distribution of the produce. There has consequently been some uncertainty in regard to the assessments. The standard adopted, for reasons stated in paragraph 232, was adhered to by Mr. Sheffield in regulating the Mōḍan and Eḷḷu assessments in the low country, but it was overlooked in regard to Punam. And when the low-country assessments on these crops came again under revision in 1860, the standard in regard to Mōḍan and Eḷḷu was in its turn lost sight of, although practically its principles were to some extent preserved in the rates per acre then sanctioned (paragraphs 276,

The disadvantage of one single fixed rate per acre.

Too heavy on poor, too light on good land.

277). The disadvantage of these fixed rates per acre is that no distinction is drawn between good, bad, and indifferent land. Mr. Sheffield had arranged the Mōḍan lands in three classes, with outturn multiples varying from $2\frac{9}{64}$ to $6\frac{18}{64}$, and it is clear that one uniform average assessment must fall too heavily on the poor, and too lightly on the good, lands.

Are the rates anywhere oppressive?

High prices of produce are like a high flood-tide, submerging all inequalities.

When the tide recedes the rocks lie bare.

Since 1831-32 a high flood of prices has set in, and *shows no sign of ebbing*.

The rise most marked in and just after the five years ending 1856-57.

315. Turning lastly to the most important point of all, the oppressiveness or otherwise of the Government shares of produce at the Government commutation rates, it may be remarked in the first place that high prices of produce are like a high flood-tide, submerging all inequalities of assessments, as rocks are submerged by the tidal wave. It is only when the tide recedes that the rocks are laid bare. Since 1832 a high flood of prices has set in which as yet shows no sign of ebbing. The district records show that prices ran very low in 1828–31, so much so that there was in 1830-31 some fear that Mr. Græme's commutation rates for garden produce would prove too high. Mr. Hudleston, the Principal Collector, in 1830-31 had to give no less than Rs. 69,317 as remissions on gardens. This, however, was the turning point. The flood of high prices began after the setting in of the rains in 1831-32, and with some intermissions it has continued ever since. Perhaps the greatest permanent increase since 1822 took place in, and just after, the five years ending 1856-57. The following table exhibits such details as can be found of this time :—

—	Paddy per Garce.	Gingelly per Garce.	Coconuts per 1,000.	Pepper per Candy 560 lb.	Coffee per Candy 560 lb.	Green Ginger per Candy 560 lb.
	RS.	RS.	RS.	RS.	RS.	RS.
Average of 5 years ending 1851-52.	78	266	12	51	75	11
Do. do. do. 1856-57.	108	311	16	85	98	21
1857-58	149	392	21	100	130	23
1858-59	166	407	22	95	121	25
1859-60	197	..	..	..	..	..

The garce referred to in this table is about three times the standard quantity used in the tables at paragraphs 231, 232, 291, 307.

These high prices are compared in the following table with actual commutation rates as fixed by the *principles of the assessment*.

316. In Appendices VI to IX will be found such details as can be had regarding the prices of produce current in recent years, and in the following table these prices are compared with the commutation rates equivalent at the standard Government shares of the produce (adopted in the figures at paragraphs 231, 232, 276, 277, 278, 291, 307) to the actual commutation rates as fixed by the principles of the existing assessment.

Modern Taluks.	Wet Lands.		Coconut Trees.		Areca-nut Trees.		Jack Trees.		Mōdan.		Punam.		Ellu.		Remarks.
	Per 1,000 Macleod Seers of Paddy.		Per 1,000 Nuts.		Per 1,000 Nuts.		Per Paṭṭam Tree.		Per 1,000 Macleod Seers of Paddy.		Per 1,000 Macleod Seers of Paddy.		Per 1,000 Macleod Seers of Gingelly.		
	Commutation Rates as per existing Assessments.	Prices during Harvest Months in the last 21 Years.	Commutation Rates as per existing Assessments.	Recent Prices.	Commutation Rates as per existing Assessments.	Recent Prices.	Commutation Rates as per existing Assessments.	Recent Prices.	Commutation Rates as per existing Assessments.	Recent Prices.	Commutation Rates as per existing Assessments.	Recent Prices.	Commutation Rates as per existing Assessments.	Recent Prices.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.		RS. A. P.	RS. A. P.		RS. A. P.	RS. A. P.	RS. A. P.	
1. Chiṛakkal ..	35 13 4 34 9 4 11 4 0	59 6 1	10 0 0 4 0 0	23 15 1	0 8 0 0 3 2	1 4 10	0 6 4 0 2 6	Not ascertained	17 11 11	59 6 1	*Note.*—The assessment is not based on produce, but it varies from about Rs. 8 to Rs 12 in different places.	59 6 1	63 15 8	203 10 4	
2. Koṭṭayam ..	75 0 0 49 12 9 45 0 0 41 8 0 37 8 0 34 9 4 26 4 0 18 12 0	58 14 6	10 0 0	25 5 11	0 8 0 0 7 2 0 6 4	1 6 5	0 11 2 0 8 0 0 6 4	Do. ..	17 11 11	58 14 6		58 14 6	63 15 8	180 7 6	
3. Kuṛumbranād ..	40 0 0 33 12 0 30 15 0 28 8 11	61 1 10	10 0 0 9 9 3 8 12 0	28 12 0	0 6 4	0 8 11	0 6 4 0 4 1 0 4 0	Do. ..	17 11 11	61 1 10		61 1 10	63 15 8	241 9 1	
4. Wynād	47 1 8 36 2 5 31 15 6 25 9 3 24 1 2 23 8 11	69 6 4	Not assessed.		Not assessed.		Not assessed.		*Note.*—The assessments being on the acreage, without reference to gross or net produce, it is impossible to compare the dry land assessments in Wynād with those of other taluks.						
5. Calicut	28 0 3 24 12 0	58 3 8	10 0 0 9 13 9 8 12 0	22 10 5	0 6 0	1 8 6	0 5 4 0 5 0 0 4 3	Not ascertained	17 11 11	58 3 8	*Note.*—The assessment is not based on produce, but it varies from about Rs. 8 to Rs. 12 in different places.	58 3 8	63 15 8	168 12 0	
6. Ernād	41 4 0 34 6 0 30 15 0 24 12 0 20 10 0	55 3 11	8 15 3 8 12 0	25 13 6	0 0 0 0 8 0	1 15 4	0 4 2 0 4 0	Do. ..	17 11 11	55 3 11		55 3 11	63 15 8	204 2 8	Some of these wet land and garden rates are also prevalent in the north-east corner of Ponnani Taluk.
7. Waḷḷuvanād ..	20 10 0 18 5 4 16 8 0	49 4 3	8 12 0	28 12 8	0 11 0 0 10 0	1 4 8	0 4 6	Do. ..	17 11 11	49 4 3		49 4 3	63 15 8	131 4 0	
8. Pālghāt ..	22 2 2	49 9 9	9 6 0 9 0 0 8 12 0	31 5 1	0 11 0 0 10 4 0 10 0	0 14 3	0 4 6	Do. ..	17 11 11	49 9 9		49 9 9	63 15 8	171 14 0	
9. Ponnani	38 4 6 32 5 6 30 10 0 28 12 0 25 14 0 21 9 0	53 12 9	10 0 0 9 13 6 9 1 8	24 8 10	0 10 0 0 8 0	2 15 2	0 4 6 0 4 6	Do. ..	17 11 11	53 12 9		53 12 9	63 15 8	204 4 6	
10. Cochin	41 10 8	57 15 0	10 0 0	27 1 5	0 8 0	2 4 11	0 4 0	Do. ..	Not assessed.						

N.B.—The market prices of Mōdan and Punam paddy produce have been taken as equal to the market prices of paddy grown on low-lying irrigated land, though, as a rule, they are somewhat less.

From a return recently prepared, there appears to be some doubt whether Mr. Græme's commutation rates for garden produce were implicitly followed when making some of the garden assessments, particularly in North Malabar. There is no doubt it was the intention of Mr. Græme, who had from Government full authority in this matter, that they should be followed, and as they at all events are sufficiently approximate to existing rates to enable an opinion to be formed on the subject now in hand, they have been retained in the above table.

Some doubt as to whether Mr. Græme's commutation rates for garden produce were adhered to in North Malabar.

317. Very little more need be said than to refer to the figures in the above table as proof positive that the land assessments are at the present time, and have been for many years, extremely moderate and well within the limits of the shares of produce which the Government has considered it politic to take. The only instance in which, to continue the simile used in paragraph 315, a rock may appear to stand above the flood of prices, is in regard to the highest assessment on wet land in the Kōṭṭayam Taluk. The commutation rate there comes out at Rs. 75 per 1,000 Macleod seers, whereas the market price of late has been but Rs. 58-14-6 per 1,000 Macleod seers. This, however, is an assessment on Government land, not on private land; and the assessment has been taken at 100 per cent. of the fund available for rent and assessment together. Converted into that standard of 100 per cent., the commutation rate comes out at Rs. 45 per 1,000 Macleod seers, which is well within the current price of the last twenty-one years. In this case the holders have no rent to pay to any one. They are not so well off, however, as the holders of Government wet land in Cochin for instance (see paragraph 307).

The above figures proof positive of the moderation of the assessments.

The exceptional case in the Kōṭṭayam Taluk explained.

318. It is quite clear that the land assessments are nowhere oppressive, and that the growing insolvent cottierism of the great body of actual cultivators in Malabar, is not due to any action of Government in the direction of taking more than its fair share of the produce of the land. It may seem paradoxical to say so, but it is not far from the truth to assert that the action of Government has been too liberal, and that had the share of produce left to the actual cultivator been less, his present position would have been better.

The assessments are nowhere oppressive, and the growing insolvent cottierism of the Malabar cultivators is not due to Government having taken more than its fair share of their produce.

Paradox. Had Government taken more, their position would have been better.

MAP
OF THE
MALABAR DISTRICT
SCALE 15 MILES = 1 INCH
MODERN TALUKS
APPENDIX 2.
PARA 316
CHIRAKKAL
Cannanore
KOTTAYAM
Tellicherry
Mahe (French)
Badagara
KURUMBRANAD
Manantoddy
WYNAD
Vayitri
Quilandy
CALICUT
Calicut
ERNAD
Beypore
Manjeri
Malapuram
Angadipuram
WALLUVANAD
Ponani
Palghat
PALGHAT
Cochin
Cochin
COCHIN AND TRAVANCORE
Tangacheri
Anjengo
SCALE 60 MILES = 1 INCH

APPENDIX III.—CORRESPONDENCE.

Mr. RICKARDS' SCHEME OF ASSESSMENT AND THE FIRST MEASURES ADOPTED TO CARRY IT INTO EFFECT, 1803-13.

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APPENDIX III.

Mr. RICKARDS' SCHEME OF ASSESSMENT.

No. 1.

To Murdoch Brown, Esq., dated 16th April 1803.

As you are already fully apprised of my intention in respect to a Paymashee of Malabar on new principles and more conformable than former ones to the outrate quantities and values of landed produce, I need only, for the present, enclose the survey you formerly made of the district of Rhandatara, the principles of which it is my desire to put to the proof of actual trial and experience in that taluk under the following amendments and remarks.

2. It would be needless here to detail the errors of former Paymashees and the objections they are, in other respects, liable to. These are sufficiently known to you. The object of new Paymashee is to lay a more equal and more equitable assessment on all the lands of Malabar than obtains at present, so as that the revenue on none should either exceed or fall short of what may justly be deemed the Government share; to apportion the tax to the quantity and value of produce, so as to render the rates real, instead of nominal; to procure, by the moderation of these rates, the consent and even concurrence of the landholders in fixing them, so as thereby to ascertain the real funds and resources of the country; and, finally, to collect these rates, when fixed, in the manner most advantageous to Government and, at the same time, most satisfactory to the inhabitants.

3. As the proposed method of collecting is likely to facilitate the framing of a new Paymashee, I shall begin with it. You will, therefore, be pleased to select from among the Mukiastanmar such people as, to your knowledge, are most trustworthy, dividing the district among them in small Collectorships, Parbattyships, or any other more appropriate denomination of about three thousand Hoons each. In these divisions, the respective Parbatties are to collect the assessed revenue of each, and no more; to be answerable each in his own circle for the amount to be bound in adequate security for payment thereof at stated periods; and, finally, to be allowed with their establishments a per-centage on the revenue actually realised, which should not exceed 5 per cent., or otherwise fixed monthly allowances not exceeding altogether the amount in question.

4. The benefits expected to result from this plan are—

first, the gratification it will afford to a numerous body of respectable freeholders by placing them in situations of official trust and respectability, while the narrow limit of their power and the restrictions under which it is to be exercised obviate all probability of its abuse;

secondly, to prevent or check dangerous combinations among the men of chief influence in the country, which have hitherto proved so troublesome by giving to many an interest in the support and prosperity of the Company's Government; and,

thirdly, the realisation of the public revenue with equal, if not greater, security and on much simpler and by far more economical terms than those of any former system.

5. You are on no account, however, to trust these Parbattyships to Rajas or any of their families, or to any chief Nayars in the enjoyment of *Pattinna rendu*, or fifth of the revenue. The Achamar of Rhandatara are allowed exemptions in their own revenue, which are tantamount to the other indulgence; for these pecuniary grants ought, and no doubt will prove sufficient, to ensure the allegiance, attachment, and ultimate gratitude of the chieftains on whom they are bestowed. The Parbattyships should, therefore, be distributed among the freeholders next in degree, so as thereby to diffuse more generally the sources of fidelity and attachment to the Company's Government, to secure these sentiments on the basis of private interests and inward satisfaction, to annihilate by degrees every intermediate influence between these freeholders and the Government they are bound to serve, and, finally, to obviate all the mischiefs and inconveniences so often, and at times so extensively, felt in Malabar from the secret operation of these influences when opposed to the views and interests of the State.

6. The rates adopted by you in the survey now enclosed seem to be as follows :—

	Reas per Tree.
Coconut trees	20
Betel-nut trees..	10
Pepper vine	40
Jack trees	80

but these rates are manifestly, from the documents in your own possession, still too high as far as regards the pepper vine, jack tree, and betel-nut tree, and probably too low as far as regards the coconut.

7. For these reasons, I think the numeration of the trees will yet admit of amendment, and the correct ascertainment of their real numbers is essential to the framing of a *correct* Paymashee.

8. From the documents before me, I estimate the gross annual produce of trees as follows :—

Average of coconuts calculated on 440 trees in the years 1800, 1801, 1802, yield as the annual produce per tree	$18\frac{13}{100}$ nuts.
Average of betel-nuts calculated on 2,573 trees, yield as the annual produce per tree	145 do.
Average of jacks calculated on 817 trees, yield as the annual produce per tree	$4\frac{80}{100}$ jacks.
Average of pepper calculated on the produce of from 6,000 to 23,000 vines during a period of six years, per vine	$\frac{8}{10}$ pound weight Avoirdupois.

9. With respect to coconut trees, the expense and labor of their original cultivation, the care and attention they require after being brought to a state of maturity, are no doubt considerable; but against this may be placed the value of a tree in its leaves, &c., and independent of its produce in fruit. It is also generally asserted that one-third of the gross produce is deemed a sufficient share for the Pattamkar; if so, Government may, I apprehend, without risk of hardship, take another third, at which rate the Government tax in money, supposing coconuts worth Rs. 12 per 1,000, would be 29, say, for the sake of even numbers, 30 reas per tree.

10. Though the expense and labor of cultivating betel-nut trees be less, the value of the tree is likewise less independent of its fruit. I think, therefore, the Government may, without murmur on the part of the inhabitants, take a third of the gross produce. This proportion, supposing betel-nuts to be worth 240 reas per mille, will yield a tax of 11 reas and upwards per tree; but, for the reasons annexed to your estimate of betel-nut produce, I compute the value per annum of an areca tree at 27 reas, and consequently the Government tax at 9 reas.

11. Of the jack trees, I think, for the same reasons as above, that one-third of the gross produce may be taken by Government agreeable to estimate; for, as the value of jacks varies so much in different places, it may be impossible to tax it equitably by any fixed rate.

12. These may serve as general principles for the framing of a new Paymashee in all applicable cases; but there are other circumstances which should be duly considered, and have their full weight in fixing the new assessment. Such are the situation and soil of the different plantations. Vicinity to the sea is always favorable to coconuts and the reverse to betel-nuts. The proximity or distance of large bazaars and water-carriage increases or diminishes the value of every Perem, and these are points more especially, and, indeed, indispensably necessary, to be considered in respect to jacks. The great diversity of the quality of the fruit according to the soil in which it is produced is one reason, and another is its bulky nature and difficulty of carriage, from which causes the actual value of jack trees to proprietors is as various as the variety of situations in which they are reared.

13. It becomes, therefore, indispensably necessary that a due regard should be had, in all cases if possible, to the actual value of Perem produce, and the Government tax should then be apportioned and fixed on the preceding general standard of—

One-third of the produce on coconut trees.
Do. do. betel-nut trees.
Do. do. jack trees.

14. In the application of these rules the most particular care should be taken to distinguish between increased produce, the result of industry and labor, and that which flows from purely natural advantages. To tax the former additionally would be, in fact, to place the industrious and the indolent on a level, than which nothing can be more absurd or impolitic. The same tract of country, subject in all things to the same local circumstances, should undoubtedly be subject also to the same indiscriminate tax. It is only to tracts of country blessed by nature with superior advantages that I mean the preceding observations to apply.

15. With respect to pepper vines, a totally different mode of taxation must necessarily be adopted. From the best experimental information procurable, it would appear that the produce varies regularly every year. The crops are alternately good and bad. Consequently, to fix an unobjectionable rate of taxation per vine would be impossible, for in bad years an average would

fall heavy on the proprietor, who, possessing neither the foresight or the inclination, or probably the means of providing in a good year against a distant evil, would positively be unable to pay in a bad year the amount assessed; while the average in good years would fall short of what Government were justly entitled to receive. Pepper vines wither and decay so frequently from various causes, that this is another objection against a fixed rate of assessment. I therefore see no other mode that can be adopted with justice to the inhabitants and due regard to the rights of Government than the one of annual survey, and the amount then assessed to the revenue should be no more than one-third of the gross produce.

16. One-half of the produce is the principle of all former surveys, and there is reason to think the inhabitants would contribute this amount, in reality, without much objection; but I have very particular reasons for thinking the rate too high. Pepper is by far the most precious and most valuable of all Perem products; it yields its fruit in a considerably shorter time from the period of planting than any other assessed tree, and, consequently, affords the means of a more rapid and infinitely greater increase of the public revenue than any other garden-product; for pepper, it must be remembered, may be increased in any quantity, and yet find a ready sale without diminution of price, which is not the case with the other trees, since, if the quantity of their produce were equally increased, the markets on this coast would be overstocked, and the value of the article proportionately diminished.

17. It is well known and clearly ascertained that the quantity of pepper produced in Malabar has decreased beyond all calculation and belief since the period of Hyder's conquest. This gradual decrease seems to have continued uninterruptedly throughout the whole period of our own administration, and I can have no hesitation in saying that the exorbitantly high rates of taxation are a chief cause. Vines require annual care, or they go to ruin, and all former modes of assessing them have operated to discourage this necessary care, and the consequences are now felt and obvious. The present or former assessment of 3 gold fanams, or 342 reas, indiscriminately on a vine whose average gross produce is only worth 42 reas is too absurd to require a comment. One proof of the inapplicability of the rate is that in Rhandatara alone upwards of 70,000 vines have been counted, and are known to exist there, while the whole revenue of the district is only about Rs. 32,000. Were all the vines in Cotiote to be counted, they would at the preceding rate yield a revenue on pepper of some lakhs I dare say, but torture itself would never realise one-half the amount.

18. It is, however, an object of the utmost importance to the future interests of Government, as well in a revenue as a commissariat point of view, to encourage by every practicable means the cultivation of pepper. The restoration of this produce to its former flourishing state would add incalculably to the internal wealth, prosperity, and resources of the country. Independent of what is required for the English and Foreign markets, Bengal might draw her supplies from hence, and find in Malabar a much more excellent commodity than what she imports from the eastward. But these advantages can only be expected, and will certainly never be realised, except by moderating the tax on vines so as to render the future cultivation thereof an object worth pursuing.

19. Considering, therefore, the vast benefits derivable from this source if perfect tranquillity be, by the blessing of God, again restored to us, considering also the necessary expenses and labor of pepper cultivation, the constant care required by the vines, the annual expense of gathering the fruit, the ruin and decay to which vines are subject from casualties of season, and the withering of the trees to which they are planted, I am decidedly of opinion that the Government's share of the gross produce should never exceed one-third.

20. This produce must, for the reasons before given, be ascertained by annual survey, previous to which there should be a correct numeration of all the vines in the district, as, from the knowledge we have lately obtained of the actual produce of various descriptions of vines, good and bad, it is impossible, the numbers being ascertained, that the survey I propose can ever contain material errors.

21. The same reason holds good for the correct enumeration of all other assessed trees, as it establishes an excellent check on the general returns of gross produce.

22. The assessment on the seed-land is, for the most part, unobjectionable; it is calculated on the pattam or rent (the only fair method), of which it is intended to take six-tenths as the share of Government at a fixed value in money. In Cotiote five-tenths are also the Government's share, but in the other northern districts six-tenths. As the inhabitants make no complaint on this head, the rate may as well stand, though this distinction requires explanation.

23. A survey of these lands is, however, absolutely necessary as well to ascertain the extent thereof in a state of cultivation as of those which are *terse*. The latter will, I apprehend, be found to be the greatest proportion in the northern districts, and, as this may be made another source of speedy increase to the public revenue, the inhabitants should be encouraged to cultivate their terse land under assurances of exemption from the payment of revenue for such terms as may be necessary to bring these grounds into a state of full produce. There are, indeed, established usages in this respect peculiar to the province and applicable to the various nature and descriptions of land which should equally guide the Government in its future demand for revenue. These grounds should be accordingly classed in the new Paymashee under separate

heads, specifying the periods when revenue may be claimed from each calculated from the time of their cultivation being begun.

24. Gingelly and hill batty are taxed at various rates in different districts, from two-tenths to four-tenths of the pattam. The reasons for this difference are not satisfactorily explained, and therefore the rates require revision.

* * * *

28. The inhabitants should be further informed that when the new Paymashee on these principles shall have been fully confirmed by the Board of Revenue, pattahs will be universally granted to them, fixing the amount of revenue demandable by Government on all Perem lands and the cultivated part of seed-land for a period of ten years certain, during which interval they will be allowed freely to enjoy the full produce of the terse Perem lands they may be induced to cultivate, while on terse seed-land no other claims will be made than those specified in the 23rd paragraph.

* * * *

(Signed) R. RICKARDS.

No. 2.

To the PRESIDENT and MEMBERS of the BOARD of REVENUE, Fort St. George, dated 27th April 1803.

I have been under the necessity of delaying to answer your Secretary's letter of the 28th ultimo until my arrival at Calicut, where alone I could procure the necessary vouchers. My stay to the northward has been prolonged by the distracted state in which I found those districts on taking charge. The insurrection then threatened to be general in that quarter, but is now, I am happy to add, confined to a few marauders in Cotiote alone, who, taking advantage of the absence of Colonel Montresor's army (for the Colonel is only able to oppose the insurgents in one spot at once) committed of late some most distressing depredations on the unprotected houses and property of individuals. Encouraged by the unopposed successes of these marauders that determined and incorrigible rebel Eddachenu Cungan detached a party from Wynaad to their support. After the junction of the Wynaadians a daring attack was planned on our post at Pychi and made on the 18th instant; the rebels were discomfited with considerable loss and none on our side. The most authentic account which has reached me of this affair I have the honor to enclose.

2. But to return to the more immediate object of this letter, it has afforded me great concern to observe that His Lordship in Council should suppose my assumption of the executive civil authority to have been gratuitous. If by gratuitous is meant any exercise of the free will or inclination, I can assure you, Gentlemen, most solemnly that these were wanting to the act. The charge was forced on me by the urgent and earnest solicitations of Major Macleod, and public considerations alone induced at last an unwilling acquiescence. My wishes were entirely on the other side of the question. I exchanged a state of ease and respectability for one of labor and extreme hazard. I involved myself in a tremendous responsibility, the result of which no human foresight could then unfold; and it is surely, Gentlemen, hardly reasonable to suppose that the continuance of so arduous an undertaking can be otherwise desirable than to combat (since I am engaged) in the hope of ultimately conquering those difficulties which a sense of duty led me, in the first instance, to encounter.

3. If these sincere declarations are insufficient to relieve me from the weight of His Lordship's censure, I shall submit in silence. It is natural to the judgment of man to err, but consistence will never deny me the consolation of having been at least actuated by honest intentions.

4. Of Major Macleod's proceedings in the settlement of the revenue and regulation of the exchange, painful as it is to me to revert to the subject here, still, as His Lordship in Council is pleased to demand my report, I shall give it as concisely as the nature of the subject will admit.

5. The inhabitants of Malabar universally complained not so much of the aggregate amount of the assessment as of its oppressive and distressing irregularities. On my arrival in Malabar as First Judge of the Criminal Court, I had various petitions presented to me on this head from different parts of the province and signed by many hundreds, if not thousands, of people. These I and my colleague rejected, having no authority from His Lordship in Council to interfere in cases of a civil nature. The complaints grew daily louder and more general, the rebellion extended itself in proportion and avowedly from causes above assigned, viz., the assessment and exchange. No man whose means of local information enable him to form accurate opinions doubted the fact; it was universally credited and universally insisted on, and universal conviction is testimony of too much weight to be disregarded or disbelieved.

6. But this was not all; Major Macleod was himself equally convinced of the necessity of a change in the measures complained of, and not only concurred in the propriety of the Proclamation which I proposed to issue, but had already issued a previous one as a preparative observed to the other; so that mine was, in fact, no more than a sequel to one of his own measures which he had adopted before any personal communication had taken place between us; his argument at Mahé was that he was sure the issue of the latter Proclamation by him would not answer the purpose of checking the rebellion. That to effect this object it must be done by a new man. His motives, therefore, on the occasion were highly honorable. He voluntarily subjected himself to loss and the risk of censure and obloquy to promote the public interests, deeming the personal sacrifice nothing provided the end were attained.

7. That this was Major Macleod's opinion, as far as regards the inequality of the assessment, may be further produced from his own official correspondence.

8. In his general reports on the settlements in Malabar addressed to your Board under date the 18th June 1802, it is stated:

"I found the Menons generally very unexpert at accounts, and particularly deficient in not having details.

"Those of Cherikal, Cotiote, and Rhandatara were by far the most ignorant of accounts, and, though they made out the total Jumma of their several circles, I was at last obliged to allow them to return to their districts without completing the accounts of individual ryots. With the exception of these three districts, pattahs expressive of their rents detailing the separate sources have been made out for all the individuals in Malabar who pay rent to Government; *but I am convinced that through ignorance, inattention, and fraud very great inequalities still exist which cannot be corrected but by an actual survey.*"

9. In Major Macleod's official correspondence, with the Sub-Collectors, I find the irregularities of assessment had been frequently represented to them as sources of heavy complaint on the part of the inhabitants even in the last revenue year, and in his several replies on the subject the fact is admitted; but I cannot trace what measures were taken to afford redress or to equalise the rates, and from the inhabitants (*i.e.*, those who suffered from the inequalities in question) having disposed of all their moveable property to pay the over-assessment in last year, it is asserted, with the utmost positiveness, by the best informed that the same people could not by any means pay again the same revenue in this. It was, therefore, clear that justice and the permanent interests of Government called loudly for an immediate change.

10. But these are general observations, and the arguments on this head will perhaps be deemed more conclusive by descending into particulars.

11. Major Macleod states in his general report above quoted of the 18th June 1802:

"It will be observed, on reference to columns from 17 to 31 in Statement B, that at least one-half of the coconut, betel and jack trees acknowledged to be full grown are returned as unproductive, although it is certain that not more than one in twenty or thirty are really so, and of the pepper vines three-quarters of the acknowledged number are falsely returned as not being arrived at a productive state.

"This practice of returning a large proportion of full-grown trees as unproductive gives an opening to much fraud and partiality, *because the Menons and Parbatties may insert the whole plantation of one farmer as productive, while one-third only of that of another is returned in a similar state, although the productive proportions of both may be the same.* It is, therefore, evident that to equalise the rates of assessments, all full-grown trees should be assessed, but at moderate rates, considerably lower than those which were nominally used. The following is a comparative view of Tippu's rates of tree-assessment and the aggregate rates of the current year:—

Tippu's Rates.

	In Canterai Fanams.	In Madras Fanams.	Aggregate Rates in Fasli 1211.
Coconut trees, each tree	½	1-62	1-55
Jack do.	1	3-44	3-13
Betel-nut do.	⅙	0-47	0-45
Pepper do.	3	10-33	5-50

"I readily admit these rates to be rather too high if the whole productive trees were included in accounts as they ought to be; and, in the event of an actual survey being made, I would propose the subscribed rates for assessing tree productions—

	F.	C.		
For coconut trees near the coast, each	1	16	or for a rupee	10
Do. do. inland do.	1	0	do. do.	12
Betel-nut do.	0	30	do. do.	32
Pepper vine do.	4	0	do. do.	3
Jack trees do.	2	0	do. do.	6

"It is a moderate average to reckon the annual produce of a coconut tree at 42 nuts, which, at the low price of Rs. 10 per 1,000, would yield per tree 4 f. and 70 c., or more than four times the proposed assessment.

"The average produce of betel arrack trees is supposed to be about 200 nuts per tree, at which rate 32 trees would produce one tulam of 24 pounds, which, at the common market price of 40 Madras fanams, would make the produce of each tree worth 1 f. and 20 c., or above thrice the proposed assessment.

"By a pepper vine it is intended to imply as many as may be growing against one tree. The number varies from two to five. The average quantity of pepper supported by one tree is believed to be about 7½ pounds, which will sell for 16 f. 70 c., when the price of pepper is Rs. 120 per candy of 640 pounds.

"Jack being a perishable fruit, and consequently consumed on the spot, is not important in any other light than as forming part of the food of inhabitants. Estimating the average produce of jack trees at twelve jacks for each tree, the produce of one tree near a town would sell for a rupee-and-a-half, but inland it would hardly sell for a quarter of that price."

12. In the preceding extract it is unequivocally admitted that the aggregate rates adopted by Major Macleod are much too high compared with the actual produce, and that assessments founded on such erroneous principles are "open to much fraud and partiality." Nothing can be truer or juster than these remarks. From the great disproportion of the tax to the actual produce, it becomes necessary that for every taxed tree a certain number should be given up as unproductive to enable the possessor to pay the amount. This being left to the discretion of the assessor, error or wilful fraud is the sure consequence. He is bribed to forbearance in some instances and prompted by various motives to over-assess in others.

13. But this is not the only evil; the exorbitance of the tax and the ordinary corrupt practices of assessors are so extremely objectionable that in all cases where the owners or holders of land have had the means of resistance they have invariably opposed an actual inspection. The consequence is that Paymashee accounts have been framed at random in the houses of the respective Menons or in District Cutcherries. This must have been the case with the Paymashee now before us; for the instructions to the Menons or assessors are so minute that I cannot conceive it practicable for the utmost ingenuity and industry of man to have accomplished them by actual inspection within the time limited or (as is stated to me to have been the Cutcherry order) the short period of forty days. Indeed, the accounts prove themselves to be fabricated, for an over-assessment of actual produce is not the only grievance complained of, but an assessment also in many instances of produce that never existed, and in many others the placing of whole estates against wrong owners; a rigid exaction of the revenue under these inequalities constituted, therefore, one grand source of complaint. Documents may be produced to prove the fact, but I trust I have said enough to satisfy both His Lordship in Council and your Board that the Menons or assessors must have delivered in false accounts, that the Collector himself was sensible of the inequalities resulting therefrom, and that a change was, in justice, indispensably necessary.

14. Major Macleod further states in the preceding extract that to equalise the rates of assessment all full-grown trees should be assessed but at moderate rates, and annexes a table of rates which he proposes for assessing tree-productions.

15. That all full-grown trees should be taxed and at a moderate rate is a principle I fully agree in. It constitutes a leading principle of the new Paymashee I propose for Malabar, and am happy to find it so fully concurred in by a person whose ability and experience must give great weight to all his opinions.

16. I am sorry, however, to observe that I cannot so fully agree as to the rates of assessment proposed by Major Macleod.* I cannot find any statements of actual produce on which he has founded these calculations, but he states generally the produce of a—

Coconut tree to be	42 nuts.
Betel-nut tree to be	200 do.
Jack tree to be	12 jacks.
Pepper vine to be	7½ pounds.

The statements which I possess of actual produce taken from authentic private records and calculated on the produce for a course of years of many hundreds of trees and thousands of vines give a very different result; but these I need not, Gentlemen, trouble you with here, as I shall submit the whole with full explanations thereon when I come to treat of a new Paymashee for the whole province.

17. Major Macleod estimates the Government share on seed-land at 35 or 40 per cent. of the produce. This also is at variance with my information and experience. Forty per cent. may possibly be collected without objection on particular spots where the expenses of cultivation are very light; but, if the principle be indiscriminately applied to seed-lands in Malabar, I am confident that agriculture would no longer be an object worth pursuing.

* * * *

(Signed) R. RICKARDS.

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* There seems to be an error in Major Macleod's calculation respecting coconuts. If 1,000 nuts are worth Rs. 10, or 120 Madras fanams, the value of a tree producing 42 nuts is not 4 f. and 70 c.; it ought to be 5 f. and 3½ c.

No. 3.

To MURDOCH BROWN, Esq., dated 15th June 1803.

I enclose, for your information, copy of a paper delivered by a respectable native of this place, which purports to be a mode in use in Malabar for fixing the Pattam on seed and perem lands, to which are annexed explanatory remarks that may prove of use in the paymash you are now conducting in Rhandatara.

The grounds on which my instructions to you of the 16th April last were founded having been corroborated in many respects by subsequent information, I enclose a general abstract thereof, which may also be of use in the progress of your enquiries.

After a mature consideration of these documents, if you find the rule contained in the first enclosure preferable to the one you are acting on, you are at liberty to adopt it either wholly or in part as you may judge most advisable.

At all events, whatever rule be applied, I am more than ever persuaded that to be accurate it should be done under your own immediate eye. In my letter of the 16th April above alluded to, I authorised the employment of the newly-appointed Parbatties, but from the experience of past assessments by natives and the little reliance I find, from a late further attempt here, to be placed on their services, I am convinced that a mass of error would again be the result of employing them generally.

A personal inspection of the grounds is, I am aware, a laborious undertaking, and our progress in it will be slow, particularly at first, but it seems absolutely necessary to the attainment of truth, and truth in a work of this magnitude and importance must ever be preferred to expedition.

The zeal and ability which you have frequently displayed in various employments in the Company's Service will, I am satisfied, be again manifested in the result of your present researches in which, though accuracy be the chief object, there should as certainly, in the final accomplishment thereof, be no avoidable delay.

The pattahs to be granted on a fair and equitable ascertainment of the revenue on lands should specify the quantum in kind as well as money; the pattahs to run for twelve years, but every one to be subject, until further orders, to the approbation of the Board of Revenue.

I am, &c.,

(Signed) R. RICKARDS.

No. 4.

To the PRESIDENT and MEMBERS of the BOARD of REVENUE, Fort St. George, dated 17th June 1803.

I have the honor to lay before you a copy of instructions to Mr. Murdoch Brown for an experimental Paymash of the district of Rhandatara, being the plan adverted to in several previous reports to your Board and the Right Honorable the Governor in Council. The documents on which these rates of assessment are calculated are contained in the further enclosures noted in the margin. These vouchers explain themselves fully, and, if the data be correct, may be laid to exhibit grounds for fixing the Government share of the chief articles of produce assessable to the public revenue at the following rates :—

Of coconut trees, one-third of the gross produce.
Of betel-nut trees, one-third of the gross produce.
Of jack trees, variously, say half the pattam on good trees, or else forty reas per tree generally.
Of pepper vines, one-third of the ascertained annual produce.
Of rice grounds, six-tenths of the pattam *alias* of the landlord's rents.

If the calculations in fruit on this subject are correct, which state one-fourth of the gross land produce in Bengal and one-seventh in Great Britain to be contributed to the public revenue, the preceding rates may be deemed too high; yet, reduced into money, they will be found on comparison much lower than the rates of former Paymashees as per the following comparative statement :—

Present proposed Rates.			Rates of 977 M.S. Madras					Rates of 976 M.S.	
			P.	C.		QRS.	REAS.	QRS.	REAS.
Coconut trees,	30	reas per tree	1	55	or	0	56½	0	57
Betel-nut trees,	9	do.	0	45	or	0	18¾	0	19
Jack trees, say	40	do.	3	13	or	1	5½	1	14
Pepper vines,	15	do.	5	50	or	1	87½	3	43

From this table the conclusion is manifest that the former possessed Government share of the produce of garden lands, if rigidly enforced and collected, would not have left a sufficiency

for the proprietors and tenants to exist on; that it exceeds the proportion taken by Government in other parts of their Indian possessions; that the application of such disproportionate rate is liable to fraud and error; and that, on principles open to these objections, it is impossible any correct practice can be founded.

The manner in which these exorbitant rates were applied in the framing of former Paymash accounts has been already explained in various reports to your Board. The assessor and landed proprietor always at variance, or perhaps never agreeing but in consideration of a bribe, errors and inequalities are the natural result; open resistance on the one side and wilful fraud on the other have, in many instances, only aggravated the evil, and a careful scrutiny of former Paymashees compared also with the actual surface of the country would exhibit in numerous, probably in most, instances one or other of the following defects, viz.:—

- Lands partially under-assessed from corrupt motives.
- Lands partially over-assessed.
- Lands entirely omitted from ignorance or fear.
- Lands under-valued from the same causes.
- Lands of which the entire rents are assessed to the revenue, leaving not an iota to the proprietor.
- Lands where even more than the full rents are assessed to the revenue.
- Lands wrongly charged against supposed owners.
- The same lands written in the accounts of separate districts.
- Produce taxed upon lands where that produce was never known to grow.

The very nature of these errors proves that the Paymash accounts above alluded to are little better than the random estimates of ignorant, intimidated, or corrupt assessors. An actual inspection of the whole country can never have occurred, and the exorbitance of the rates satisfactorily accounts for their being opposed by a people possessed of the means as well as spirit to resist oppression and hardship.

It has also been stated to your Board that all full-grown trees should be moderately taxed, and there can be no doubt of the propriety of doing so, while the present method of raising a public revenue is continued. In the Jammabandy account for Fasli 1211, if the number of trees therein contained be taxed at the rates now proposed, the aggregate will nearly equal the jumma of that year, viz.:—

	Star. Pag.	Fs.	Cash.
4,708,621 coconut trees, at 30 reas per tree	100,899	0	72
28,54,021 Betel-nut trees, at 9 do.	18,347	11	53
5,87,757 Jack trees	16,703	3	48
Pepper vines*	....		
	136,039	16	13
Amount of Major Macleod's Jamma on the preceding ..	141,677	18	72
Less by the present plan	5,636	2	59

Here all trees stated to be full grown are taxed as they ought to be; those denominated in the Jammabandy account "too young to produce" are omitted in this calculation, although I am inclined to believe that they are probably thus written in the accounts of the native assessors to give a plausible appearance to their Paymashee fabrications, or to enable the proprietors to pay the too heavy tax on those termed productive, and that, if they were added to the others, the sum total would not exceed the aggregate of full-grown trees now in this province, which would then stand as per margin. On these grounds, if the supposed numbers are anything near the truth, the Jamma of Fasli 1211 would, on a correct Paymash, be exceeded upwards of 30,000 pagodas. The comparison is, however, inserted merely to show the probability of the country possessing funds for an adequate revenue at the proposed reduced rates, not from any possessed view to equal or surpass former Jamma. I disclaim, on the contrary, every other object than that of endeavouring equitably to apportion the public contributions to the real available assets, and without trenching on the lawful shares and inalienable rights of others. I have no ambition to establish a reputation for increase of revenue at the expense of these important considerations. Rack-rents and the prosperity of a country are, I am fully satisfied, as incongruous as fire and water; one must inevitably extinguish the other.

Far be it from me also to introduce new modelled systems for the mere gratification of speculative curiosity. Were the institutions now in force founded upon any solid principle, were they clearly the result of accurate and deep research, had they succeeded in practice, or were they even generally satisfactory to the people, though partially erroneous or objectionable, I should be the last to propose a change. What has gone on well for a succession of years should be continued or only altered with caution and circumspection.

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* Will admit of no fair comparison as Major Macleod professes to count from 2 to 5 vines as one. Mr. Brown's vines are stated singly, but admitting five vines for one in every case, the tax on Mr. Brown's principles should only be .. .. 75 reas.

The tax of 977 is .. .. 187 „

Do. of 976 is .. .. 343 „

In your Secretary's letter of the 6th ultimo, paragraphs 4 and 5, you are pleased to require my ideas on the means of improving the present condition of Malabar. In compliance with these orders, I have the honor to subjoin the following further remarks, leaving, Gentlemen, to your better judgment to determine whether the means proposed are suited to their end.

It is a maxim generally admitted to be easier to govern good men than bad under all constitutions. By parity of reason it is easier at all times and more profitable to govern a satisfied than a dissatisfied people. Where internal order is the result of dispositions favorable to public tranquillity, its foundation is too solid to be easily shaken. Where it is merely the result of submission to superior force, its permanency in a country like this can never be depended on.

It is liable to be disturbed at every exigency which demands the aid elsewhere of any portion of the protecting power. The system of submission to force is further objectionable in its application to Malabar, because a small force can never accomplish its object; and a large one involves expenses far beyond the resources of the country which it is required to control.

From these premises I argue that no administration in Malabar can prosper as it ought to do, which is not founded on *dispositions in the breasts of the inhabitants favorable to public tranquillity*, and sentiments like these you must be fully sensible, Gentlemen, are not to be inspired by force.

It next requires to be considered what the general character is of that people in whom these dispositions are desired to be excited. I have already had the honor to submit my opinion on the question, and this, as far as regards the great body of Malabar landholders, may be resolved into the following characteristic features, viz. :—

A high and manly spirit in the generality deserving to be encouraged ;
A licentious spirit in some absolutely necessary to be curbed ;
A determination in all to resist oppression ;
Natural abilities above the standard of mediocrity ; and
A full share of the fraud and cunning remarkable in the Indian character.

To these dispositions on the part of the inhabitants, I would oppose, on the part of their rulers, a conciliatory conduct without improper condescensions. Strict attention to their rights and reasonable expectations, patient investigation of all complaints with formal judicial decisions thereon and the privilege of appeal, a share in the local administration to the exclusion of foreign agents, European agency as generally diffused as possible and continued researches through this medium into the revenue finds as the only means of counteracting habitual fraud and of ultimately fixing the assessment on fair and equitable principles.

To the spirit of disaffection and licentiousness, I know nothing that can be opposed half so effectual as the Police Corps under Captain Watson, and, if the present authorised establishment of 1,200 men proves insufficient, I would add 1,200 more in full conviction of its proving by far the most efficient and most economical instrument to repress local disorders, pursue fugitive disturbers of the public peace, and prevent dangerous combinations against the State.

The considerations appear to me extremely material in estimating, as we next should do, the political situation of Malabar. Laying aside all abstract views of the question, let us merely consider Malabar as it really is, a frontier open to foreign invasion with two foreign, I may say inimical, settlements in it: the one peculiarly well situated to command the timber trade of Malabar, the other has advantageously placed in respect to pepper,—both affording the means of extensive communication with the natives, and consequently of encouraging opposition and the resistance to the measures of a British Government. We know too much of our European rivals to suspect they will overlook these advantages and may easily anticipate the natural consequences of their return.

To counteract their intrigues, to bereave the inhabitants by rational means of all desire for French principles or French supplies, I argue, on the grounds of precedence and policy, that it is better to make them real friends than secret enemies, that is, a people satisfied with our administration and feeling an interest in its support rather than a people forward to disturb or overthrow it, and here again I revert to the first conclusion that this satisfaction is not to be excited by force. Arbitrary and hasty measures will inevitably defeat; prudence, conciliation, and firmness can alone promote the object in view.

If we go further and suppose the case of declared war with the powers above adverted to (which God grant may be far distant), the disadvantages of internal disaffection would be greatly multiplied. The whole strength of Malabar, one of the strongest countries, considered as a barrier perhaps in the world, may then be turned against or for us, according to the policy which hereafter regulates the proceedings of the local administration. In the one case access into the heart of our possessions may be greatly facilitated, in the other opposed by difficulties insurmountable.

Another very material consideration in the administration of every country is the end to which the industry of its inhabitants ought to be directed. It is the interest of Government to encourage that species of industry which is best suited to the genius, habits, and wants of the people. The latter are, I imagine, universally supplied, and the Government revenue must necessarily be drawn from two sources,—the industry of towns, and the industry of the country, that is, from arts, manufactures, and trade or from agriculture. In Malabar there are no manufactures of consequence; those under the Commercial Resident are supported by foreign workmen, and exclusively for the supply of the Company's investment. Manufactures, therefore, would derive

no encouragement from the wants or habits of the natives, and consequently require not the immediate attention of Government. The commerce of the country is a distinct consideration, and will everywhere flourish, and the flourishing condition of the people if not unduly shackled at present, it cannot be said to be in a thriving state. I seriously apprehend the reverse. The case is widely different from the two former in respect to agriculture, or the industry of the country. Here everything concurs to demand the fostering care of Government, the natural inclinations and pursuits of the inhabitants, the variety and value of its natural productions; all strongly point to the necessity of encouragement. The possession of land is deemed peculiarly honorable in Malabar; it is sought with avidity by all castes and cultivated in the quieter districts and places moderately taxed with great industry and attention. Nature contributes a most abundant and ready aid; some of her productions are incalculably valuable, and agricultural pursuits might consequently be promoted to any extent under a good Government; a bad one, indeed, can alone check them.

From these premises I submit, Gentlemen, that the encouragement of agriculture ought to be the chief object of the local administration in Malabar, because it is only from agriculture that its permanent prosperity can or will spring. Even commerce without it could only flourish to a certain limited extent. The wants of mankind, real or factitious, are the support of commerce; the wants of poverty are few; they only increase with the accumulation of wealth, and the genius of Malabar points clearly to agriculture as the most likely means under due encouragement of general increase to riches.

It is true that manufactures and arts often contribute more rapidly to the increase of opulence than agriculture; but in Malabar they would fail of this effect altogether. In the present state of society, artificers on the great scale would want employment, or their work prove useless lumber.

It is sometimes objected that the want of population in Malabar is a bar to increased agriculture, but the objectors on this head might, in my opinion, with greater propriety reverse the argument; there the demand for labor is stationary, population is stationary also, and it is worse than stationary when exposed to the ravages of open rebellion. The cause and effect have been invariable throughout the whole of my acquaintance with Malabar.

The liberal reward of labor being then the cause of increased population in all countries, and the demand and increase in almost exact proportions to each other, it consequently follows that the number of useful laborers must be in proportion to the capital stock appropriated to the employment of them. In Malabar it has been already shown that this stock is more likely to be raised from the profits of agriculture than from any other source; consequently, increased agriculture is here the most likely means of increasing population.

The want of population is, moreover, another argument against the immediate introduction of manufactures into Malabar. Admitting the demand for them, they could only be supplied with workmen from the classes who cultivate the soil. Passing from one work to another has always been found unfavorable to industry and ill calculated to improve the profits of labor; it, in fact, almost involves a great waste of useful time. In Bengal, where the change of occupation is usual, its evil tendency has been remarked, and the experience of Europe is decidedly against it; but it is not the object of this report to enter into digressive arguments. All I wish to prove is, that the increasing prosperity of the country and the interests of Government in its local administration depend, under established tranquillity, on the promotion of agriculture, and for the present of agriculture alone.

If these arguments are correct, if ends so important are likely to flow from this one source, it follows, as a matter of course, that the encouragement of it ought to be effectual. The cultivation of the soil must, therefore, be made the interest as well as the inclination of the people, and to reward it with liberal profit is, in my humble opinion, to promote the advantage of all. The public revenue being chiefly derived from the same source, the interest of individuals and the interests of Government have here a common origin; they must necessarily advance, halt, or decline together; the profit of one is the profit of the other. One object unites them and the bond of amity is strengthened or weakened as the balance of their mutual interest is well or ill preserved; every attempt, therefore, to increase a fixed revenue should have first in view a just apportionment of profit to the proprietor and cultivator of the soil. Every attempt that proceeds on other principles will, I apprehend, be found to be the effect of erroneous policy or inconsiderate misapplied zeal; the grounds being fallacious, the increase can never be permanent. Where the landlords' rents are absorbed in the payment of revenue or the farmers' profits unequal to the due reward of labor, husbandry will be neglected, population continue to be deficient, and the revenues of the State exacted, not collected, from a discontented people; the very sources of private and public prosperity are here attacked, and the unavoidable consequence is gradual, if not rapid, decline.

To avoid these errors and to fix the Company's revenues on principles promotive of agricultural pursuits has been the object of my late enquiries and researches. I submit the result, Gentlemen, to your wisdom and experience in the enclosures already referred to, and in the further instructions lately issued as more applicable to the southern division of the province. If these papers have any merit, it belongs to those whose names they bear. I have only had the trouble of collecting and applying them to the present subject.

The mode in which these instructions are to be executed will, as you will perceive, occupy no inconsiderable length of time; still it is recommended as the safest, the cheapest, and the most effectual.

I could no doubt exhibit to your Board a new Paymash upon paper framed in a shorter period, but most probably the errors of former Paymashees would again degrade this; the inhabitants continue equally dissatisfied, and the Company be subject to an expense of Rs. 20,000 or Rs. 25,000 for the mischievous work of native assessors. By the plan now adopted our progress will be slow, but it will be certain. Every day will add a little to our stock of information and experience, and that addition will be valuable, because entirely to be depended on.

In cases of the assets being thus fairly and satisfactorily ascertained, I beg leave to solicit your authority for granting pattahs, fixing the revenue as restricted in the instructions for twelve years certain. The pattahs to specify the quantum as well in kind as money, in view to the future collection of either as circumstances may require, for, although it is not probable the value of gold or silver will materially alter in so short a period, yet the precaution of stating the Government demand in kind is advisable in all grants of this description.

* * * *

Note.—The rest of the letter is omitted, as it has no bearing on the assessment scheme.

I have, &c.,

(Signed) R. RICKARDS.

No. 5.

List of Packet.

Nos. 1 & 3 on this file ..	1.	Copy of instructions to Mr. Brown and to the Northern Sub-Collector respecting an experimental Paymash of Rhandatara, dated 16th April 1803, and of further instructions to Mr. Brown on the same subject, dated 15th June 1803.
No. 6 on this file ..	2.	Copy statement of cocoanut tree produce by Mr. Brown.
„ 7 „ ..	3.	Do. of supary tree produce by Mr. Brown.
„ 8 „ ..	4.	Do. of jack tree produce by Mr. Brown.
„ 9 „ ..	5.	Do. of pepper vine produce by Mr. Brown.
„ 10 „ ..	6.	Do. of Paramba produce by Cunhy Terry.
„ 11 „ ..	7.	Do. of Paramba produce by Aiyasawmy.
„ 12 „ ..	8.	Do. A of Paramba produce by Coonhi Coroo.
„ 13 „ ..	9.	Do. B of Paramba produce by Coonhi Coroo.
„ 14 „ ..	10.	Do. general abstract of Paramba produce with remarks thereon.
„ 15 „ ..	11.	Do. mode of fixing the Patom of seed and Paramba lands with explanatory remarks thereon.
Omitted. The instructions were identical with those issued to Mr. Brown (No. 3 on this file).—W.L.	12.	Copy of instructions for a new Paymash to the Sub-Collector of the Southern Division, dated 15th June 1803.
Omitted as unconnected with the scheme of assessment.	13.	Copy of circular instructions to the Sub-Collector for fixing the native establishments of the province and for preparing and keeping the native accounts.
	14.	Comparative statement of saderward charges in 1802 with estimate of probable charges per annum after the expiration of the current fasli.
	15.	Copy of proposed instructions for exercising the judicial authority vested in Collectors by the Regulations.
No. 4 on this file	16.	Letter of this date.
„ 5 „	16.	List of packet.

CALICUT,
17*th June* 1803.

(Signed) J. H. PEARSON,
Assistant to the Principal Collector.

No. 6.

No. 2.—Statement of the Produce of Coconut Trees.

Years.	Number of Gardens.	Number of Trees.	Nuts produced.	Value at 12 per Mille.	Average per Tree. Nuts.	Average per Tree. Money.
				R. Q. R.		REAS.
1800	12	440	5,930	..	..	..
1801	12	440	9,371	..	..	..
1802	12	440	8,636	..	..	..
Total three years ..	..	1,320	23,937	287 0 97	$18\frac{13}{100}$	87

These trees are in Mahe—

About 100 are of prime quality.
200 of middling quality.
75 below the middling quality.
65 producing little or nothing.

440

16*th April* 1803. (Signed) M. BROWN.

No. 7.

No. 3.—Produce of Betel-nut Trees in 1802.

2,573 trees produced	2,98,540
These were sold on the trees at 3 fanams or 240 reas per mille, or Rs.	239-0-49

Average per tree.

One hundred and sixteen nuts, the value of which, at 240 reas per mille, is $27\frac{84}{100}$ reas. These nuts were not gathered and counted; their number was estimated by a survey of the fruit on the trees. In order to ascertain the accuracy of the survey and estimate, I had two other gardens surveyed and the number of nuts estimated by the same persons. These I caused to be immediately gathered and counted.

The estimated number was	22,000
The number gathered and counted	27,500
Difference ..	5,500

Making 27½ per cent.

It is necessary at the same time to observe that three fanams per 1,000 was then a high price and probably would not have been given had the purchaser not expected to find more than the number paid for; two fanams or 160 reas is not an unusual price for betel-nut in the season of gathering, and, as the greater part of these trees are of prime quality from the soil in which they grow and the care taken of them for the two preceding years, I look upon $27\frac{84}{100}$ reas to be a high average estimate of the annual produce of betel-nut trees to the owners of them.

14*th April* 1803. (Signed) M. BROWN.

N.B.—On the above statement I have to observe that I do not think 27 reas per tree a high average. It will be observed in the second estimate the assessor under-rated the produce by 27½ per cent. For the sake of even numbers in calculation, say that he was out 25 per cent. in his first estimate. The average of gross produce would then stand at 145 nuts per tree, or 35 reas. Besides, 27 reas per tree is rather a low average calculated on the Calicut price of betel-nuts, or 228 reas per 1,000. To be on the safe side, however, in framing a new Paymash, 27 reas may be taken as the annual value of gross produce from a betel-nut tree.

MAHE,
16*th April* 1803. (Signed) R. RICKARDS.

No. 8.

No 4.—Statement of the Produce of Jack Trees.

Year.	Number of Gardens.	Number of Trees.	Jacks produced.	Value sold for.	Average per Tree.	
					Jacks.	Money.
				R. Q. R.		R. Q. R.
1802	66	817	3,070	118 0 93	4[illegible]	0 0 60¼

Being about thirty-three jacks per rupee.

16*th April* 1803. (Signed) M. BROWN.

No. 9.

No. 5.—*Statement to show the Average Produce of Pepper Vines and the Value thereof per Vine, each Column containing the Number of Vines and Annual Produce of a separate Garden.*

NAMES OF THE GARDENS.

—	Nambinate.	Kikekara.	Narykoon Taya.	Khoor Mavellay.	Mandatilli.	Balia Combilote.	Quimbalote.	Quimbilote Cachow.	Watern Caellow.	Mandatilli.	Arakandy.	Keomule.
No. of Vines	3,821	1,068	1,143	340	519	1,335	440	186	630	379	110	43
	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.
1799	597	310½	370	150	...	...	...	...	...	...	...	...
1800	1,401¼	611¾	373¾	67½	61¼	993¼	152½	4½	102½	233	8	33¾
1801	640	...	120½	...	202½	...	...	33	...	...	...	...
1802	1,432	810	642	96	423	1,183	207½	62½	183	134	67	23
1803	706¼	273	215	42½	54	380	11½	30	82½	36½	79½	13

—	Arachery.	Kannote.	Tondy Kandy.	Natta Kandy.	Paloon Balapil.	Kehoor Kara.	Mandatil.	Taykandy.	Careate.	Candoty.	Baniaty.	Kodangote.
No. of Vines	136	741	75	677	1,240	165	612	438	434	350	142	875
	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.
1799	...	...	...	...	...	...	...	...	...	...	...	...
1800	69	223¾	98	408½	944½	284	102	50	151¼	148¼	101	187
1801	28	135	...	...	...	...	...	12½	39¼	97¼	60	88¼
1802	100½	657	117	681¼	960	26	208	144½	255	288	163	421
1803	55	95¾	20	123	380	148	97½	44½	248¼	159	55	161

NAMES OF THE GARDENS—*Continued.*

—	Wancande.	Koonamporte.	Cunhaigote.	Chandrote.	Poolankodan.	Wellna Chatloo.	Wellna half.	Badaperra.	Poolookool.	Tandeat.	Parite Calln.
No. of Vines	462	250	365	375	220	630	804	486	68	183	190
	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.
1799	...	...	...	...	...	...	...	...	...	...	...
1800	140	87½	68	17½	92	171½	...	...	44	...	50½
1801	...	18¾	35	11	25	...	21½	80	9½	...	27½
1802	256	127	203½	68½	65½	99½	142½	185	59	240	56
1803	59	49½	130	28	47½	74½	71¾	108½	6	69½	37

—	Banchsien.	Tay Pay.	Tandean.	Carambate Coongoo.	Chky. Cunhaly.	Kava Kandy.	Pa. Bt. Tarey, 2 grounds.	Up Cunhamad.	Ch. Kannan.	K.P. Coaty.	K.P. Nambyar.	Total of Produce in each Year.
No. of Vines	6	13	87	408	887	68	210	1,060	361	248	372	
	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	DANGS.	
1799	...	...	...	...	...	...	...	...	...	...	...	1,427½
1800	...	...	...	...	...	...	...	...	...	...	...	7,616⅓
1801	16	5	...	...	...	...	...	...	...	...	...	1,670
1802	27½	17½	27	56	401	15	21½	604	235	340	100	12,366
1803	22	8½	23	52	304	3½	33	345	104	178	130	5,409

Comparative Abstract of the Produce and Value in the different Years.

Years.	No. of Vines.		Total Produce of each year, Dangalis 100 making 5 Maunds.	Total Value at Rs. 125 per Candy of 640 lb.	Average Produce of each Vine in Money.
				R. Q. R.	REAS.
1799	6,362		1,427½	446 0 37½	$28\frac{5}{100}$
1800	18,464		7,616⅓	2,380 0 62½	$51\frac{68}{100}$
1801	11,599		1,670	521 3 50	$17\frac{20}{100}$
1802	23,643		12,366	3,864 1 50	$65\frac{38}{100}$
1803	23,643		5,409	1,690 1 25	$28\frac{60}{100}$
Total ...	83,711	Total Dangalis ...	28,489	8,902 3 25	$191\frac{68}{100}$

REAS.

Average value of the produce of each vine on five crops ... ... $38\frac{33}{100}$

But these five years comprehending three deficient and only two abundant crops, it is requisite, in order to obtain a fair average, to add the average of another abundant crop, and therefore the highest of the above added, viz:—

Total average produce of five years as above brought down ... ... $191\frac{68}{100}$

Add the average of the crop of 1802, being the highest of the five ... ... $65\frac{38}{100}$

Total of six years ... $256\frac{94}{100}$

Given an average on the six years of six-tenths of a pound of pepper value ... ... $42\frac{82}{100}$

10*th April* 1803.

(Signed) M. BROWN.

No. 10.

No. 6.—Translation of an Account given by Cunhy Terry, Merchant.

Account produce, &c., of a Paramba in the hands of Cunhy Terry named Kerika Kolgum Cherikal Waly Paramba in Calicut, with the number of trees, &c.

Total amount of coconut trees	1,572
Old and past bearing (awalum)	164
Young and unproductive	617
Productive trees	791
Nigady in viray fanams	395½
Pattana ona (Kooty washy)	39¾
Total Nigady	435¼ or Rs. 124$\frac{4}{11}$
	RS.
Expenses, cleaning, &c.	10
Wages of one man at Rs. 4 per month looking after the garden	48
Total amount Nigady charges, &c.	182¾
Number of coconuts gathered from this garden from Tulam to Chingam inclusive	977
M.S. nuts	19,220
Customary percentage of 20 per hundred nuts to the people employed gathering and expense carriage to the depôt from 727 trees	1,765
Remaining nuts	17,455
	RS.
Value at Rs. 11 per mille	192
Deduct amount Nigady and charges	182½
	9½

Total profit to the cultivator, Rs. 9-2-0

Account of produce of the foregoing Purrum for 976.

Amount coconuts gathered	21,400
Expense, gathering and transporting to depôt	1,805
Remaining nuts	19,595
Value at Rs. 10 per mille	195¾
Expenses, looking after, cleaning, &c.	58
Amount Nigady / Do. Kooty washy	55¼

Profits to cultivator, Rs. 82-1-0.

Translation of account of Peratail Paramba in the hands of Cannaran Tean Pattamkar for 976.

Amount pattam paid to Cunhy Terry	Rs.	62	2	0
Amount Nigady and Kooty washy paid by Cunhy Terry	,,	51	1	0
Balance	,,	11	1	0

Ditto 977 M.S.

Amount pattam received by Cunhy Terry	Rs.	62	2	0
Amount Nigady, &c., paid	,,	60	0	0¼
Balance	,,	2	1	64¼

(Signed) CUNHY TERRY.

N.B.—In the preceding statement Cunhy Terry has given an account of the Nigady or revenue paid by him for his gardens compared with the value of their produce to him. It is foreign to the subject for which the account was required, but applies in other respects as tending to show the inaccuracy of the Paymash on his grounds.

To compare this account of gross produce with Mr. Brown's statements we must deduct the 617 young trees because they are really so; the paramba being in Calicut, the fact has been ascertained; the remainder, or 955 (including the old and past bearing) are therefore the only ones that will fairly admit of comparison with Mr. Brown. These 955 trees then appear to have yielded in two different years 40,620 nuts, the average of which gives 21 nuts per tree. The average of Mr. Brown's produce is between 18 and 19 nuts per tree.

(Signed) R. RICKARDS.

No. 11.

No. 7.—Translation of an Account of Coconut Produce given by Ayasawmy, Principal Minister of the Samoory Rāja.

The paramba of Kovilagata taken on Kanam by Ana Pattera of Oduwanoora Namburi of Moonulata Namburi, the south paramba of Tiruwanoora Devasam, the eastern Alingalkandy paramba, and the south Walapa together containing—

Coconut trees	93
Of which are old	23
In full bearing ..	70

From which are gathered in one year 1,980 nuts.

One Supary tree	old.
Jack trees	6
Old	2
In full bearing ..	4

For the purpose of the earth-making and repairing the fences plucking the coconuts; not being able to employ the Tiers, Nayars do the work. The amount for twigs, bamboos, coir together is thirty-three fanams. The sale of the coconuts is at the rate of 100 for three old fanams. When the paymash of 977 was made, there were ninety-five trees, of which have fallen down two. Such has been the state of the case from 1798.

Signed by AYASAWMY.

An account of the produce of the Kovilagam Paramba of Tiroowanoora Pagoda from Kanni 977.

Coconuts plucked	in Kanni	50
Do.	in Toolam	70
Do.	in Vrischigam	215
Do.	in Dhanu	235
Do.	in Magaram	292
Do.	in Kumbam	389
Do.	in Meenam	330
Do.	in Medam	125
Do.	in Edavam	48
	Total Coconuts plucked ..	1,754

Expended at the ceremony of Gunuvatty Homam in the month of—

Vrischigam	.. ..	335
Do.	for home consumption in Dhanu	235
Do.	for the ceremony of Ganuvatty Homam in Kumbam ..	160
Do.	do. do. in Karkadakam ..	1,015
		1,745

Signed by AYASAWMY.

N.B.—These statements are of the produce of one garden in two different years. They were sent by the Samoory Raja, who through his minister vouches for their accuracy. The average here calculated on the produce of both years is twenty nuts per tree. Mr. Brown's average is between eighteen and nineteen nuts per tree.

Ayasawmy says that the old supary tree and six jack trees are written in the account because they stand in the same garden, but that the Samoory can give no particulars of their produce.

(Signed) R. RICKARDS.

No. 12.

No. 8.—Translation of Statement A given by Coonhi Coroo.

An Account of Coconuts gathered in the under-mentioned months of the Malabar year 977 from a Paramba named Wallia Weda Tara in Calicut:—

			Full-bearing.
Containing total trees	103	33	70
Past bearing	10		
Young	23		

Names of Months.	Date.	Coconuts collected.
Kanni	25	175
Vrischigam	15	345
Magaram	5	417
Kumbam	15	505
Meenam	25	407
Edavam	5	330
Mithunam	10	276
Chingam	10	254
	Total ..	2,709

Account Areca trees from the same garden.

Containing		77
Past bearing	30	
Young	15	
	—	45
Bearing		32
Month Vrischigam and Dhanu		6,110

Account Produce of a Garden in Calicut Toowail Paramba containing total seventy coconut trees.

Past bearing	30
Young	20
Bearing	20
Vrischigam, 5th	68
Magaram, 10th	138
Kumbam, 15th	176
Medam, 25th	77
Mithunam	58
Total gathered ..	507

Signed by COONHI COROO.

N.B.—This is a statement given by Coonhi Coroo of a very indifferent and of a remarkably good coconut garden in Calicut; the average produce in the bad garden, after deducting the young trees which are really so, is about ten nuts per tree; in the very good garden the average is about thirty-three nuts; the average of both together is about twenty-four nuts per tree, or six nuts per tree more than the average of Mr. Brown's produce.

The average of betel-nuts in this account (after deducting young trees) is 98 nuts per tree. One of Mr. Brown's averages is 116, but the more correct average is probably 145.

These gardens are again contained in Coonhi Coroo's second or general account, but this statement is still given as delivered in by him and for reference may answer the purpose for which it is professed to be intended.

(Signed) R. RICKARDS.

No. 13.

No. 9.—Translation of the Statement B given by Coonhi Coroo of the Produce of nineteen Gardens respectively situated at Calicut with the several Periods of gathering the same, Malabar Year 977.

Number of Gardens.	Names of Gardens.	Total Number of Coconut Trees.	Total Number of Supary or Areka Trees.	Old and Past bearing.	Young.	Number of Full-bearing Trees.	Periods of gathering the Produce.	Amount Produce. Coconuts.	Total.	Betel-nuts.	Remarks.
							977				
1	Mooryil Purrum	58	..	..	33	25	Toolam 5	85			
							Dhanu 10	106			
							Magaram 8	205			
							Kumbam 12	270			
							Medam 15	145			
							Mithunam 7	60			
							Chingam 8	50			
									921	..	Averaging, after deducting young trees, near 37 coconuts per tree.
			5	3	..	2	Vrischigam and Dhanu ..	..	..	425	Averaging, after deducting young trees, near 85 supary per tree.
2	Teruvapara Purrum ..	27	..	..	18	9	Toolam 10	40			
							Dhanu 8	56			
							Kumbam 15	120			
							Medam 12	116			
							Mithunam 20	52			
							Chingom 17	41			
									425	..	Averaging, after deducting the young trees, about 47 coconuts per tree.
3	Cheambaga Wada ..	27	..	3	16	8	Toolam 5	22			
							Dhanu 11	33			
							Kumbam 8	85			
							Medam 15	65			
							Mithunam 20	23			
							Chingam 26	22			
									250	..	Averaging, after deducting the young trees, about 23 coconuts per tree.
			10	..	6	4	Vrischigam and Dhanu ..	..	..	800	Averaging, after deducting the young trees, about 200 supary per tree.
4	Tatankundy	17	..	8	..	9	Toolam 15	33			
							Dhanu 10	44			
							Kumbam 20	93			
							Medam 22	52			
							Mithunam 18	42			
							Chingam 10	36			
									300	..	Averaging, after deducting the young trees, about 18 cocoanuts per tree.

No. 9.—Translation of the Statement B given by Coonhi Coroo of the Produce of nineteen Gardens, &c.—continued.

Number of Gardens.	Names of Gardens.	Total Number of Coconut Trees.	Total Number of Supary or Areka Trees.	Old and Past bearing.	Young.	Number of Full-bearing Trees.	Period of gathering the Produce.		Amount Produce. Coconuts.	Total	Betel-nuts.	Remarks.
5	Edatil Tayakavil Paramba	40	..	5	19	16	Kanni	10	105			
							Vrischigam	8	110			
							Dhanu	15	226			
							Magaram	20	235			
							Kumbam	12	456			
							Medam	18	128			
							Edavam	25	123			
							Karkadam	28	117			
										1,500	..	Averaging, after deducting the young trees, about 71.
6	Pudia Weda Paramba ..	102	..	25	35	42	Kanni		7	95		
							Vrischigam		12	123		
							Dhanu		15	206		
							Magaram		18	255		
							Kumbam		10	476		
							Medam		4	108		
							Edavam		5	132		
							Karkadam		28	107		
											1,502	Averaging, after deducting the young trees, about 22 coconuts per tree.
			36	5	17	14	Vrischigam and Dhanu.		..	..	2,500	Averaging, after deducting the young trees, about 131 supary per tree.
7	Waryoor Witil Paramba..	80	..	7	30	43	Kanni	9	77			
							Vrischigam	12	110			
							Dhanu	8	135			
							Magaram	15	322			
							Kumbam	20	456			
							Medam	18	135			
							Mithunam	15	118			
							Chingam	28	78			
										1,431	..	Averaging, after deducting the young trees, about 28 coconuts per tree.
8	Kalingal Valia Wida Paramba.	100	..	..	20	80	Kanni	11	214			
							Vrischigam	8	307			
							Magaram	15	486			
							Kumbam	21	658			
							Meenam	12	636			
							Medam	18	493			
							Mithunam	14	360			
							Chingam	28	200			
										3,462	..	Averaging, after deducting the young trees, about 43 coconuts per tree.
		17	..	..	11	6	Vrischigam and Dhanu.		..	..	1,500	Averaging, after deducting the young trees, about 250 areka-nuts per tree.

No. 9.—Translation of the Statement B given by Coonhi Coroo of the Produce of nineteen Gardens, &c.—continued.

Number of Gardens.	Names of Gardens.	Total Number of Coconut Trees.	Total Number of Supary or Areka Trees.	Old and Past bearing.	Young.	Number of Full-bearing Trees.	Period of gathering the Produce.	Amount Produce.			Remarks.
								Coconuts.	Total.	Betel-nuts.	
9	Tykotota Paramba ..	41	..	4	11	26	Kanni 5	73			
							Vrischigam 10	103			
							Magaram 12	220			
							Kumbam 20	345			
							Meenam 8	316			
							Medam 20	227			
							Mithunam 15	110			
							Chingam.. 18	56			
									1,450	..	Averaging, after deducting the young trees, about 48 coconuts per tree.
			58	8	20	30	Vrischigam and Dhanu.	..	..	6,000	Averaging, after deducting the young trees, about 158 supary per tree.
10 & 11	Kunyil Torata and Topara-kandy Paramba.	105	..	10	30	65	Kanni 12	118			
	N.B.—The produce of these two purrums were collected together and the accounts thereon united.						Vrischigam 8	207			
							Magaram 15	405			
							Kumbam 18	527			
							Meenam 20	517			
							Medam 14	413			
							Mithunam 9	210			
							Chingam 28	105			
									2,502	..	Averaging, after deducting the young trees, about 33 coconuts per tree.
			120	20	60	40	Vrischigam and Dhanu.	..	..	6,000	Averaging, after deducting the young trees, about 100 supary per tree.
12	Panika Weda Paramba ..	92	..	..	80	12	Toolam 25	23			
							Dhanu 15	52			
							Kumbam 8	103			
							Medam 18	84			
							Mithunam 29	42			
									304	..	Averaging, after deducting the young trees, about 25 coconuts per tree.
			10	..	6	4	Vrischigam and Dhanu.	..	..	1,005	Averaging, after deducting the young trees, about 251 supary per tree.
13	Kalatota Paramba ..	27	..	8	1	18	Toolam 8	75			
							Dhanu 12	86			
							Kumbam 15	153			
							Medam 20	112			
							Edavam 18	72			
							Karkadam 28	48			
									546	..	Averaging, after deducting the young trees, about 21 coconuts per tree.

No. 9.—Translation of the Statement B given by Coonhi Coroo of the Produce of nineteen Gardens, &c.—continued.

Number of Gardens.	Names of Gardens.	Total Number of Coconut Trees.	Total Number of Supary or Areka Trees.	Old and Past bearing.	Young.	Number of Full-bearing Trees.	Period of gathering the Produce.	Amount Produce. Coconuts.	Total.	Betel-nuts.	Remarks.
14	Mangoory Paramba ..	78	..	29	6	43	Kanni 12	72			
							Vrischigam 8	110			
							Magaram 15	270			
							Kumbum 15	280			
							Meenam 9	132			
							Medam 13	81			
							Edavam 11	62			
							Karkadam 28	52			
									1,059	..	Averaging, after deducting the young trees, about 15 coconuts per tree.
			6	1	1	4	Vrischigam and Dhanu.	..	..	800	Averaging, after deducting the young trees, about 160 supary per tree.
15	Wagary Paramba ..	43	..	11	8	24	Toolam 9	63			
							Dhanu 14	97			
							Kumbam 20	108			
							Meenam 25	82			
							Medam 18	74			
							Edavam 27	75			
							Karkadam 29	56			
									555	..	Averaging, after deducting the young trees, about 16 coconuts per tree.
16	Kalatil Workota Paramba.	26	..	..	12	14	Kanni 10	72			
							Vrischigam 18	86			
							Magaram 6	105			
							Kumbam 20	202			
							Meenam 12	104			
							Edavam 25	91			
							Karkadam 28	68			
									728	..	Averaging, after deducting the young trees, about 52 coconuts per tree.
17	Kunamel Paramba ..	43	..	..	16	27	Kanni 5	67			
							Vrischigam 10	110			
							Magaram 7	232			
							Kumbam 18	259			
							Meenam 20	140			
							Medam 25	74			
							Mithunam 24	85			
							Chingam 28	67			
									1,024	..	Averaging, after deducting the young trees, about 38 coconuts per tree.

No. 9.—Translation of the Statement B given by Coonhi Coroo of the Produce of nineteen Gardens, &c.—continued.

Number of Gardens.	Names of Gardens.	Total Number of Coconut Trees.	Total Number of Supary or Areka Trees.	Old and Past bearing.	Young.	Number of Full-bearing Trees.	Period of gathering the Produce.	Amount Produce. Coconuts.	Amount Produce. Total.	Amount Produce. Betel-nuts.	Remarks.
18	Walia Witil Tara Paramba	103	..	10	23	70	Kanni 25	175			
							Vrischigam 15	345			
							Magaram 5	417			
							Kumbam 15	505			
							Meenam 25	407			
							Edavam 5	330			
							Mithunam 10	276			
							Chingam 10	254			
									2,709	..	Averaging, after deducting the young trees, about 34 coconuts per tree.
			77	30	15	32	Vrischigam and Dhanu.	..	..	6,100	Averaging, after deducting the young trees, about 98 supary per tree.
19	Toowayil Paramba ..	70	..	30	20	20	Vrischigam 5	68			
							Magaram 10	138			
							Kumbam 15	176			
							Medam 20	67			
							Mithunam 25	58			
									507	..	Averaging, after deducting the young trees, about 10 coconuts per tree.
	Total ..	1,079	322	..	..	..			21,165	25,130	
	Deduct young trees ..	378	136	..	..	..		..	..	..	
	Leaving	701	186	which give an average of 30 coconuts and 135 betel-nuts per tree.					..	..	

BATTY GROUNDS.

Number of Grounds.	Names of Batty Grounds.	Paras of Seed.	Period of Reaping.	Produce in Paras of Nelly.	Total.	
1	Kolangara Agatu Padam	30	Kanni ..	130		
		30	Magaram ..	110	240	Grounds yielding fourfold.
2	Cherialyryil Padam	14	Kanni ..	150		
		14	Magaram ..	124	274	Grounds yielding tenfold.
			Total ..	..	514	

Signed by COONHI COROO.

Remarks.—The gardens above specified, Coonhi Coroo adds, are of different kinds; the soil and consequently the produce in some as good as in any gardens in or about Calicut; in others indifferent. Some of the gardens favorable for the produce of betel-nuts, others for the produce of coconuts. Of the former he however observes that the actual produce may have been greater than what is written in his accounts. He has only written what he actually gathered from the trees; they produced, he adds, no doubt more nuts, some of which his kudians plucked for their own eating, while others may have fallen from the trees, but of the probable number of these he can give no account.

The medium price of betel-nuts in Calicut is two gold fanams per 1,000 nuts.

The average of betel-nut produce agreeable to the above account is 135 nuts per tree.

The average produce of coconut trees agreeable to this statement is very high; it gives 30 nuts per tree. Mr. Brown's average between 18 and 19.

5. In this garden the owner declares there is one tree which has produced, by means of particular care, 700 coconuts in the course of one year. It was struck a few days ago with lightning, but, from its being so remarkable a tree, he has not inserted its produce in the general account of the garden.

(Signed) R. RICKARDS.

No. 14.

No. 10.—General Abstract of the Average Produce of Garden or Parrum Lands as contained in Nos. 2 to 9 on the List of the Packet.

COCONUT TREES.

		Nuts per Tree.
Average of produce	by Mr. Brown on 440 trees for three years ..	$18\frac{12}{100}$
Do.	by Cunhy Terry on 955 trees for two years ..	21
Do.	by the Samoory Raja's Minister on 93 trees for two years	20
Do.	first account of Coonhi Coroo on 130 trees for one year	24
Do.	second account of Coonhi Coroo on 701 trees for one year	30
Do.	various accounts, the particulars of which are not given	8
		12
		16
		$149\frac{12}{100}$

or on the whole about 19 nuts per tree.

Of the three latter averages stated under the head of "various accounts," I have to observe that the particulars are not given because they were presented by people on whose veracity I could not entirely rely, that is, I could not depend on their being faithful accounts of the particular grounds whose produce they professed to exhibit. But that they are correct averages of produce in the more inland parts of the country I have not the smallest doubt, and therefore added them to render the calculation of a general average more correct.

That these three averages may be depended upon is further inferrible from the accounts of Coonhi Coroo, in which one garden near the sea-side—of course the most favorable situation to coconut produce—is stated to yield at the rate only of ten nuts per tree, another fifteen, and another sixteen nuts per tree.

Of the other averages, I have to observe that Mr. Brown's statement being taken from his own private records regularly kept is authentic beyond all doubt. The remainder is given by men of the first characters in the country for veracity—one, the superior of all the Malabar Rajas; another, a most respectable merchant of Calicut and long in the habit of commercial dealing with the Company's Government; and the other the head of the Tean Caste at Calicut of extensive landed property and long employed in the Company's service, and during the course of that

service recommended for his integrity and ability in the highest terms of praise by those under whom he has served. Having moreover had opportunities of proving the correctness of these statements in some respects, I cannot, on the whole, but deem them authentic in all, and as such submit them to the consideration of the Board.

The statement given by the Samoory Raja's Minister is of a garden in which the Samoory himself resides and the account of which is kept by his own Menon on the spot. His estates in different parts of the country contain no doubt many thousand trees; but, as they are mostly let on pattam, he has no accounts of their actual produce—at least none that he deems sufficiently correct to furnish for the purpose here required. The statements of Cunhy Terry and of Coonhi Coroo are also of lands cultivated by their own people; their estates are likewise much more extensive, but, being let on kanam or pattam, they have no accounts but of the rents thereof.

An attentive consideration of the statements from which this general abstract is taken will, I presume, evince that the rate of nineteen nuts per tree, taken as a rate for taxation, is not an immoderate one. It is calculated solely on full-grown trees, the only ones that ought in my opinion to be taxed; a very considerable number of young trees is purposely omitted, to tax them would be to check, if not entirely stop, the planting of others, and in fact running directly counter to one grand object of the new paymash, viz., the encouragement of agriculture. By excluding, therefore, all young trees from the proposed tax, or at all events all but such as may be within one year of full bearing, and fixing the paymash for twelve years certain, proprietors will derive all the benefit of such of their young trees as attain a state of maturity within that period, and consequently will be better able to pay the tax fixed on the remainder. This in fact will be a great advantage to landed proprietors, and it is intended to be so that it may operate as an encouragement to new plantations.

Upon these premises, if coconuts be valued as per Mr. Brown's statement at Rs. 12 per 1,000 nuts, 19 nuts are worth about 91 reas, and, if one-third of the gross produce be taken as the share of Government, 30 reas ought to be the tax on coconut trees generally, at least along the sea-coast where by far the greatest numbers grow.

Betel-nut Trees.

	Nuts per Tree.
Average produce by Mr. Brown on 2,573 trees for one year	145
Do. by Coonhi Coroo, first account on 62 trees, one year ..	98
Do. by Coonhi Coroo, second account on 186 trees, one year.	135
	378

giving an average of 126 nuts per tree.

The same remarks apply to these statements as are above submitted on the statements of coconut produce. It will be remembered that in my remarks on Mr. Brown's statement I gave it as my opinion that 27 reas per tree was by no means a high average. It will be seen in Coonhi Coroo's statement that betel-nut trees near the sea-side average 135 nuts per tree. Mr. Brown's plantation being inland and consequently better situated, it is improbable that the produce of his plantation was one nut lower than above stated. The medium, or 126 nuts per tree, is therefore presumed to be a fair average, and, if a medium of the three stated prices of betel-nuts, viz.,

160 reas per 1,000 }
228 reas per 1,000 } or 209 reas per 1,000
240 reas per 1,000 }

be taken, the value of 126 nuts will be 26½ reas. I am therefore of opinion that the tax on this species of produce will not be too high at 9 reas per tree.

Jack Trees.

Average produce of 817 trees for one year by Mr. Brown, nearly five jacks per tree.

The above statement of Mr. Brown corresponds with what I understand to be the price of ordinary jacks in the minor parts of Rhandatara, Cotiote, Cartenad, and the other northern districts, where 35 for a rupee is a common price, whilst in or near great towns they everywhere sell at much higher rates. In the interior parts of the country the quality of jacks is not so much attended to; the expense of carriage to large towns is great, and there are few people on the spot to consume or purchase them, for which reason jacks of equal quality are said to be in Calicut worth double, and even more than double, of what they will fetch in the surrounding districts.

For example—

Jacks worth in Calicut	2	for the rupee	are only	worth in the interior	4	for the rupee.
Do.	4	do.	do.	do.	9	do.
Do.	6				14	
Do.	8	do.	do.	do.	20	do.
Do.	10				25, 30, 35, & 40	for the rupee.

These are stated to be the garden (not bazar) prices of the fruit in Calicut compared with the garden prices of fruit of equal quality in the districts, for example, of Kurkumbra, Warkumbra, Polwye, &c., where it must be observed that jacks of the two first qualities are very rare indeed, the descriptions contained within the crotchets being most common in the country. Jacks of lower value than the preceding are not used for food except by Cherumars or people of that description.

A medium of these different prices gives 14 jacks for the rupee, and, taking Mr. Brown's average produce of 5 jacks per tree, each tree ought, at this rate, to be worth 111 reas annually, and the Government tax at one-third of the gross produce, 37 reas per tree.

But I doubt very much, for the reasons specified in my instructions of the 16th April 1803 to Mr. Brown, and from what is above stated, whether a fixed rate will apply all to jacks. The medium of the town and country prices may serve for a general calculation but no more, for in the more inland parts again 50, 60, and 100 jacks sell for a rupee, and in some places they literally fetch nothing.

In Coonhi Coroo's information it is moreover stated that the pattam fixed on jack trees varies from half to four old veray fanams per tree. This also is true, but, being confined to good-bearing trees, will not admit of comparison with the other rate, which is calculated on good and bad indiscriminately.

Another difficulty arises from there being no fixed method of settling the pattam except in the particular case of a kooly kanamkar, when, if a janmamkar redeems his purrum land and lets it to the kooly kanamkar on pattam, he receives from the said farmer one-fifth as pattam of what he paid for each tree. For example, on every tree valued and paid for the kooly kanamkar at ten fanams, the janmamkar would receive two fanams pattam; for every tree valued thirty fanams (and none are valued higher) he would receive six fanams annually.

This rule is however peculiar to the kooly kanam tenure and to no other. In all other instances the pattam is said to be settled between the parties or by assessors, judging from appearances of the value of the tree in which no other rule that I can discover is observed except that of seldom or never exceeding the rate of four old veray fanams. I apprehend, therefore, it is impossible to adopt any equitable fixed rate that will apply generally to jack trees and that local custom and local value will be the best guide in assessing them to the public revenue.

This is also the opinion on the subject of the best-informed natives in Calicut; they add that, if a money-rate is adopted, half a new fanam, or 57 reas, would not be objected to by the generality of jacktree owners, but that some would cry out.

A medium of the various prices of jacks gives, as above calculated, thirty-seven reas per tree; if therefore, for the purpose of general estimates and the sake of even numbers, the money-rate be fixed at forty reas per tree, it will not, I presume, be thought to exceed the bounds of moderation.

PEPPER VINES.

Average produce by Mr. Brown on from 6,000 to 23,000 vines for six years, six-tenths of a pound per vine.

In respect to pepper produce and the properest mode of taxing it, having given my opinion at full length in my letter of the 16th April 1803 to Mr. Brown, it is unnecessary to repeat it here. The value of this document will speak for itself, and on the grounds therein given I compute that the money-tax on pepper, particularly in the northern districts, where it is most plentiful, ought not, taken as an average, to exceed 15 reas per single vine.

CALICUT,
15th June 1803.

(Signed) R. RICKARDS.

No. 15.

No. 11.—The mode of fixing the Patom on Seed Lands and the Expenses of Cultivation.

—	Seed.		The whole that may be obtained.	The Kudian's Share and the Expenses.		Total Kudian's share including the Seed.		Janmamkar's Share or Patom.	
	PARAS.	DANGALI.	PARAS.	PARAS.	DANGALI.	PARAS.	DANGALI.	PARAS.	DANGALI.
A ground that will produce at the rate of threefold will require..	33	3½	100	44	4½	77	8	22	2
Do. fourfold do. ..	25	..	100	41	6½	66	6½	33	3½
Do. fivefold do. ..	20	..	100	40	..	60	..	40	..
Do. sixfold do. ..	16	6½	100	38	8½	55	5	44	6
Do. sevenfold do. ..	14	3	100	38	2	52	4	47	6
Do. eightfold do. ..	12	6	100	37	6	50	..	50	..
Do. ninefold do. ..	11	1	100	37	..	48	1	51	9
Do. tenfold do. ..	10	..	100	36	6⅓	46	6⅓	53	3⅓
Do. elevenfold do. ..	9	1	100	36	3¼	45	4¼	54	5¾
Do. twelvefold do. ..	8	3¼	100	36	1	44	4¼	55	5¾

At this rate, whatever may be the produce after deducting the seed and the same quantity for the expenses of cultivation, the kudian is allowed one-third of the remaining. This is called Koloo Labom, but when once the patom is fixed the kudian is liable to pay the quantity regularly although he suffers a loss, which may be the case on the part of the kudian. A similar mode is observed in regard to the coconut, betel-nut, and pepper produce. The Kanom Janmum Mariady Arranawa (assessors) judge the produce, and, when properly ascertained, they fix the two-thirds of the gross produce for the janmamkar as patom and one-third to the Kudian as Allee Chelavoo, signifying to defray the expenses attending the Paramba. This produce is fixed to be paid the janmamkar in money. The pepper is fixed at the rate from twelve to sixteen old gold fanams per maund and never higher; the coconuts from 2½ to 4 old fanams per hundred. The jack tree is also fixed from ½ to 4 fanams the patom upon each tree; and the areca two-thirds of the produce to the janmamkar; this is fixed in money also at the rate from 1 to 2 gold fanams per 1,000 nuts.

Signed by COONHI COROO.

This paper affords most excellent grounds for fixing the patom and consequently the Company's revenue upon all descriptions of seed land. All that the assessor requires to inform himself of here is the different kinds of land denominated threefold, fourfold, &c.; this being discovered, the gross produce is calculated as a matter of course; from thence the patom and thence the Company's revenue. The above however is merely a translation of the Malabar method of computation and may not be very intelligible at first sight; I therefore subjoin a mode of computing patom which occurred after much consideration of the foregoing; it is founded on the same principles; the results are in fact the same, but it will perhaps render the whole more easy of comprehension; for example—

1st.—A ground yielding threefold requires 33 paras 3½ dangalis of seed to produce 100 paras.

Deduct the seed	33	3		
And exactly the same quantity for the expenses of cultivation ..	33	3		
			66	6
Leave ..			33	4
Of which one-third called Koloo Labom goes to the Kudian or farmer ..			11	1
Remains as Patom ..			22	3
Of which it is proposed that six-tenths be taken as the share of Government, or	13	3		
And the remaining four-tenths to the Janmamkar	9	0		
Total, same as the patom ..	22	3		

2nd.—A ground yielding sixfold requires 16 paras 6½ dangalis of seed to produce 100 paras.

Deduct seed	16	6½		
And expenses as above	16	6½		
			33	3
Leaves ..			66	7
Of which one-third as Koloo Labom to Kudian			22	2
Remains as Patom ..			44	5
Six-tenths to the Company	26	7		
Four-tenths to the Janmamkar	17	8		
Total, same as the Patom ..	44	5		

3rd.—A ground yielding twelvefold requires 8 paras 3 dangalis of seed to produce 100 paras.

Deduct seed	8	3		
And expenses	8	3		
			16	6
Leaves ..			83	4
One-third as Koloo Labom to Kudian			27	8
Remains as Patom ..			55	6
Six-tenths to the Company	33	3½		
Four-tenths to the Janmamkar	22	2½		
Total, same as the Patom ..	55	6		

4th.—A ground yielding twentyfold requires 5 paras of seed to produce 100 paras.

Deduct seed	5 0	
And expenses	5 0	
		10 0
Leave ..		90 0
One-third as Koroo Labom to Kudian		30 0
Remains as Patom ..		60 0
Six-tenths to the Company	36 0	
Four-tenths to the Janmamkar	24 0	
Total, same as the Patom ..	60 0	

5th.—A ground yielding thirtyfold requires 3 paras 3 dangalis to produce 100 paras.

Deduct seed	3 3	
And expenses	3 3	
		6 6
Leaves ..		93 4
One-third as Koroo Labom to Kudian		31 1
Remains as Patom ..		62 3
Six-tenths to the Company	37 4	
Four-tenths to the Janmamkar	24 9	
Total same as Patom ..	62 3	

The patom in all the foregoing will be found precisely the same as in Coonhi Coroo's table, as will also the sum total of the Kudian's share.

These examples will, I trust, prove sufficient to explain clearly the principles on which it is proposed to fix the patom and consequently the Company's revenue on all descriptions of seed land. To give a still more comprehensive view of the subject, I annex a table to show the precise shares of the Kudian, the Janmamkar, and Government from all the intermediate descriptions of land between threefold and thirtyfold inclusive and an average of the Government share calculated on the whole.

The table is as follows.

Table to show the different Shares of the Cultivators, Proprietor, and Government from the Produce of Various Kinds of Seed Land calculated on the Principle recommended to the Board of Revenue for a new Paymashee of Malabar.

Description of Land.	Gross Produce in Paddy.		Seed.		Expenses for Cultivation.		Total.		Balance.		Deduct One-third of the Balance as Koroo Labom.		Leaving as Putom.		Of which Six-tenths to the Company.		And the remaining Four-tenths to the Janmamkar.	
	PARAS.	DANGALI.	PARAS.	DANGALI.	PARAS.	DANGALI.	PARAS.	DANGALI.	PARAS.	DANGALI.	PARAS.	DANGALI.	PARAS.	DANGALI.	PARAS.	DANGALI.	PARAS.	DANGALI.
Ground yielding threefold	100	..	33	3	33	3	66	6	33	4	11	1	22	3	13	3	9	..
Do. fourfold	100	..	25	..	25	..	50	..	50	..	16	6	33	4	20	..	13	4
Do. fivefold	100	..	20	..	20	..	40	..	60	..	20	..	40	..	24	..	16	..
Do. sixfold	100	..	16	6½	16	6½	33	3	66	7	22	2	44	5	26	7	17	8
Do. sevenfold	100	..	14	3	14	3	28	6	71	4	23	8	47	6	28	5	19	1
Do. eightfold	100	..	12	5	12	5	25	..	75	..	25	..	50	..	30	..	20	..
Do. ninefold	100	..	11	1	11	1	22	2	77	8	25	9	51	9	31	2	20	7
Do. tenfold	100	..	10	..	10	..	20	..	80	..	26	7	53	3	32	..	21	3
Do. elevenfold	100	..	9	1	9	1	18	2	81	8	27	3	54	5	32	7	21	8
Do. twelvefold	100	..	8	3	8	3	16	6	83	4	27	8	55	6	33	3½	22	2½
Do. thirteenfold ..	100	..	7	7½	7	7½	15	5	84	5	28	2	56	3	33	9	22	5
Do. fourteenfold ..	100	..	7	1	7	1	14	2	85	8	28	6	57	2	34	3	22	9
Do. fifteenfold	100	..	6	6½	6	6½	13	3	86	7	28	9	57	8	34	6	23	2
Do. sixteenfold	100	..	6	2½	6	2½	12	5	87	5	29	2	58	3	35	..	23	3
Do. seventeenfold ..	100	..	5	9	5	9	11	8	88	2	29	4	58	8	35	3	23	5
Do. eighteenfold ..	100	..	5	6	5	6	11	2	88	8	29	6	59	2	35	5	23	7
Do. nineteenfold ..	100	..	5	3	5	3	10	6	89	4	29	8	59	6	35	7½	23	8½
Do. twentyfold	100	..	5	..	5	..	10	..	90	..	30	..	60	..	36	..	24	..
Do. twenty-onefold ..	100	..	4	7½	4	7½	9	5	90	5	30	2	60	3	36	2	24	1
Do. twenty-twofold ..	100	..	4	5	4	5	9	..	91	..	30	3	60	7	36	4	24	3
Do. twenty-threefold ..	100	..	4	4	4	4	8	8	91	2	30	4	60	8	36	5	24	3
Do. twenty-fourfold ..	100	..	4	2	4	2	8	4	91	6	30	5	61	1	36	7	24	4
Do. twenty-fivefold ..	100	..	4	..	4	..	8	..	92	..	30	7	61	3	36	8	24	5
Do. twenty-sixfold ..	100	..	3	8½	3	8½	7	7	92	3	30	8	61	5	37	..	24	5
Do. twenty-sevenfold ..	100	..	3	7	3	7	7	4	92	6	30	9	61	7	37	1	24	6
Do. twenty-eightfold ..	100	..	3	6	3	6	7	2	92	8	30	9	61	9	37	2	24	7
Do. twenty-ninefold ..	100	..	3	5	3	5	7	..	93	..	31	..	62	..	37	3	24	7
Do. thirtyfold ..	100	..	3	3	3	3	6	6	93	4	31	1	62	3	37	4	24	9
Total ..															920	6		
Average share of Government on the produce of various kinds of land ..															32	8½ in the hundred.		

In the preceding statements fractional parts are not attended to; it is not necessary for the purpose which the calculations are intended to answer.

The description of land contained in the table may be said to include most kinds of Batty grounds in Malabar; there are grounds in the southern districts said to yield 40 and 45 fold and the Batty grounds above the ghauts, viz., in Coorg and Wynaad, yield, I am credibly informed, in many parts upwards of hundredfold; but it is unnecessary to include these in the table because it will be observed that even after twentyfold the shares of the different parties vary very little, and this difference being so trifling is, I conceive, a strong recommendation in favor of the rule. It is also observable in the foregoing table that the share of kudian or cultivator is always greatest in the worst ground when labor and expense are also greater. For example in ground of thirtyfold the kudian's share* is 34 paras 4 dangalis in the hundred; in ground of three-fold it* is 44 paras 4 dangalis in the hundred, and so in proportion. The difference is here on the right side, viz, in favor of labor, and therefore it cannot at all events be a discouragement (if it is not the reverse) to the spirit of agricultural industry.

* Excluding Seed.

But these, I apprehend, will not be found the strongest recommendations of the rule proposed. The main object of it is to promote husbandry by giving to the proprietor and farmer a mutual interest in the increased cultivation of the soil. If the rule be well considered, it will be seen that wherever cultivation is extended the profits of each party will proportionably increase and the Company's revenue also. It will very probably obviate moreover a practice in Malabar liable to great objection, viz., that of leasing out lands in small farms, from which it often occurs that a very disproportionate share of the gross produce is necessarily given up to the kudian for the maintenance of himself and family. In the present case it will be the interest of the farmer to enlarge his farms (and there is great abundance of waste land for the purpose), for the larger his farm the greater will be his profit; it is the interest of the janmamkar or landlord to encourage farmers in taking more lands, for his rents will increase in proportion, and it is the interest of Government to encourage both, as the increase of the revenue will here go hand in hand with that of the two former.

At all events these results appear to me probable and the more particularly as very many great landed proprietors, including the Samoory Raja, the Vencaty Cotah Raja, Kaneyura Namburipad, and their principal ministers whom I have consulted on the subject have declared their full and entire acquiescence in the principles of the arrangement. I therefore submit it with deference to the consideration and confirmation of the Revenue Board. All I apprehend myself is that the Government share may still be too high, for in every description of seed land above twelve fold, it will appear in the above table to be more than one-third of the actual gross produce of the soil. As the landlords above mentioned have, however, given the plan so unreserved an acquiescence, I do not think myself authorized to lower the rate of the Government demand without first submitting it to the Board of Revenue. It may be argued (and indeed I think it would be right to authorize it) that, after thus fixing the Government share, the janmamkar and kudian may settle their own bargain for the remainder. If the kudians can then be prevailed upon, and if they have stock sufficient to take large farms instead of small ones, their profits would no doubt still be ample, but this is a resource that cannot, I apprehend, be depended upon; the inhabitants may, or they may not, adopt it; if they adopt it voluntarily, the good of all may be promoted; if not, to compel them to it will certainly not answer the object in view, viz., encouragement to agriculture.

The mode mentioned by Coonhi Coroo of fixing the patom on purum or garden lands is also in my opinion an eligible one. He says that one-third of the gross produce is allotted to the kudian, leaving two-thirds as patom; half the patom therefore, or one-third the gross produce, being fixed as the Company's share corresponds precisely with the instructions given to Mr. Brown for assessing this description of land; there may be some difficulties at first in determining the gross produce of purum lands, but probably the statements and calculation contained in the preceding numbers may assist the judgment or researches of assessors. The preferability however of either method, viz., of taxing the patom or taxing the tree can only be proved by local experience, and to that test I therefore commit it.

(Signed) R. RICKARDS.

No. 16.

Translate of the papers signed and delivered to the Rajas, Namburis, Mukiastans, and principal Landholders by the First Judge and Principal Collector on the 29th June 1803.

For the purpose of a new Paymash the following principles are ordered to be adopted subject to the approbation of the Revenue Board.

On rice grounds, after deducting from the gross produce the seed and exactly the same quantity for expenses of cultivation and then allotting one-third of what remains as Koroo Labom to the kudian, the residue or patom is to be divided in the proportion of six-tenths to the Company and four-tenths to the Janmamkar.

On purum lands, one-third of coconut and supary tree produce being deemed sufficient for the kudian, the remainder or patom is to be divided equally between the Company and Janmamkar. Of jack trees, the Company to receive half the patom where ascertainable, or in other places one-third of the gross produce according to local custom or value of the tree. Of pepper vines one-third of the gross produce to be ascertainable by annual survey is to be the Company's share.

The principles and rates above specified being favorable to all parties, if the Revenue Board approve, they shall be permanently fixed on all lands now in a state of produce and applied according to the usage of the country to terse or waste lands which may hereafter be brought into cultivation.

The money-rates of assessment shall be fixed by the Sub-Collectors under a consideration to local value of the several articles in the different districts.

CALICUT,
29th June 1803.

(Signed) R. RICKARDS,
First Judge and Principal Collector.

No. 17.

No. 2.—Translate of the paper signed by the Rajas, Namburis, Mukiastans, and principal Landholders on the 29th June 1803.

For the purpose of a new Paymash it has been explained to us that the following principles are ordered to be adopted subject to the approbation or otherwise of the Revenue Board.

On rice grounds, after deducting from the gross produce the seed and exactly the same quantity for expenses of cultivation and then allotting one-third of what remains as Koroo Labom to the kudian, the residue or patom is to be divided in the proportion of six-tenths to the Company and four-tenths to the Janmamkar.

On purum lands one-third of coconut and supary tree produce being deemed sufficient for the kudian, the remainder or patom is to be divided equally between the Company and Janmamkar. Of jack trees the Company to receive half the patom where ascertainable, or in other places one-third of the gross produce to be ascertained by annual survey, is to be the Company's share.

We the undersigned Rajas, Namburis, Mukiastans, and principal landholders do hereby declare our acquiescence in the above principles and rates and will exert ourselves in our respective districts to make the same generally understood. The principles and rates above specified being favorable to all, we pray that they may be permanently fixed on all lands now in a state of produce, and applied according to the usage of the country to terse or waste lands which may hereafter be brought into cultivation. The honor and credit of the Company's Government will then be great and our lives will be passed in comfort and peace.

We also pray that the money-rates of assessment be fixed by the Sub-Collectors under a consideration to the local value of the several articles in the different districts.

NOTE.—Signed by the Zamorin Raja and many other principal landholders. The names will be found printed in full in "A collection of Treaties, &c., relating to British affairs in Malabar"—Vol. II, page 241—44.—W.L.

No. 18.

To the PRESIDENT and MEMBERS of the BOARD of REVENUE, Madras, dated 1st July 1803.

Thinking it would be satisfactory to have the free assent of the principal landed proprietors of this part of the country to the proposed terms of a new Paymashee, which I had the honor of submitting to your Board with my report of the 17th ultimo, I summoned a certain number of noted respectability and extensive possessions from various districts to Calicut.

Considering the objections that have been so often and so generally urged against former Paymashees, I gave these persons, on their arrival, a paper containing the terms of the Paymashee proposed to be introduced. These were well digested in a series of discussions for three successive days, in which the detailed mode of carrying these principles into execution was explained and understood.

Other papers were then drawn out in the cutcherry containing their own free and unreserved concurrence in the terms proposed of all those who were summoned to the discussion; the enclosed are English versions of the Malabar originals, which received the signatures of the whole in my presence, the Samoory Raja himself setting the example, which was immediately followed by the others. No. 2 is the version of a counter-paper executed by me to the Rajas, Namburis, &c., rendering the whole subject to the approbation of Revenue Board.

From the result of every enquiry I have been able to make, from the minute discussions which entered with the chief men above adverted to, and from the manner of their acquiescence

in the principles laid down, I have every reason to believe that a Paymashee thus regulated will afford general satisfaction, will gradually operate very much to the advantage of the Company's Government in Malabar, and powerfully tend to confirm tranquillity when once re-established, on which grounds I take the liberty of again recommending it to your favorable consideration.

I have, &c.,

(Signed) R. RICKARDS,
First Judge and Principal Collector.

No. 19.

To the RIGHT HONORABLE LORD WILLIAM C. BENTINCK, PRESIDENT and GOVERNOR IN COUNCIL, Fort St. George, dated 20th February 1804.

In compliance with your Lordship's commands, I have the honor to submit the following remarks in respect to a permanent civil government for the province of Malabar, which I apprehend may be introduced with advantage at the present juncture, as tranquillity seems restored on a stable footing to all the districts of the province with the exception of Cotiote and Wynaad, where the services of a military force in the manner to be hereafter detailed are still requisite to counteract the rebel influence and subdue or disperse their remaining bands.

2. In my reports to the Revenue Board I took considerable pains to explain that the Malabar revenues were formerly, as they still are, collected on principles which admit of considerable improvement; the rates of assessment in force are compared with authentic statements of the actual produce of lands; the operation of those erroneous rates and their effects on the body of the people in general pointed out; new rates on given principles suggested; a plan submitted for the administration of civil justice; and further modifications recommended in the Police and in the Department of Customs.

3. To these reports I beg leave particularly to refer, as they enter minutely into each subject and lead, I apprehend, to the following conclusions as applicable to the present and future administration of the province. They constitute moreover distinct considerations and ought, if approved, to be immediately and separately acted upon.

* * * *

20. In my report to the Revenue Board of the 17th June 1803* I entered at full length into the subject of assessment; as this and my preceding report of the 27th April are already on the records of this Presidency, it is unnecessary to recapitulate their contents. They will be found, I trust, to contain satisfactory information as to the erroneous rates now in force and their general effects in the country. I therefore recommend that a new Paymashee should be made on the principles suggested in the enclosures to the report of the 17th June, taking the patom or wet rent as the rule of guidance on which to fix the Company's revenue in all instances where it can be satisfactorily ascertained and that the whole be conducted under the immediate eye of the Sub-Collector and their assistants. Those enclosures exhibit rules for estimating the patom in all cases, but the Principal and Sub Collectors will, of course, exercise their own judgments on the application of those rules or their amendment where it may be found necessary. The pattas or leases which I have proposed to be granted to Jalmkars or landholders on ascertainment of the revenue from lands *already in a state of cultivation* and limited entirely to these is a material part of the proposed plan and ought in my humble opinion, and perhaps more than any other part, to be immediately confirmed, because the security it seems calculated to inspire against future innovations is likely, not only to produce general satisfaction, but to promote in an increased degree that spirit of agricultural industry which is natural to the inhabitants of Malabar, and it is from increased cultivation alone, as already shown in my report above alluded to, that Government ought to expect increased revenue.

21. One objection, however, may still be stated to be the rate of assessment on pepper, or rather to the proportion of produce, which it is proposed to take as the Government share. The information submitted on this head, and which may be corroborated through various other channels, proves that the quantity produced in Malabar has been long in a state of decline owing to a want of due encouragement to the preservation of existing vines or the cultivation of new ones. The advantages to be derived from the increased produce of this article within our own territories are also manifest, and I therefore beg leave to propose that it be at once proclaimed to the inhabitants that the Company will only take one-sixth, instead of a third of the produce as revenue in future years, or it may be a preferable mode to exempt the vine from tax altogether and by fixing places of depôt in each district through which pepper might be required to pass in its transit to the coast, to subject it at such depôts to a moderate inland duty exclusive of the established export duty at the several sea-ports. To enable Government to

* *Vide* reports of 27th April and 17th June 1803, with enclosures.

decide on this point more satisfactorily, I would recommend that a reference be immediately made to the Principal Collector directing him to report his opinion on the preferability of either mode above suggested, or to add his own ideas on any better that may occur to him, for effectually encouraging the growth and production of this article to the utmost practicable extent, and of thence deriving the Government dues.

* * * *

I have, &c.,

20th February 1804. (Signed) R. RICKARDS.

No. 20.

MINUTE of the RIGHT HONORABLE the PRESIDENT.

It appearing to me to be requisite that immediate arrangements should be made for the future government of Malabar, I consider it my duty to bring the subject directly before the consideration of the Board.

2. Upon a review of the past transactions of the Bombay and of this Government, it appears that none of the various attempts to reduce that province to permanent subjection have succeeded; I do not pretend to be able to discover the cause, but in the state of obscurity and uncertainty of the result of any system that may be adopted there seems to be left only one course of proceeding which justice and good sense equally point out—

Firstly.—The establishment of such a civil administration as shall be consistent with equity and moderation and shall accord as much as possible with the ancient usages of the inhabitants.

Secondly.—The introduction of a military force equal to restore and maintain tranquillity.

3. With a view to the first of these objects, I have consulted the records of this Presidency and every other source of information to which I could refer.

4. There is one point (and one of very material importance upon the present occasion) in which all writers seem to agree, however diametrically opposite their opinions are upon other parts of the subject. Indeed much of the difficulty of judging this question arises from the various opinions, even of those who are known to have had great local experience and might have been supposed to have been able to have acquired accurate and exact information.

5. The point to which I allude relates to the character of the inhabitants. Independence of mind seems to be the characteristic which distinguishes them from our other subjects. The Polygars to the southward affected and fought for independence and have been happily subdued. Those to the westward have lately shown a spirit of disobedience to our authority. But these are chiefs exercising an absolute control over their dependents and converting their influence to the worst of purposes—mutual plunder and robbery and resistance to the demands of that power to which they are tributaries. But the independence in Malabar is said to be generally diffused through the minds of the people. They are described as being extremely sensible of good treatment and impatient of oppression; to entertain a high respect for Courts of Judicature and to be extremely attached to their customs. Agriculture is considered as an honorable occupation, and the rights of landed property and the division of the produce of the soil between the landlord and tenant are perfectly defined and confirmed by immemorial usage.

6. Notwithstanding the changes which that country may have undergone from the introduction of the Muhammadan Government and all the revolutions of late years, still these features demonstrate the existence of former civilisation and manifest a disposition on the part of the people favorable to the principles of good government.

7. The visit of the late Principal Collector to the Presidency has afforded me the advantage of availing myself of the knowledge, experience, and abilities of that gentleman; his opinions carried such entire conviction to my judgment that I requested him to submit, in the form of an address to Government, for the better information of the Board, his ideas and plans of improvement in the Revenue and Judicial administration of Malabar, and the result of my deliberate consideration of this able report, which I have now the honor of laying before the Council, is a decided opinion that the alterations which he has there proposed should be carried into immediate effect. I shall now proceed to examine his propositions separately.

8. * * * *

The principles of the assessment are detailed at length in his reports of the 27th April and 17th June. The division of produce is regulated by the custom of the country. It was communicated to the Rajas and principal landholders and received by them with general satisfaction. A paper bearing the signature of their consent forms an enclosure in his report. Mr. Rickards has given his opinion that the rate is too high. But he remarks that, as the land-

holders had acquiesced in the assessment, he did not feel himself at liberty under this circumstance to decrease the share of Government.

It is my wish that this point be left to the determination of the Board of Revenue. I have always observed with satisfaction the spirit of humane, moderate, and equitable arrangement which appears upon the face of all the reports from that Board.

Mr. Rickards has, at my suggestion, reduced the assessment upon the pepper vine from one-third as proposed in his original report to one-sixth of the produce. Malabar is said to have yielded formerly 20,000 candies. The estimated amount at present does not exceed 6,000 candies. Every encouragement ought to be given to the increase of this valuable article of commerce. It was my wish to have taken off all restraint from the cultivation of the vine and to have levied a duty upon the export, but from the facilities which the jungles and innumerable creeks in Malabar offer to smuggling, it was supposed that the revenue might be defrauded to a very considerable amount. I am very sensible of the importance attached by Mr. Rickards to the beneficial effects that would result from the granting leases for a certain number of years. It is the only mode under a moderate land-tax of restoring the prosperity of the province, torn and disturbed by continual rebellion. It is also the best preparatory measure to a settlement of the lands in perpetuity. I therefore recommend the system of decennial leases as adopted in Bengal. This being, however, a departure from the present revenue management, I think it would be necessary to obtain the previous sanction of the Governor-General.

* * * *

14. I should have been well pleased if the subject of this minute had been submitted to Government by a report from the Board of Revenue upon the communication from the late Principal Collector in the months of April and June last to which I have particularly alluded. But as much time has elapsed, and as I apprehend serious inconvenience from further delay, I have thought it my duty, having maturely considered the subject, to bring it in this shape to the consideration of the Board, and to propose that the measures recommended by Mr. Rickards, liable to the modifications explained in this minute, may be immediately adopted.

FORT ST. GEORGE,
22nd April 1804.

(Signed) W. BENTINCK.

No. 21.

To the PRINCIPAL COLLECTOR, Malabar, dated Fort St. George, 5th May 1804.

I am directed by the Board to transmit to you the enclosed copy of a minute, recorded by the Right Honorable the Governor, with copy of a report by the late Principal Collector, relative to the affairs of Malabar.

2. The arrangements recommended in His Lordship's minute having been confirmed are accordingly to be carried into effect; some points, however, which immediately require your attention as relating to the revenue affairs of the province, by order of the Board I proceed to notice to you.

* * * *

6. *Rates of assessment.*—The rates of assessment proposed by Mr. Rickards in his report, dated 17th June 1803, are as follows:—

Coconut trees, one-third of the gross produce.
Betel-nut trees, one-third of the gross produce.
Jack trees, half the patom on good trees, or else forty reas per tree generally.
Pepper vines, one-third of the ascertained annual produce.
Rice grounds, six-tenths of the patom by these rates, with the exception of the pepper vines, the assessment on which is to be reduced from one-third to one-sixth of the annual produce. You will regulate the general paymash of the province; local circumstances, however, may render expedient partial modifications; in such cases you will fully explain to the Board the reasons which may induce you to consider any deviation to be necessary; the Board are likewise desirous of receiving your opinion as to the expediency of exempting the culture of the pepper vine from a tax altogether and raising a revenue from it by imposing a moderate duty on the transit, referring you to the objections to which this proposition is obnoxious from the facility of smuggling.

* * * *

I am, &c.,

(Signed) W. WILLIS,
Secretary.

No. 22.

To the Northern Sub-Collector, dated Calicut, 31st July 1805.

On your recent visit to Calicut, conformably with my instructions of the 19th May last, you were made fully acquainted with the wishes of Government relative to the formation of a new assessment of Malabar on fair and equitable principles proposed by my predecessor, which have obtained the unqualified acquiescence of the most respectable body of the community, and have been officially sanctioned by the authority of the Right Honorable the Governor in Council.

2. You have already been presented with copies of various useful and authentic documents framed by Mr. Rickards, which will conduce in a very essential measure to assist you in the prosecution of the present undertaking.

3. As a measure preparatory to the commencement of an actual survey, we may, I think, with great justice and under the expectation that it will prove of utility in ultimately fixing the assessment, call upon the landholders to deliver under their own signatures an accurate statement of every description of their property, its actual produce, and the rent which they at present derive therefrom estimated upon an average of their receipts for the last three or more years.

4. I enclose a form agreeably to which this statement should be framed, accompanied by a proclamation on the general purport of this address, to which I have to desire that you will give the most thorough publicity in the division under your charge.

* * * *

I am, &c.,

(Signed) T. WARDEN.

No. 23.

Proclamation.

The Government of Fort St. George, having received information through various channels that great inequalities exist in the present Revenue Jummabundy of the province of Malabar, transmitted orders some time back to the Principal Collector to frame by survey and assessment a new Jummabundy upon improved principles founded on a liberal consideration of the relative rights of the Sircar, of the proprietor and cultivator. Those orders the Principal Collector has now determined to carry into immediate and due execution.

It is well known to be considered a just system of assessment for the Government to derive its land revenue from the patom (or wet rent) payable by the cultivator's tenant to his proprietor.

To establish a fixed rule by which the patom shall be calculated and ascertained, it must be in the recollection of every one that the principal Malabar Rajas, head Namburis and Mookiastans in each district were some months ago assembled by summons at Calicut, and, after the most patient inquiry into the mode by which the patom was usually rated, it was found that a variety of systems prevailed, which might chiefly be ascribed to the existing inequalities in the revenue in the different districts in the province.

In order to rectify such errors and establish a permanent revenue by which one ryot shall neither be more heavily nor more favorably assessed than another, it became obviously convincing and desirable to all parties that one uniform system should obtain in estimating the patom on which the Sircar revenue was to be fixed.

Having fully and deliberately discussed the many points connected with so material a question and pretty accurately ascertained the customs which in former times regulated the patom on lands and gardens generally throughout the province, the aforesaid Rajas, head Namburis, and Mookiastans at length unanimously concurred in certain fixed principles whereby to determine the Sircar revenue, which they recorded and authenticated by their several signatures.

Those being the very principles which the Right Honorable the Governor in Council have formally and finally confirmed and ordered to be adopted in framing the new assessment of Malabar, they are now hereunder written and hereby published for the information of all its inhabitants:—

First—On wet or rice grounds after deducting from the gross produce the seed and exactly the same quantity for expenses of cultivation and then allotting one-third of what remains as Koroo Labom (or *plough profit*) to the Kudian, the residue or patom is to be divided in the proportion of six-tenths to the Sircar and four-tenths to the Jenmkar;

Secondly—On perrum or orchard lands one-third of coconut, supary, and jack-tree produce being deemed sufficient for the Kudian, the remainder or patom is to be equally divided between the Sircar and Jenmkar; and

Thirdly—On dry grain lands (which are very scantily cultivated in Malabar) the Sircar's share is to be half of the Jenmkar's waaram on what is actually cultivated during the year.

The assessment on the pepper produce will be fixed upon hereafter.

The new Paymash on the preceding principles has in the first instance been entrusted to the execution of the several Subordinate Collectors, to whom the necessary orders have been issued.

As the present mode of assessment has been acknowledged to be fair and moderate, it is expected that the Jenmkars will render a true and faithful account of the patom of their estates at the Cutcherries of the Subordinate Collectors, who on their parts will take care that every assistance shall be given by the local revenue servants in each district, as the Jenmkars belonging to it might want to obtain information from their tenants relative to the existing state of their landed property. A form will be likewise given to the several Jenmkars by order of the Sub-Collectors, agreeably to which the required accounts are to be drawn out.

After these accounts are all delivered in, a rigid scrutiny will be made and the fullest means devised to ascertain their accuracy. The true result will then be submitted for the approbation of the Board of Revenue and Government, under whose sanction the Principal Collector will visit each district for the purpose of granting sealed and signed pattas, or assess notes, to the several Jenmkars and other inhabitants, specifying the correct annual revenue they are to pay to the Company's Government.

The Principal Collector therefore confidently expects that, without making themselves liable to punishment by any act of palpable fraud or deception, the inhabitants will willingly and readily render exact accounts of their property, in order that all their apprehensions might be dissipated by the early establishment of an unalterable assessment.

CALICUT,
21st July 1805.

(Signed) T. WARDEN,
Principal Collector.

No. 24.

To the PRINCIPAL COLLECTOR, Malabar, dated 24th September 1805.

The Right Honorable the Governor in Council having determined that the principle observed in making a temporary settlement of the revenues of the Ceded Provinces of Oude shall not be extended to the unsettled part of the territories under this Presidency, but that the present mode of management shall continue until the survey and assessments are completed, I am directed by the Board to desire that you will proceed with all possible despatch in the survey of the province in the manner proposed in Mr. Rickards' letters of the 27th April and 17th June 1803 and report without delay, for the information of His Lordship in Council, the period within which the completion of the survey may be expected.

2. You are also desired to state whether in your opinion it will be more advisable, upon the completion of the survey, to conclude at once a settlement in permanency or to grant temporary leases as proposed in Mr. Rickards' letter of the 17th June 1803.

I am, &c.,

(Signed) W. WAYTES,
Acting Secretary.

No. 25.

To the PRESIDENT and MEMBERS of the BOARD of REVENUE, dated 25th October 1805.

The concluding part of my late general report to your Board will have served in a great measure as an answer to your Acting Secretary's letter of the 24th ultimo, in which I am informed that the Government have suspended the extension to the unsettled part of the territories under the Presidency of Fort St. George of the principle observed in forming a temporary settlement of the Province of Oude and resolved that the present mode of management shall continue until the survey and assessment are completed, with which I am accordingly directed to proceed in this province with all possible despatch on principles already fixed upon and to report in what time they may be expected to be completed.

2. In order that your Board might not be ignorant of the manner it is my present intention of prosecuting and completing the proposed assessment of Malabar, I beg leave to transmit for your information a copy of the circular instructions already issued on that subject to the Subordinate Collectors, which, after due deliberation, appeared to my mind as most suitable for a satisfactory execution of the very arduous and important duty which has been entrusted to us; it is a work of great moment and delicacy, particularly in this province, where the temper of its inhabitants so strongly partake of the difficulty and wildness of their country. The more pains and labour therefore that the people observe the executive authorities to take with a view to diffuse impartial justice on so serious a point as the permanent establishment of their future

revenue, the better satisfied they will be, and the business completed with greater facility and expedition. Under this idea, Gentlemen, I framed and circulated the instructions in question, and I shall be happy to learn that they meet with your approval.

* * * *

(Signed) T. WARDEN,
Principal Collector.

No. 26.

To the PRINCIPAL COLLECTOR, Malabar, dated 26th November 1805.

I am directed by the Board to acknowledge the receipt of your letter under date the 25th ultimo, together with a copy of the circular letter of instructions to your several Subordinate Collectors relative to the conduct of the survey about to be commenced in the province of Malabar.

2. These instructions, although differing considerably from those established for the guidance of persons employed on survey in other districts, are generally approved by the Board as being probably more adapted to the situation of Malabar. It is remarked, however, that you have called upon the several landholders to furnish a statement of every description of their property under some penal obligation, which, when incurred, was to be rigidly enforced; this is a measure of which the Board neither approve nor understand the object if any other than landed property be meant, and to which the requisition should have been confined; for, whilst they doubt its efficacy to produce the information required, they are not prepared to admit the justice or expediency of enforcing the penalty denounced, especially in a province so peculiarly circumstanced as that under your authority. The Board therefore recommend to your particular attention the guarding against any evil consequences either from the eventual misapprehension of the proclamation on the part of the people or the misapplication of it on the part of the officers of Revenue.

3. I am further directed to acquaint you that the Board are desirous of receiving a copy of the proclamation and of the other documents to which you have adverted in your letter of instructions to the Subordinate Collectors.

4. I enclose a copy of the instructions noticed in the second paragraph and of other documents on the same subject with the view that you may be enabled to gather from them such information as may apply to the conduct of the survey in Malabar.

I am, &c.,

(Signed) W. WAYTES,
Acting Secretary.

No. 27.

To the PRESIDENT and MEMBERS of the BOARD of REVENUE, Fort St. George, dated Calicut, 16th June 1813.

* * * *

Commissioner. Rental restored by Major Macleod's successor, Mr. Rickards.

37. On the secession of Major Macleod, Mr. Rickards succeeded him, when the Commissioner's Jammabundy was restored, which has continued ever since.

Great pains taken by Mr. Rickards to establish a new assessment on fixed and just principles.

Measures adopted for that purpose.

38. During Mr. Rickards' administration the inequality of the assessment was a subject to which he devoted a great deal of his time and attention. He wished to establish some fixed principle of assessment to be introduced throughout the province, and for this purpose assembled the senior Rajas and chief landed proprietors both from North and South Malabar, and, after a long consultation in which the subject underwent a very minute, impartial, and a most liberal discussion, certain principles were agreed to for assessing every species of landed property which were subscribed by all.

Approved by Government, and the orders for carrying into effect received by Mr. Warden.

39. This paper was forwarded to Government with a very able report and received the approval and confirmation of the Governor in Council, and the orders for framing the new assessment on those principles were received by me when I succeeded Mr. Rickards.

Steps taken by Mr. Warden in consequence.

40. The first step I took to effect this desirable object was to obtain from the landed proprietors themselves under their respective signatures a detailed account of their landed property, the number of rice fields they possessed, their

A minute account of the landed property of every description required from the proprietors themselves.

names, extent and wet rent, and a similar account of their garden lands, with a specification of the number of assessable trees they contained, how many past bearing from age, how many not bearing from immaturity, and how many fruitful or full bearing. These accounts were required to be subjoined by a written declaration that they had rendered a true and faithful account, that they had concealed nothing and would willingly forfeit to Government every particle of the property which might hereafter be discovered to have been omitted.

The object in view for demanding this account explained.

On what grounds supposed to be accurately attainable in regard to extent of property, though not to produce.

41. I had two objects in view in calling for this account. The first was to obtain the name of every field in the country which was to serve as a ground for an actual survey, and the second was to obtain an accurate numerical account of the assessable trees which was to regulate the assessment on the garden land. I judged that the proprietors would be induced to be accurate in these two items, because any falsity in either was easily detectable and they knew that the Government assessment was only to be fixed on the rent payable to the proprietor in their account of which it was not to be expected that they would be at all correct.

The services of four Subordinate Collectors available for this duty.

Actual produce of seed land on various soils, another point to be ascertained.

42. I had the assistance at this time of four Subordinate Collectors through whom the accounts of the proprietors were to be furnished, and the Sub-Collectors themselves were individually required to ascertain the actual produce on different qualities of soil in different parts of their divisions.

Deemed necessary preparatory to an actual survey by measurement.

43. My object here was to have satisfactory data or grounds of information, which were to direct me how to class the soil in every taluk in the province and what rate of produce to allow for each soil after the survey should have been completed, which I did not divulge my intention of undertaking until all these documents should be supplied.

44. My instructions on this subject to the Subordinate Collectors were very minute and were in due course most fully executed, as were the orders to the landed proprietors.

The measures taken for a survey of the rice lands.

45. After being furnished with all these documents, I took the necessary measures for commencing on the laborious work of surveying the rice lands. To assist me in this novel undertaking I was assisted by the Board of Revenue with some very valuable documents, which, with others sent to me by the Collector in Coimbatore connected with Major Macleod's survey of that district, enabled me to frame a set of instructions for the Surveyors, which appeared to me to be well adapted to the localities of this province.

Surveyors obtained from Coimbatore.

Survey when commenced and completed.

46. The Surveyors were procured for me by the kind exertions of the Collector in Coimbatore and were all foreigners to this country. They entered on their duty in the year 1806; after four years' labour the work was completed, and there it rests.

Nothing done since and why.

47. The several changes which afterwards took place brought with them such an accumulation of duty and trouble upon me with diminished means of getting through them, being left almost entirely to native assistance, that the new assessment, with everything connected with it, has for some time back been laid aside, and the revenues of the province have been continued to be collected on the Commissioner's Jamma of 976.

* * * *

(Signed) T. WARDEN,
Collector.

APPENDIX IV.

STATISTICAL REGISTER OF HOLDINGS

PREPARED TO ILLUSTRATE THE CONDITION OF THE ACTUAL CULTIVATORS OF THE SOIL.

CONTRACTIONS USED IN THIS REGISTER.

I. Permanent tenures with or without rent.
II*a*. Tenures with advances secured on the land, but without rent, not liable to renewal fees at fixed intervals.
II*b*. Tenures with advances secured on the land, but without rent, liable to renewal fees at fixed intervals.
III*a*. Tenures with advances secured on the land and with rent, not liable to renewal fees at fixed intervals.
III*b*. Tenures with advances secured on the land and with rent, liable to renewal fees at fixed intervals.
IV. Mortgages with or without rent for definite or indefinite periods.
V*a*. Leases for 12 years or more.
V*b*. Leases for more than 1 and less than 12 years.
V*c*. Leases for 1 year or at will.

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Number of this Janmi's Land held by him on Janmam in this Amsam							
			Of which details are given in this statement.		Of which details are not given, being held by the actual Cultivators along with other Lands in other Amsams under one demise.		Total of		I.	
							Columns 4 and 6.	Columns 5 and 7.		
			Wet or Dry.	Garden.	Wet or Dry.	Garden.	Wet or Dry.	Garden.	No. of Lands.	No. of Persons.
1	2	3	4	5	6	7	8	9	10	11
		CHIRAKKAL TALUK.								
Vellūr	1	Payyanūr Dēvasvam	126	25	..	..	126	25	5	1
Pappinisseri ..	2	Vayaprath Bāvāchi Haji	61	41	..	..	61	41	..	..
Vellūr	3	Valiya Pidikayil Kunynyippari ..	124	9	..	..	124	9	..	..
Kuttūr	4	Kaidaprath Āttupurath Embrāntiri.	25	15	..	..	25	15	3	1
Edakkad ..	5	Kandōth Chathu Nambiar	26	80	..	..	26	80	..	..
Mulappilangōd ..	6	Ūrpalassi Dēvasvam	78	32	..	..	78	32	..	..
Anjarakandi ..	7	M. Brown	70	266	7	106	77	372	..	..
Cherutālam ..	8	Chenamangalat Shangaran Embrāntiri. .	214	79	..	..	214	79	..	..
Pulati	9	Sultan Ali Rāja	106	146	..	..	106	146	..	..
Kōrōm	10	Cherutālat Vāranakōt Nambūtiri ..	200	24	..	..	200	24	..	..
Eramam	11	Kuttūr Vengayil Kammaran Nayar.	103	65	..	..	103	65	..	..
Māniyūr ..	12	Talat Vittil Kunynyi Kannan Nambiar.	213	104	..	..	213	104	..	..
Alikōd	13	Chirakkal Kovilagam	134	313	..	..	134	313	8	3
Cherukkunnu ..	14	Cherukkunnu Dēvasvam	298	91	..	..	298	91	19	1
		Total ..	1,778	1,290	7	106	1,785	1,396	35	6
		KŌTTAYAM TALUK.								
Chāvasseri ..	15	Kannambeth Tangal	34	..	..	..	34	..	..	..
Perinkulam ..	16	Kaipanni Kalandankutti	18	44	..	..	18	44	..	..
Olavilam	17	Poyaprath Kunynyi Rāmar Nāyar.	27	89	..	..	27	89	..	..
Nittūr	18	Kaideri Kunynyi Kannan Nambiar.	47	57	..	..	47	57	..	..
Panniyanūr ..	19	Chovakkāran Bappan Āluppi ..	122	..	..	..	122	..	..	..
Kōttayam ..	20	Kilakke Kovilagam	20	7	..	..	20	7	..	..
Pinarāi	21	Kottal Uppi	88	27	..	..	88	27	..	..
Kāriyād	22	Pālōli Valiya Nambiar	55	47	..	..	55	47	..	..
Panūr	23	Kunnumel Nambiar	46	68	..	..	46	68	..	..
Kudāli	24	Talat Vittil Kannan Nambiar ..	71	33	..	..	71	33	..	..
Kannavam ..	25	Mālūr Padi	43	23	..	..	43	23	..	..
Kandamkunnu ..	26	Randapurayil Kunynyi Tappar ..	47	28	..	..	47	28	..	..
		Total ..	618	423	..	..	618	423	..	..
		KURUMBRANĀD TALUK.								
Kuttipuram ..	27	Kadattanād Valiya Raja	18	119	..	10	18	129	..	..
Kōkkalūr ..	28	Mutirakkal Kovilagam	16	39	..	..	16	39	..	..
Vellūr	29	Purameri Kovilagam	34	72	1	8	35	80	..	..
Putuppanam ..	30	Kunnumel Talat Avokkar	6	102	..	..	6	102	..	..
Āyanjeri ..	31	Murchilōt Kurup	61	56	..	..	61	56	..	..
Meppayūr ..	32	Kāttumadatil Nambūtiripād ..	71	74	..	..	71	74	..	..
Maniyūr ..	33	Vaprath Kalakam	16	72	7	10	23	82	..	..
Tiruvangūr ..	34	Kallada Choyikutti	53	54	..	..	53	54	..	..
Kartikapalli ..	35	Kariyātan Unni Adiyodi	13	106	..	..	13	106	..	..
Mellūr	36	Kotakkāt Panikkar	79	190	..	..	79	190	..	..
Ulliri	37	Chovakkāran Bāvāchi	80	24	..	..	80	24	..	..
		Total ..	447	908	8	28	455	936	..	..
		WYNĀD TALUK.								
Kuppatōd ..	38	Kuppatōd Nāyar	23	59	..	..	23	59	..	..
Ellurnād ..	39	Padaladi Nanju Chetti	2	..	..	..	2	..	..	..
Kurumbala ..	40	Kuppādi Dēvasvam	51	30	..	..	51	30	7	5
Ganapativattam.	41	Ganapativattam Dēvasvam ..	50	..	..	..	50	..	4	2
Pēria	42	Vadakkedat Nāyar	5	72	..	..	5	72	..	..
Edavaka ..	43	Āyiravittil Nāyar	17	23	..	..	17	23	..	..
Ellurnād ..	44	Vemōth Emmu Nambiar	14	22	..	..	14	22	..	..
Muppainād ..	45	Nambolakōta Valunavar	87	113	..	..	87	113	42	6
Kurumbala ..	46	Kāvara Kelu Nāyar	18	53	..	..	18	53	1	1
Edanādassakūr ..	47	Terriōt Kandappan Nāyar ..	56	133	..	..	56	133	..	..
Vaitri	48	Ānōth Ramunni Nāyar	6	11	..	..	6	11	..	..
Putādi	49	Tondūr Ramar Nambiar	43	46	..	..	43	46	9	3
		Total ..	372	562	..	..	372	562	63	17

Tenures on which these Lands are held from the Janmi.													
Details regarding actual Cultivators holding direct from Janmi.													
Wet or Dry Lands held on													
IIa.		IIb.		IIIa.		IIIb.		IV.		Va.		Vb.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
12	13	14	15	16	17	18	19	20	21	22	23	24	25
..	..	..	..	1	1	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	22	13
..	..	5	2	..	..	3	3	..	..	..	..	18	15
..	..	..	..	..	..	..	..	..	..	..	..	78	49
..	..	..	..	..	..	..	..	..	..	..	..	70	44
..	..	..	..	..	..	..	..	..	..	..	..	28	16
..	..	..	..	..	..	..	..	2	1	4	4	91	35
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	2	2	..	..	1	1	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	213	119
8	5	4	1	..	..	..	..	..	..	..	..	73	39
..	..	3	1	..	..	..	..	..	..	..	..	276	69
8	5	12	4	3	3	3	3	3	2	4	4	869	399
..	..	..	..	..	..	..	..	..	..	..	..	34	19
..	..	..	..	..	..	..	..	..	..	..	..	10	6
..	..	..	..	..	..	..	..	..	..	..	..	1	1
..	..	..	..	..	..	..	..	7	5	..	..	33	29
11	5	..	..	..	..	..	..	..	..	..	..	77	41
..	..	..	..	..	..	..	..	..	..	..	..	17	15
..	..	..	..	..	..	..	..	..	..	..	..	88	67
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	1	1
..	..	..	..	..	..	..	..	..	..	..	..	71	36
..	..	..	..	..	..	..	..	..	..	..	..	42	27
..	..	..	..	..	..	..	..	..	..	..	..	47	27
11	5	..	..	..	..	..	..	7	5	..	..	421	269
..	..	..	..	..	..	10	7	..	..	..	..	..	..
..	..	..	..	..	..	16	6	..	..	..	..	..	..
..	..	..	..	..	..	23	12	..	..	5	3	..	..
..	..	..	..	..	..	..	..	..	..	3	3	3	3
..	..	..	..	..	..	23	9	..	..	30	9	..	..
..	..	..	..	..	..	14	5	..	..	46	13	3	2
..	..	..	..	..	..	7	5	..	..	1	1	..	..
..	..	..	..	..	..	8	7	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	9	8
..	..	..	..	..	..	26	20	..	..	27	19	..	..
..	..	..	..	..	..	..	..	..	..	..	..	80	39
..	..	..	..	..	..	127	71	..	..	112	48	95	52
..	..	..	..	..	..	..	..	..	..	18	17	5	5
..	..	..	..	..	..	..	..	..	..	..	..	2	2
..	..	..	..	..	..	1	1	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	36	22	10	9
..	..	..	..	..	..	..	..	..	..	4	3	1	1
..	..	..	..	..	..	..	..	..	..	15	11	2	1
..	..	..	..	..	..	..	..	..	..	10	8	4	3
..	..	..	..	6	3	12	4	..	..	..	..	..	..
3	1	..	..	..	..	..	..	..	..	..	..	..	..
..	..	3	1	5	1	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	2	2
1	1	..	..	..	..	1	1	1	1	..	..	..	..
4	2	3	1	11	4	14	6	1	1	83	61	26	23

Amṣam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which							
			Details regarding							
			Wet or Dry Lands held on—(*Contd.*)							
			Vc.		Total of Columns 10 to 27.		I.		IIa.	
			No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons
			26	27	28	29	30	31	32	33
		CHIRAKKAL TALUK.								
Vellūr	1	Payyanūr Dēvasvam	120	61	126	63	..	..	..	..
Pāppinissēri ..	2	Vayaprath Bāvāchi Haji	56	27	56	27	..	..	..	..
Vellūr	3	Valiya Pidikayil Kunynyippari ..	124	31	124	31	..	..	..	..
Kuttūr	4	Kaidaprath Āttupurath Embrantiri.	..	..	25	14	9	1	..	..
Edakkād ..	5	Kandōth Chathu Nambiar	..	..	26	20	..	..	..	..
Mulappilangōd ..	6	Ūrpalassi Dēvasvam	..	..	78	49	..	..	..	..
Anjarakandi ..	7	M. Brown	..	..	70	44	..	..	..	..
Cherutālam ..	8	Chēnamangalat Shangaran Embrāntiri.	186	67	214	83	..	..	..	..
Pulāti	9	Sultan Ali Rāja	8	2	105	42	..	..	..	..
Kōrōm	10	Cherutālat Vāranakōt Nambūtiri ..	197	91	197	91	..	..	..	..
Eramam	11	Kuttūr Vengayil Kammaran Nāyar.	100	58	103	61	1	1	..	..
Māniyūr ..	12	Tālat Vittil Kunynyi Kannan Nambiar.	..	..	213	119	..	..	..	..
Alikōd	13	Chirakkal Kovilagam	..	..	93	48	4	2	..	..
Cherukkunnu ..	14	Cherukkunnu Dēvasvam	..	..	298	71	2	1	..	..
		Total ..	791	337	1,728	763	16	5	..	..
		KŌTTAYAM TALUK.								
Chāvassēri ..	15	Kannambēth Tangal	..	..	34	19	..	..	..	..
Perinkulam ..	16	Kaipānni Kalandankutti	4	3	14	9	..	..	..	..
Olavilam ..	17	Poyaprath Kunynyi Ramar Nāyar.	..	..	1	1	..	..	..	..
Nittūr	18	Kaidēri Kunynyi Kannan Nambiar.	..	..	40	34	..	..	..	..
Panniyanūr ..	19	Chovakkāran Bappan Āluppi ..	..	..	88	46	..	..	..	..
Kōttayam ..	20	Kilakkē Kovilagam	..	..	17	15	..	..	..	..
Pinarāi	21	Kottal Uppi	..	..	88	67	..	..	..	..
Kāriyad	22	Palōli Valiya Nambiar	2	1	2	1	..	..	..	..
Panūr	23	Kunnumel Nambiar	..	..	1	1	..	..	..	..
Kudali	24	Talat Vittil Kannan Nambiar ..	..	..	71	36	..	..	..	..
Kannavam ..	25	Mālūr Padi	..	..	42	27	..	..	..	..
Kandamkunnu ..	26	Randapurayil Kunynyi Tūppar ..	..	..	47	27	..	..	..	..
		Total ..	6	4	445	283	..	..	..	..
		KURUMBRANĀD TALUK.								
Kuttipuram ..	27	Kadattanād Valiya Rāja	..	..	10	7	..	..	..	..
Kōkkalūr ..	28	Mutirakkal Kovilagam	..	..	16	6	..	..	..	..
Vellūr	29	Puramēri Kovilagam	..	..	28	15	..	..	..	..
Putuppanam ..	30	Kunnumel Talat Avokkar	..	..	6	6	..	..	..	..
Āyanjēri ..	31	Mūrchilōt Kurup	..	..	53	18	..	..	..	..
Meppayūr ..	32	Kattumadatil Nambūtiripad ..	..	..	63	20	..	..	1	1
Maniyūr ..	33	Vāprath Kalakam	..	..	8	6	..	..	..	..
Tiruvangūr ..	34	Kallada Choyikutti	17	12	25	19	..	..	..	..
Kartikapalli ..	35	Kariyātan Unni Adiyodi	..	..	9	8	..	..	..	..
Mellūr	36	Kotakkāt Panikkar	18	11	71	50	..	..	..	..
Ulliri	37	Chovakkāran Bāvāchi	..	..	80	39	..	..	..	..
		Total ..	35	23	369	194	..	..	1	1
		WYNĀD TALUK.								
Kuppatōd ..	38	Kuppatōd Nāyar	..	..	23	22	..	..	..	..
Ellurnād ..	39	Padaladi Nanju Chetti	..	..	2	2	..	..	..	..
Kurumbala ..	40	Kuppadi Dēvasvam	37	23	45	29	5	5	..	..
Ganapativattam.	41	Ganapativattam Dēvasvam ..	..	..	50	33	..	..	..	..
Pēria	42	Vadakkedat Nāyar	..	..	5	4	..	..	..	..
Edavāka ..	43	Āyiravittil Nāyar	..	..	17	12	..	..	..	..
Ellurnād ..	44	Vemōth Emmu Nambiar	..	..	14	11	..	..	..	..
Muppainād ..	45	Namholakōta Valunavar	27	5	87	18	47	13	..	..
Kurumbala ..	46	Kāvara Kelu Nāyar	13	10	17	12	..	..	1	1
Edanādassakūr ..	47	Terriōt Kandappan Nāyar ..	37	27	45	29	3	2	..	..
Vaitri	48	Ānōth Ramunni Nāyar	4	3	6	5	..	..	..	..
Putadi	49	Tondūr Ramar Nambiar	29	15	41	21	6	2	1	1
		Total ..	147	83	352	198	61	22	2	2

these Lands are held from the Janmi—(Continued).

actual Cultivators holding direct from Janmi—(Continued).

Gardens held on

IIb.		IIIa.		IIIb.		IV.		Va.		Vb.		Vc.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
34	35	36	37	38	39	40	41	42	43	44	45	46	47
..	..	..	..	..	..	2	2	..	..	..	..	22	10
..	..	..	..	..	..	1	1	17	13	..	..	23	11
..	..	..	..	1	1	..	..	..	..	..	..	8	6
..	..	..	..	..	..	..	..	..	..	6	3	..	..
5	5	..	..	..	..	..	..	..	..	75	52	..	..
..	..	..	..	..	..	..	..	..	..	32	24	..	..
..	..	..	..	..	..	..	..	..	..	266	161	..	..
..	..	..	..	..	..	..	..	..	..	15	8	64	43
..	..	..	..	..	..	2	1	134	109	10	7	..	..
..	..	..	..	..	..	3	2	..	..	..	..	21	19
..	..	..	..	..	..	..	..	20	16	..	..	43	31
..	..	..	..	..	..	..	..	8	6	91	67	5	1
..	..	..	..	..	..	..	..	..	..	309	152	..	..
..	..	..	..	..	..	..	..	..	..	89	31	..	..
5	5	..	..	1	1	8	6	179	144	893	505	186	121
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	39	33	..	..	3	3
..	..	..	..	..	..	..	..	9	7	..	..	..	..
..	..	..	..	..	..	..	..	..	..	55	41	1	1
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	6	6	..	..	..	..
..	..	..	..	..	..	..	..	27	18	..	..	..	..
..	..	..	..	..	..	..	..	3	1	..	..	..	..
..	..	..	..	..	..	..	..	1	1	4	1	..	..
..	..	..	..	..	..	..	..	33	14	..	..	..	..
..	..	..	..	..	..	..	..	22	7	..	..	..	..
..	..	..	..	..	..	..	..	28	25	..	..	..	..
..	..	..	..	..	..	..	..	168	112	59	42	4	4
..	..	..	..	59	30	..	..	3	3	..	..	..	..
..	..	..	..	39	31	..	..	..	..	..	..	..	..
..	..	..	..	10	7	..	..	22	12	..	..	..	..
..	..	..	..	5	5	..	..	81	51	14	8	..	..
..	..	..	..	36	21	..	..	6	5	..	..	..	..
..	..	1	1	33	14	..	..	22	9	2	2	..	..
..	..	..	..	22	14	..	..	4	3	..	..	..	..
..	..	..	..	18	15	..	..	1	1	..	..	16	14
..	..	..	..	37	21	..	..	26	14	..	..	..	..
..	..	..	..	110	57	..	..	38	18	..	..	36	30
..	..	..	..	..	..	..	..	..	..	24	18	..	..
..	..	1	1	369	215	..	..	203	116	40	28	52	44
..	..	..	..	..	..	..	..	32	25	27	16	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	22	13
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	20	14	52	24	..	..
..	..	..	..	..	..	..	..	7	5	16	7	..	..
..	..	..	..	..	..	..	..	14	10	8	6	..	..
..	..	..	..	5	3	..	..	..	..	..	..	61	36
..	..	..	..	..	..	..	..	..	..	..	..	51	30
5	1	1	1	..	..	..	..	..	..	..	..	112	54
..	..	2	2	..	..	..	..	..	..	2	2	7	6
..	..	..	..	1	1	..	..	..	..	..	..	37	25
5	1	3	3	6	4	..	..	73	54	105	55	290	164

Amşam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which							
			Details regarding actual Cultivators holding direct from Janmi—(*Continued*).		Details regarding					
			Gardens held on—(*Continued.*)		Wet					
			Total of Columns 30 to 47.		I.		II*a*.		II*b*.	
			No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
			48	49	50	51	52	53	54	55
		CHIRAKKAL TALUK.								
Vellūr	1	Payyanūr Dēvasvam	24	12	..	..	..	..	..	..
Pappinissēri ..	2	Vayaprath Bāvachi Haji	41	25	..	..	..	..	..	..
Vellūr	3	Valiya Pīdikayil Kunynyippari ..	9	7	..	..	..	..	..	..
Kuttūr	4	Kaidaprāth Attupurath Embrāntiri.	15	4	..	..	..	..	..	..
Edakkād ..	5	Kandōth Chathu Nambiar	80	57	..	..	..	..	..	..
Mulappilangōd ..	6	Ūrpalassi Dēvasvam	32	24	..	..	..	..	..	..
Anjarakandi ..	7	M. Brown	266	161	..	..	..	..	..	..
Cherutalam ..	8	Chēnamangalat Shangaran Embrāntiri.	79	51	..	..	..	..	..	..
Pulāti	9	Sultan Ali Rāja	146	117	..	..	..	..	..	..
Kōrōm	10	Cherutalat Vāranakōt Nambūtiri ..	24	21	..	..	..	..	..	..
Eramam	11	Kuttūr Vengayil Kammaran Nāyar.	64	48	..	..	..	..	..	..
Māniyūr ..	12	Talat Vittil Kunynyi Kannan Nambiar.	104	74	..	..	..	..	..	..
Alikōd	13	Chirakkal Kovilagam	313	154	..	..	41	41	..	..
Cherukkunnu ..	14	Cherukkunnu Dēvasvam	91	32	..	..	..	..	..	..
		Total ..	1,288	787	..	..	41	41	..	..
		KŌTTAYAM TALUK.								
Chavassēri ..	15	Kannambēth Tangal	..	..	..	..	..	..	..	..
Perinkulam ..	16	Kaipānni Kalandankutti	42	36	..	..	..	..	..	..
Olavilam ..	17	Poyaprath Kunynyi Rāmar Nāyar.	9	7	..	..	14	14	..	..
Nittūr	18	Kaidēri Kunynyi Kannan Nambiar	56	42	..	..	..	..	..	..
Panniyanūr ..	19	Chovakkāran Bappan Āluppi ..	..	..	..	..	14	14	..	..
Kōttayam ..	20	Kilakkē Kovilagam	6	6	..	..	..	..	..	..
Pinarai	21	Kottal Uppi	27	18	..	..	..	..	..	..
Kāriyad	22	Palōli Valiya Nambiar	3	1	..	..	..	..	..	..
Panūr	23	Kunnumel Nambiar	5	2	..	..	9	9	..	..
Kudāli	24	Tālat Vittil Kannan Nambiar ..	33	14	..	..	..	..	..	..
Kannavam ..	25	Mālūr Padi	22	7	..	..	..	..	..	..
Kandamkunnu ..	26	Randapurayil Kunynyi Tūppar ..	28	25	..	..	..	..	..	..
		Total ..	231	158	..	..	37	37	..	..
		KURUMBRANĀD TALUK.								
Kuttipuram ..	27	Kadattanād Valiya Rāja	62	33	..	..	..	..	..	..
Kōkkalūr ..	28	Mutirakkal Kovilagam	39	31	..	..	..	..	..	..
Vellūr	29	Puramēri Kovilagam	32	19	..	..	..	..	..	..
Putuppanam ..	30	Kunnumel Tālat Avokkar	100	64	..	..	..	..	..	..
Āyanjēri ..	31	Mūrchilōt Kurup	42	26	..	..	..	..	..	..
Meppāyūr ..	32	Kattumadatil Nambūtiripād ..	59	27	..	..	..	..	..	..
Maniyūr ..	33	Vāprath Kalakam	26	17	..	..	..	..	..	..
Tiruvangūr ..	34	Kallada Choyikutti	35	30	..	..	..	..	5	5
Kartikapalli ..	35	Kariyatan Unni Adiyodi	63	35	..	..	..	..	..	..
Mellūr	36	Kotakkāt Panikkar	184	105	..	..	..	..	..	..
Ulliri	37	Chovakkāran Bāvachi	24	18	..	..	..	..	..	..
		Total ..	666	405	..	..	..	..	5	5
		WYNĀD TALUK.								
Kuppatōd ..	38	Kuppatōd Nayar	59	41	..	..	..	..	..	..
Ellurnad ..	39	Padaladi Nanju Chetti	..	..	..	..	..	..	..	..
Kurumbala ..	40	Kuppādi Devasvam	27	18	..	..	..	..	..	..
Ganapativattam ..	41	Ganapativattam Dēvasvam ..	..	..	..	..	..	..	..	..
Peria	42	Vadakkēdat Nāyar	72	38	..	..	..	..	..	..
Edavāka ..	43	Āyiravittil Nāyar	23	12	..	..	..	..	..	..
Ellurnad ..	44	Vemōth Emmu Nambiar	22	16	..	..	..	..	..	..
Muppainad ..	45	Nambolakōta Valunavar	113	52	..	..	..	..	..	..
Kurumbala ..	46	Kavara Kelu Nāyar	52	31	..	..	..	..	..	..
Edapadassakūr ..	47	Terriōt Kandappan Nayar ..	121	58	..	..	10	10	..	..
Vaitri	48	Ānōth Ramunni Nāyar	11	10	..	..	..	..	..	..
Putādi	49	Tondūr Ramar Nambiar	45	29	..	..	..	..	1	1
		Total ..	545	305	..	..	10	10	1	1

these Lands are held from the Janmi—(*Continued*).

Holders intermediary between the Janmi and the actual Cultivator.

or Dry Lands held on

IIIa.		IIIb.		IV.		Va.		Vb.		Vc.		Total of Columns 50 to 67.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
56	57	58	59	60	61	62	63	64	65	66	67	68	69
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	3	1	..	..	..	..	..	..	2	2	5	3
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	1	1	..	..	..	..	..	..	..	..	1	1
..	..	..	..	..	..	..	..	..	..	3	6	3	6
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	41	41
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	4	2	..	..	..	..	..	..	5	8	50	51
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	3	1	..	..	..	..	..	..	1	1	4	2
..	..	12	12	..	..	..	..	..	..	..	..	26	26
..	..	..	..	5	5	..	..	1	1	1	1	7	7
..	..	8	8	10	10	..	..	2	2	..	..	34	34
..	..	..	..	3	3	..	..	..	..	..	..	3	3
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	52	52	..	..	1	1	..	..	..	..	53	53
..	..	33	51	3	3	..	..	..	..	..	..	45	63
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	1	1	..	..	..	..	..	..	1	1
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	108	124	22	22	1	1	3	3	2	2	173	189
..	..	8	8	..	..	..	..	..	..	..	..	8	8
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	6	7	..	..	..	..	..	..	..	..	6	7
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	1	1	..	..	7	7	..	..	..	..	8	8
..	..	3	3	..	..	4	4	1	1	..	..	8	8
..	..	6	6	..	..	2	3	..	..	..	..	8	9
..	..	20	20	3	3	..	..	..	..	..	..	28	28
..	..	3	3	..	..	..	..	1	1	..	..	4	4
..	..	7	7	..	..	1	1	..	..	..	..	8	8
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	54	55	3	3	14	15	2	2	..	..	78	80
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	6	..	..	..	..	..	..	..	..	..	..	6	6
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	..	..	1	1
1	1	..	..	..	..	..	..	..	..	..	..	11	11
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	1	1	..	..	..	..	..	..	2	2
8	8	..	..	1	1	..	..	..	..	..	..	20	20

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which — Details regarding Holders — Gardens							
			I.		IIa.		IIb.		IIIa.	
			No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
			70	71	72	73	74	75	76	77
		Chirakkal Taluk.								
Vellūr	1	Payyanūr Dēvasvam	..	..	..	..	..	..	..	..
Pappinissēri ..	2	Vavaprath Bavachi Haji	..	..	..	..	..	..	..	..
Vellūr	3	Valiya Pidikayil Kunynyippari ..	..	..	..	..	..	..	..	..
Kuttūr	4	Kaidaprath Āttupurath Embrāntiri.	..	..	..	..	..	..	..	..
Edakkād ..	5	Kandōth Chathu Nambiar	..	..	..	..	..	..	..	..
Mulappilangōd ..	6	Ūrpalassi Dēvasvam	..	..	..	..	..	..	..	..
Anjarakandi ..	7	M. Brown	..	..	..	..	..	..	..	..
Cherutālam ..	8	Chēnamangalat Shangaran Embrāntiri.	..	..	..	..	..	..	..	..
Pulāti	9	Sultan Ali Rāja	..	..	..	..	..	..	..	..
Kōrōm	10	Cherutālat Varanakōt Nambūtiri ..	..	..	..	..	..	..	..	..
Eramam	11	Kuttūr Vengayil Kammaran Nāyar.	..	..	..	..	..	..	..	..
Maniyūr	12	Tālat Vittil Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	..
Alikōd	13	Chirakkal Kovilagam	..	..	..	..	..	..	..	..
Cherukunnu ..	14	Cherukkunnu Dēvasvam	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..
		Kōttayam Taluk.								
Chavasseri ..	15	Kannambēth Tangal	..	..	..	..	..	..	..	..
Perinkulam ..	16	Kaipānni Kalandankutti	..	..	..	..	..	..	..	..
Olavilam	17	Poyaprath Kunynyi Rāmar Nāyar ..	..	..	4	4	..	..	..	..
Nittūr	18	Kaidēri Kunynyi Kannan Nambiar	..	..	..	..	..	..	..	..
Panniyanūr ..	19	Chovakkāran Bappan Āluppi ..	..	..	..	..	..	..	..	..
Kōttayam ..	20	Kilakke Kovilagam	..	..	..	..	..	..	..	..
Pinarāi	21	Kottal Uppi	..	..	..	..	..	..	..	..
Kariyād	22	Pālōli Valiya Nambiar	..	..	..	..	..	..	..	..
Panūr	23	Kunnumel Nambiar	2	2	..	..	..	..	61	63
Kudāli	24	Tālat Vittil Kannan Nambiar ..	..	..	..	..	..	..	..	..
Kannavam ..	25	Mālūr Padi	..	..	..	..	..	..	..	..
Kandamkunnu ..	26	Randapurayil Kunynyi Tūppar ..	..	..	..	..	..	..	..	..
		Total ..	2	2	4	4	..	..	61	63
		Kurumbranād Taluk.								
Kuttipuram ..	27	Kadattanad Valiya Raja	..	..	..	..	..	..	..	..
Kōkkalūr ..	28	Mutirakkal Kovilagam	..	..	..	..	..	..	..	..
Vellūr	29	Purumēri Kovilagam	..	..	..	..	..	..	..	..
Putuppanam ..	30	Kunnumel Talat Avokkar	..	..	..	..	..	..	..	..
Āyanjēri	31	Mūrchilōt Kurup	..	..	..	..	..	..	..	..
Meppayūr ..	32	Kattumadatil Nambūtiripād ..	..	..	..	..	..	..	..	..
Maniyūr	33	Vāprath Kalakam	..	..	..	..	..	..	..	..
Tiruvangūr ..	34	Kalada Chovikutti	..	..	..	..	..	..	..	..
Kartikapalli ..	35	Kariyātan Ūnni Adiyodi	..	..	..	..	..	..	..	..
Mellūr	36	Kotakkat Panikkar	..	..	..	..	..	..	..	..
Ulliri	37	Chovakkāran Bāvāchi	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..
		Wynād Taluk.								
Kuppatōd ..	38	Kuppatōd Nāyar	..	..	..	..	..	..	..	..
Ellurnād ..	39	Padaladi Nanju Chetti	..	..	..	..	..	..	..	..
Kurumbala ..	40	Kuppadi Dēvasvam	..	..	..	..	..	..	3	3
Ganapativattam ..	41	Ganapativattam Dēvasvam ..	..	..	..	..	..	..	..	..
Pēria	42	Vadakkedat Nāyar	..	..	..	..	..	..	..	..
Edavaka ..	43	Āyiravittil Nāyar	..	..	..	..	..	..	..	..
Ellurnād	44	Vemōth Emmu Nambiar	..	..	..	..	..	..	..	..
Muppainād ..	45	Nambolakōta Vālunavar	..	..	..	..	..	..	..	..
Kurumbala ..	46	Kāvara Kelu Nāyar	..	..	..	..	..	..	1	1
Elanadassakūr ..	47	Terriōt Kandappan Nāyar	1	1	6	6	..	..	5	5
Vaitri	48	Ānōth Ramunni Nāyar	..	..	..	..	..	..	..	..
Putādi	49	Tondūr Ramar Nambiar	..	..	1	1	..	..	..	..
		Total ..	1	1	7	7	..	..	9	9

these Lands are held from the Janmi—(*Continued*).

intermediary between the Janmi and the actual Cultivator—(*Continued*).

held on

IIIb.		IV.		Va.		Vb.		Vc.		Total of Columns 70 to 87.		Details regarding actual Cultivators holding from intermediaries. Wet or Dry Lands held on I.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
78	79	80	81	82	83	84	85	86	87	88	89	90	91
..	..	1	3	..	..	..	..	..	..	1	3	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
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..	..	1	3	1	2	..	..	..	..	2	5	..	..
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..	..	..	..	1	1	..	..	1	1	2	2	..	..
76	76	..	..	..	..	..	..	..	..	80	80	..	..
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1	1	..	..	..	..	..	..	..	..	1	1	..	..
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43	43	..	..	1	1	..	..	..	..	44	44	..	..
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120	120	1	1	2	2	1	1	1	1	192	194	..	..
57	62	..	..	..	..	..	..	..	..	57	62	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	24	..	..	21	29	..	..	..	..	40	53	..	..
..	..	..	..	2	2	..	..	..	..	2	2	..	..
13	15	..	..	1	1	..	..	..	..	14	16	..	..
8	8	..	..	7	7	..	..	..	..	15	15	..	..
46	46	..	..	..	..	..	..	..	..	46	46	..	..
7	7	12	12	..	..	..	..	..	..	19	19	..	..
39	39	..	..	4	4	..	..	..	..	43	43	..	..
3	3	..	..	3	3	..	..	..	..	6	6	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
192	204	12	12	38	46	..	..	..	..	242	262	..	..
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..	..	..	..	..	..	..	..	..	..	17	17	..	..

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which							
			Details regarding							
			Wet							
			IIa.		IIb.		IIIa.		IIIb.	
			No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands	No. of Persons.
			92	93	94	95	96	97	98	99
		CHIRAKKAL TALUK.								
Vellūr	1	Payyanūr Dēvasvam	..	..	..	..	..	..	..	..
Pāppinissēri ..	2	Vayaprath Bāvāchi Haji	..	..	..	..	..	..	..	..
Vellūr	3	Valiya Pidikayil Kunynyippari ..	..	..	..	..	..	..	..	..
Kuttūr	4	Kaidaprath Āttupurath Embrāntiri.	..	..	..	..	..	..	..	..
Edakkād ..	5	Kandōth Chathu Nambiar	..	..	..	..	..	..	..	..
Muḷappilangōd ..	6	Ūrpaḷassi Dēvasvam	..	..	..	..	..	..	..	..
Anjarakandi ..	7	M. Brown	..	..	..	..	..	..	..	..
Cherutāḷam ..	8	Chēnamangalat Shangaran Embrāntiri.	..	..	..	..	..	..	..	..
Puḷati	9	Sultan Ali Raja	..	..	..	..	..	..	..	..
Kōrōm	10	Cherutaḷat Varanakōt Nambūtiri ..	..	..	..	..	..	..	..	..
Eramam	11	Kuttūr Vengayil Kammaran Nāyar.	..	..	..	..	..	..	..	..
Māniyūr ..	12	Taḷat Vittil Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	..
Alikōd	13	Chirakkal Kovilagam	..	..	..	..	..	..	..	..
Cherukkunnu ..	14	Cherukkunnu Dēvasvam	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..
		KŌTTAYAM TALUK.								
Chāvasseri ..	15	Kannambēth Tangal	..	..	..	..	..	..	..	..
Perinkulam ..	16	Kaipānni Kalandankutti	..	..	..	..	..	..	3	1
Olavilam	17	Poyaprath Kunynyi Rāmar Nāyar.	..	..	..	..	..	..	4	1
Nittūr	18	Kaidēri Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	..
Panniyanūr ..	19	Chovakkaran Bappan Āluppi ..	10	5	..	..	..	..	..	..
Kōṭṭayam ..	20	Kiḷakke Kovilagam	..	..	..	..	..	..	..	..
Pinarāi	21	Kōttal Uppi	..	..	..	..	..	..	..	..
Kāriyād	22	Palōli Valiya Nambiar	..	..	..	..	..	..	43	19
Panūr	23	Kunnumel Nambiar	9	3	..	..	..	..	30	10
Kudāli	24	Taḷat Vittil Kannan Nambiar ..	..	..	..	..	..	..	..	..
Kannavam ..	25	Mālūr Paḍi	..	..	..	..	..	..	..	..
Kandamkunnu ..	26	Randapurayil Kunynyi Tūppar ..	..	..	..	..	..	..	..	..
		Total ..	19	8	..	..	..	..	80	31
		KURUMBRANĀD TALUK.								
Kattipuram ..	27	Kadattanād Valiya Rāja	..	..	..	..	..	..	3	2
Kōkkalūr ..	28	Mutirakkal Kovilagam	..	..	..	..	..	..	..	..
Vellūr	29	Puramēri Kovilagam	..	..	..	..	..	..	1	1
Putuppaṇam ..	30	Kunnumel Taḷat Avokkar	..	..	..	..	..	..	..	..
Āyanjēri ..	31	Mūrchilōt Kurup	..	..	..	..	..	..	..	..
Meppayūr ..	32	Kattumādatil Nambūtiripad ..	..	..	..	..	..	..	3	3
Maniyūr ..	33	Vāprath Kaḷakam	..	..	..	..	..	..	2	1
Tiruvangūr ..	34	Kaḷḷaḍa Choyikutti	..	..	..	..	..	..	1	1
Kartikapaḷḷi ..	35	Kariyātan Unni Adiyodi	..	..	..	..	..	..	1	1
Mellūr	36	Kotakkat Panikkar	..	..	..	..	..	..	1	1
Uḷḷiri	37	Chovakkāran Bavāchi	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	12	10
		WYNĀD TALUK.								
Kuppatōd ..	38	Kuppatōd Nāyar	..	..	..	..	..	..	..	..
Ellurnād ..	39	Padaladi Nanju Chetti	..	..	..	..	..	..	..	..
Kurumbala ..	40	Kuppaḍi Dēvasvam	..	..	..	..	..	..	..	..
Ganapativattam.	41	Ganapativattam Dēvasvam	..	..	..	..	..	..	..	..
Pōria	42	Vadakkēdat Nāyar	..	..	..	..	..	..	..	..
Eḍavāka ..	43	Āyiravittil Nāyar	..	..	..	..	..	..	..	..
Ellurnād ..	44	Vemōth Emmu Nambiar	..	..	..	..	..	..	..	..
Muppainād ..	45	Nambolakōta Vāḷunavar	..	..	..	..	..	..	..	..
Kurumbala ..	46	Kāvara Keḷu Nāyar	..	..	..	..	..	..	..	..
Eḍaṇaḍassakūr ..	47	Terriōt Kandappan Nāyar ..	..	..	..	..	..	..	..	..
Vaitri	48	Ānōth Ramunni Nāyar	..	..	..	..	..	..	..	..
Putaḍi	49	Tondūr Ramar Nambiar	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..

these Lands are held from the Janmi—(*Continued*).

actual Cultivators holding from intermediaries—(*Continued*).

or Dry Lands held on—(*Continued*).										Gardens held on			
IV.		V*a*.		V*b*.		V*c*.		Total of Columns 90 to 107.		I.		II*a*.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
100	101	102	103	104	105	106	107	108	109	110	111	112	113
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	5	2	5	2	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
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..	..	..	..	1	1	..	..	1	1	..	..	..	..
..	..	..	..	..	..	3	3	3	3	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	41	26	..	..	41	26	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	42	27	8	5	50	32	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	1	4	2	..	..	..	..
..	..	..	..	22	12	..	..	26	13	..	..	..	..
..	..	..	..	4	3	3	2	7	5	..	..	..	..
..	..	..	..	24	14	..	..	34	19	..	..	..	..
..	..	..	..	3	1	..	..	3	1	..	..	..	..
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..	..	..	..	3	1	7	5	53	25	..	..	..	..
..	..	..	..	6	5	..	..	45	18	2	1	..	..
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..	..	..	..	63	37	11	8	173	84	2	1	..	..
..	..	5	2	..	..	..	..	8	4	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	5	4	..	..	..	..	6	5	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	8	4	..	..	..	..	8	4	..	..	..	..
..	..	2	2	3	2	..	..	8	7	..	..	..	..
..	..	6	4	..	..	..	..	8	5	..	..	..	..
..	..	..	..	2	1	25	24	28	26	..	..	..	..
..	..	..	..	3	3	..	..	4	4	..	..	..	..
..	..	6	5	..	..	1	1	8	7	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	32	21	8	6	26	25	78	62	..	..	..	..
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..	..	..	..	..	..	6	3	6	3	..	..	..	..
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..	..	..	..	..	..	1	1	1	1	..	..	..	..
..	..	..	..	..	..	11	7	11	7	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	2	2	2	2	..	..	..	..
..	..	..	..	..	..	20	13	20	13	..	..	..	..

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which — Details regarding actual Cultivators — Gardens — IIb. No. of Lands.	IIb. No. of Persons.	IIIa. No. of Lands.	IIIa. No. of Persons.	IIIb. No. of Lands.	IIIb. No. of Persons.	IV. No. of Lands.	IV. No. of Persons.
			114	115	116	117	118	119	120	121
		Chirakkal Taluk.								
Vellūr	1	Payyanūr Dēvasvam	..	..	..	..	..	..	1	1
Pappinissēri ..	2	Vayaprath Bāvāchi Haji	..	..	..	..	..	..	..	..
Vellūr	3	Valiya Pidikayil Kunynyippari ..	..	..	..	..	..	..	..	..
Kuttūr	4	Kaidaprath Āttupurath Embrantiri.	..	..	..	..	..	..	..	..
Edakkād ..	5	Kandōth Chathu Nambiar	..	..	..	..	..	..	..	..
Mulappilangōd ..	6	Urpalassi Dēvasvam	..	..	..	..	..	..	..	..
Anjarakandi ..	7	M. Brown	..	..	..	..	..	..	..	..
Cherutalam ..	8	Chēnamangalat Shangaran Embrantiri.	..	..	..	..	..	..	..	..
Pulāti	9	Sultan Ali Rāja	..	..	..	..	..	..	..	..
Kōrōm	10	Cherutalat Vāranakōt Nambūtiri ..	..	..	..	..	..	..	..	..
Eramam	11	Kuttūr Vengayil Kammaran Nāyar.	..	..	..	..	..	..	..	..
Māniyūr ..	12	Talat Vittil Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	..
Alikōd	13	Chirakkal Kovilagam	..	..	..	..	..	..	..	..
Cherukkunnu ..	14	Cherukkunnu Dēvasvam	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	1	1
		Kōttayam Taluk.								
Chāvassēri ..	15	Kannambeth Tangal	..	..	..	..	..	..	..	..
Perinkulam ..	16	Kaipānni Kalandankutti	..	..	..	..	..	..	..	..
Olavilam	17	Poyaprath Kunynyi Rāmar Nāyar..	..	..	..	..	34	21	..	..
Nittūr	18	Kaidōri Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	..
Panniyanūr ..	19	Chovakkāran Bappan Āluppi ..	..	..	..	..	..	..	..	..
Kōttayam ..	20	Kilakke Kovilagam	..	..	..	..	..	..	..	..
Pinarāi	21	Kottal Uppi	..	..	..	..	..	..	..	..
Kāriyād	22	Palōli Valiya Nambiar	..	..	..	..	37	6	..	..
Panūr	23	Kunnumel Nambiar	..	..	..	..	50	22	..	..
Kudāli	24	Talat Vittil Kannan Nambiar ..	..	..	..	..	..	..	..	..
Kannavam ..	25	Malūr Padi	..	..	..	..	..	..	..	..
Kandamkunnu ..	26	Randapurayil Kunynyi Tuppar ..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	121	49	..	..
		Kurumbranād Taluk.								
Kuttipuram ..	27	Kadattanād Valiya Raja	..	..	..	..	12	11	..	..
Kōkkalūr ..	28	Mutirakkal Kovilagam	..	..	..	..	..	..	..	..
Vellūr	29	Puramēri Kovilagam	..	..	..	..	10	9	..	..
Putuppanam ..	30	Kunnumel Talat Avokkar	..	..	..	..	..	..	..	..
Āyanjēri	31	Mūrchilōt Kurup	..	..	..	..	10	4	..	..
Meppayūr ..	32	Kattumādatil Nambūtiripād ..	..	..	..	..	5	4	..	..
Maniyūr ..	33	Vāprath Kalakam	..	..	..	..	32	19	..	..
Tiruvangūr ..	34	Kallada Chovikutti	..	..	..	..	8	7	..	..
Kartikapalli ..	35	Kariyātan Unni Adiyodi	..	..	..	..	16	14	..	..
Mellūr	36	Kotakkat Panikkar	..	..	..	..	..	..	..	..
Ulliri	37	Chovakkāran Bavāchi	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	93	68	..	..
		Wynād Taluk.								
Kuppatōd ..	38	Kuppatōd Nāyar	..	..	..	..	..	..	..	..
Ellurnād	39	Padaladi Nanju Chetti	..	..	..	..	..	..	..	..
Kurumbala ..	40	Kuppadi Dēvasvam	..	..	..	..	..	..	..	..
Ganapativattam.	41	Ganapativattam Dēvasvam	..	..	..	..	..	..	..	..
Pēria	42	Vadakkedat Nāyar	..	..	..	..	..	..	..	..
Edavaka	43	Āyiravittil Nāyar	..	..	..	..	..	..	..	..
Ellurnād ..	44	Vemōth Emmu Nambiar	..	..	..	..	..	..	..	..
Muppainād ..	45	Nambolakōta Valunavar	..	..	..	..	..	..	..	..
Kurumbala ..	46	Kāvara Kelu Nāyar	..	..	..	..	..	..	..	..
Edanadassakūr ..	47	Terriōt Kandappan Nāyar	..	..	..	..	..	..	..	..
Vaitri	48	Ānōth Ramunni Nāyar	..	..	..	..	..	..	..	..
Putadi	49	Tondūr Ramar Nambiar	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..

these Lands are held from the Janmi—(*Continued*).

holding from intermediaries—(*Continued*). held on—(*Continued.*)								Actual Cultivators holding their Lands direct from the Janmi.		Actual Cultivators holding their Lands from intermediaries.		Total of Columns 130 to 133.	
V*a*.		V*b*.		V*c*.		Total of Columns 110 to 127.		Total of Columns 28, 29, 48 and 49.		Total of Columns 108, 109, 128 and 129.			
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
122	123	124	125	126	127	128	129	130	131	132	133	134	135
..	..	..	..	..	..	1	1	150	75	1	1	151	76
..	..	..	..	..	..	..	..	97	52	5	2	102	54
..	..	..	..	..	..	..	..	133	38	..	..	133	38
..	..	..	..	..	..	..	..	40	18	..	..	40	18
..	..	..	..	..	..	..	..	106	77	..	..	106	77
..	..	..	..	..	..	..	..	110	73	..	..	110	73
..	..	..	..	..	..	..	..	336	205	..	..	336	205
..	..	..	..	..	..	..	..	293	134	..	..	293	134
..	..	..	..	..	..	..	..	251	159	1	1	252	160
..	..	..	..	..	..	..	..	221	112	3	3	224	115
1	1	..	..	..	..	1	1	167	109	1	1	168	110
..	..	..	..	..	..	..	..	317	193	..	..	317	193
..	..	..	..	..	..	..	..	406	202	41	26	447	228
..	..	..	..	..	..	..	..	389	103	..	..	389	103
1	1	..	..	..	..	2	2	3,016	1,550	52	34	3,068	1,584
..	..	..	..	..	..	..	..	34	19	..	..	34	19
1	1	..	..	1	*1	2	1	56	45	6	3	62	48
46	30	..	..	..	..	80	51	10	8	106	64	116	72
..	..	..	..	1	1	1	1	96	76	8	6	104	82
..	..	..	..	..	..	..	..	88	46	34	19	122	65
1	1	..	..	..	..	1	1	23	21	4	2	27	23
..	..	..	..	..	..	..	..	115	85	..	..	115	85
6	2	..	..	1	1	44	9	5	2	97	34	102	36
11	10	..	..	..	..	63	33	6	3	108	51	114	54
..	..	..	..	..	..	..	..	104	50	..	..	104	50
..	..	1	1	..	..	1	1	64	34	2	2	66	36
..	..	..	..	..	..	..	..	75	52	..	..	75	52
65	44	1	1	3	2	192	97	676	441	365	181	1,041	622
45	36	..	..	..	..	57	47	72	40	65	51	137	91
..	..	..	..	..	..	..	..	55	37	..	..	55	37
30	29	..	..	..	..	40	38	60	34	46	43	106	77
2	2	..	..	..	..	2	2	106	70	2	2	108	72
4	2	..	..	..	..	14	6	95	44	22	10	117	54
1	1	9	8	..	..	15	13	122	47	23	20	145	67
14	11	..	..	..	..	46	30	34	23	54	35	88	58
..	..	..	..	11	11	19	18	60	49	47	44	107	93
26	21	1	1	..	..	43	36	72	43	47	40	119	83
1	1	..	..	5	5	6	6	255	155	14	13	269	168
..	..	..	..	..	..	..	..	104	57	..	..	104	57
123	103	10	9	16	16	242	196	1,035	599	320	258	1,355	857
..	..	..	..	..	..	..	..	82	63	..	..	82	63
..	..	..	..	..	..	..	..	2	2	..	..	2	2
..	..	..	..	3	1	3	1	72	47	9	*4	81	51
..	..	..	..	..	..	..	..	50	33	..	..	60	33
..	..	..	..	..	..	..	..	77	42	..	..	77	42
..	..	..	..	..	..	..	..	40	24	..	..	40	24
..	..	..	..	..	..	..	..	36	27	..	..	36	27
..	..	..	..	..	..	..	..	200	70	..	..	200	70
..	..	..	..	1	*1	1	..	69	43	2	1	71	44
..	..	..	..	12	12	12	12	166	87	23	19	189	106
..	..	..	..	..	..	..	..	17	15	..	..	17	15
..	..	..	..	1	1	1	1	86	50	3	3	89	53
..	..	..	..	17	14	17	14	897	503	37	27	934	530

* Already entered.

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding the actual Cultivators							
			Length							
			Wet							
			Immemorial.							
			I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.
			No. of Lands.	No. of Lands.	No. of Lands.	No. of Lands.	No. of Lands.	No. of Lands.	No. of Lands.	No. of Lands.
			136	137	138	139	140	141	142	143
		CHIRAKKAL TALUK.								
Vellūr	1	Payyanūr Dēvasvam	5	..	..	..	..	..	..	..
Pappinissēri ..	2	Vayaprath Bavachi Haji	..	..	..	..	..	..	..	..
Vellūr	3	Valiya Pidikayil Kunynyippari ..	..	..	..	..	..	..	..	..
Kuttūr	4	Kaidaprath Āttupurath Embrāntiri.	..	..	..	..	..	..	..	..
Eḍakkād ..	5	Kandōth Chattu Nambiar	..	..	..	..	..	..	..	..
Muḷappilangōd ..	6	Ūrpaḷassi Dēvasvam	..	..	..	..	..	..	..	..
Anjarakandi ..	7	M. Brown	..	..	..	..	..	..	..	..
Cherutāḷam ..	8	Chēnamangalat Sangaran Embrantiri.	..	..	..	..	..	..	..	..
Puḷāti	9	Sultan Ali Rāja	..	..	..	..	..	..	..	..
Kōrōm	10	Cherutāḷat Vāranakōt Nambūtiri ..	..	..	..	..	..	..	..	..
Eramam ..	11	Kuttūr Vengayil Kamaran Nāyar ..	..	..	..	1	..	..	..	..
Maniyūr ..	12	Taḷat Vittil Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	..
Aḻikōd	13	Chirakkal Kovilakam	..	..	..	..	..	..	..	..
Cherukkunnu ..	14	Cherukkunnu Dēvasvam	19	..	..	..	..	..	..	38
		Total ..	24	..	..	1	..	..	..	38
		KŌTTAYAM TALUK.								
Chāvassēri ..	15	Kannambēth Tangal	..	..	..	..	..	..	..	..
Perinkulam ..	16	Kaipānni Kalandānkutti	..	..	..	..	..	..	..	..
Olavilam.. ..	17	Poyaprath Kunnyi Rāmar Nāyar..	..	..	..	..	..	..	..	..
Nittūr	18	Kaidēri Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	..
Panniyanūr ..	19	Chovakkāran Bappan Āluppi ..	..	..	..	..	..	..	..	..
Kōṭṭayam ..	20	Kiḻakkē Kovilakam	..	..	..	..	..	..	..	..
Pinarāi	21	Kottal Uppi	..	..	..	..	..	..	..	..
Kāriyād	22	Palōli Valiya Nambiar	..	..	..	..	..	..	..	..
Panūr	23	Kunnumel Nambiar	..	..	..	..	..	..	..	..
Kudāli	24	Taḷat Vittil Kannan Nambiar ..	..	..	..	..	..	..	..	..
Kannavan ..	25	Mālūr Paḍi	..	..	..	..	..	..	..	..
Kandamkunnu ..	26	Randapurayil Kunynyi Tūppar ..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..
		KURUMBRANAD TALUK.								
Kuttipuram ..	27	Kadattanād Valiya Raja	..	..	..	..	..	..	..	..
Kokkalūr ..	28	Mutirakkal Kovilakam	..	..	..	..	..	..	..	..
Vellūr	29	Puramēri Kovilakam	..	..	..	..	..	..	..	..
Putuppaṇam ..	30	Kunnumel Taḷut Avokkar	..	..	..	..	..	..	..	..
Āyanjēri ..	31	Mūrchilōt Kurup	..	..	..	..	..	..	..	..
Meppayūr ..	32	Kattumadatil Nambūtiripad ..	..	..	..	..	..	..	..	..
Maniyūr ..	33	Vāprath Kaḷakam	..	..	..	..	..	..	..	..
Tiruvangūr ..	34	Kaḷḷada Choyikutti	..	..	..	..	..	..	..	..
Kartikapaḷḷi ..	35	Kariyātan Unni Adiyodi	..	..	..	..	..	..	..	..
Mellūr	36	Kotakkat Panikkar	..	..	..	..	..	..	..	..
Uḷḷiri	37	Chovakkāran Bāvachi	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..
		WYNĀD TALUK.								
Kuppatōd ..	38	Kuppatōd Nāyar	..	..	..	..	..	..	..	..
Ellurnād ..	39	Padaladi Nanju Chetti	..	..	..	..	..	..	..	..
Kurumbala ..	40	Kuppāḍi Dēvasvam	5	..	..	..	..	..	..	..
Ganapativattam ..	41	Ganapativattam Dēvasvam ..	..	..	..	..	..	..	..	..
Peria	42	Vaḍakkedat Nāyar	..	..	..	..	..	..	..	..
Eḍavaka ..	43	Āyiravittil Nāyar	..	..	..	..	..	..	..	..
Ellurnād ..	44	Vemōth Emmu Nambiar	..	..	..	..	..	..	..	..
Muppainād ..	45	Nambolakōta Vaḷunavar	42	..	..	1	10	..	..	..
Kurumbala ..	46	Kāvara Keḷu Nāyar	1	..	..	..	..	..	..	..
Eḍanadassakūr ..	47	Terriōt Kandappan Nāyar	..	..	..	..	..	..	..	..
Vaitri	48	Ānōth Ramunni Nāyar	..	..	..	..	..	..	..	..
Putāḍi	49	Tondūr Ramar Nambiar	9	..	..	..	..	..	..	..
		Total ..	57	..	..	1	10	..	..	..

of this Janmi's Lands in this Amsam.

of Possession.

or Dry Lands.

Vc.	Total of Columns 136 to 144.	Above 30 Years, but not Immemorial. I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 146 to 154.
No. of Lands.	No. of Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
144	145	146	147	148	149	150	151	152	153	154	155
..	5	..	..	..	..	..	..	..	..	54	54
..	..	..	..	..	..	..	..	..	..	1	1
..	..	..	..	..	..	..	..	..	..	85	85
..	..	..	..	..	..	..	..	..	7	..	7
..	..	..	..	..	..	3	..	..	12	..	15
..	..	..	..	..	..	..	..	..	43	..	43
..	..	..	..	..	..	..	..	..	28	..	28
..	..	..	..	..	..	..	..	..	5	25	30
..	..	..	..	..	..	..	2	3	62	..	67
..	..	..	..	..	..	..	..	..	..	30	30
..	1	..	..	..	..	..	..	..	..	5	5
..	..	..	..	..	..	..	..	..	59	..	59
..	..	7	4	..	..	..	..	..	78	..	89
..	57	..	..	3	..	..	..	..	93	..	96
..	63	7	4	3	..	3	2	3	387	200	609
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	8	2	10
..	..	..	..	..	..	4	..	..	2	..	6
..	..	..	..	..	..	..	7	..	11	2	20
..	..	..	16	..	..	..	..	..	75	..	91
..	..	..	..	..	..	..	..	..	4	..	4
..	..	..	..	..	..	..	..	..	53	..	63
..	..	..	..	..	..	37	..	..	3	5	45
..	..	..	8	..	..	22	..	..	4	..	34
..	..	..	..	..	..	..	..	..	21	..	21
..	..	..	..	..	..	..	..	..	30	..	30
..	..	..	..	..	..	..	..	..	12	..	12
..	..	..	24	..	..	63	7	..	223	9	326
..	..	..	..	..	..	9	..	1	..	..	10
..	..	..	..	..	..	12	..	..	..	..	12
..	..	..	..	..	..	17	..	3	..	..	20
..	..	..	..	..	..	..	..	2	2	..	4
..	..	..	..	..	..	15	..	31	..	..	46
..	..	..	..	..	..	12	..	33	4	..	49
..	..	..	..	..	..	7	..	3	..	..	10
..	..	..	..	..	..	1	..	..	..	3	4
..	..	..	..	..	..	..	..	..	3	..	3
..	..	..	..	..	..	19	..	23	..	11	53
..	..	..	..	..	..	..	..	..	50	..	50
..	..	..	..	..	..	92	..	96	59	14	261
..	..	..	..	..	..	..	..	11	..	..	11
..	..	..	..	..	..	..	..	..	1	..	1
14	19	2	..	..	..	..	..	..	..	6	8
..	..	4	..	..	..	..	..	34	..	..	38
..	..	..	..	..	..	..	..	4	..	..	4
..	..	..	..	..	..	..	..	13	..	..	13
..	..	..	..	..	..	..	..	10	..	..	10
15	68	..	..	..	3	..	..	..	..	..	3
7	8	..	..	..	..	..	..	..	..	1	1
26	26	..	..	..	..	..	..	..	..	5	5
1	1	..	..	..	..	..	..	..	..	..	..
7	16	..	..	..	..	..	..	..	..	11	11
70	138	6	..	..	3	..	..	72	1	23	105

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding the actual Cultivators — Length — Wet — Under 30 Years, but for or above 12 Years.									
			I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 156 to 164.
			Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
			156	157	158	159	160	161	162	163	164	165
		CHIRAKKAL TALUK.										
Vellūr	1	Payyanūr Dēvasvam	..	..	..	1	..	..	..	..	38	39
Pāppinissēri ..	2	Vayaprath Bavachi Haji	..	..	..	..	..	..	..	..	46	46
Vellūr	3	Valiya Pīdikayil Kunynyippari ..	..	..	..	..	..	..	..	..	24	24
Kuttūr	4	Kaidaprath Āttupurath Embrāntiri.	..	..	..	..	..	..	..	8	..	8
Ēdakkād ..	5	Kandōth Chattu Nambiar	..	..	..	..	..	..	..	4	..	4
Mulappilangōd ..	6	Ūrpalassi Dēvasvam	..	..	..	..	..	..	..	21	..	21
Anjarakandi ..	7	M. Brown	..	..	..	..	..	..	..	29	..	29
Cherutalam ..	8	Chenamangalat Sangaran Embrāntiri.	..	..	..	..	..	..	..	14	42	56
Pulati	9	Sultan Ali Rāja	..	..	..	..	..	..	..	20	..	20
Kōrōm	10	Cherutālat Varanakōt Nambūtiri ..	..	..	..	..	..	..	..	..	58	58
Eramam	11	Kuttūr Vengayil Kammaran Nayar.	..	..	..	..	..	..	..	..	42	42
Māniyūr	12	Talat Vittil Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	53	..	53
Alikōd	13	Chirakkal Kovilakam	..	4	..	..	..	..	..	16	..	20
Cherukkunnu ..	14	Cherukkunnu Dēvasvam	..	..	..	..	..	..	..	67	..	67
		Total ..	..	4	..	1	..	..	..	232	250	487
		KŌTTAYAM TALUK.										
Chavassēri ..	15	Kannambēth Tangal	..	..	..	..	..	..	..	13	..	13
Perinkulam ..	16	Kaipānni Kalandankutti	..	..	..	..	..	..	..	..	2	2
Olavilam ..	17	Poyaprath Kunynyi Rāmar Nāyar.	..	..	..	..	..	..	..	9	..	9
Nittūr	18	Kaidēri Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	18	..	18
Panniyanūr ..	19	Chovakkaran Bappan Āluppi ..	..	3	..	..	..	..	..	14	..	17
Kōttayam ..	20	Kilakke Kovilakam	..	..	..	..	..	..	..	1	..	1
Pinarāi	21	Kottal Uppi	..	..	..	..	..	..	..	16	..	16
Kāriyād	22	Palōli Valiya Nambiar	..	..	..	..	6	..	..	..	1	7
Panūr	23	Kunnumel Nambiar	..	..	..	..	6	..	..	1	..	7
Kudāli	24	Talat Vittil Kannan Nambiar ..	..	..	..	..	..	..	..	25	..	25
Kannavam ..	25	Mālūr Padi	..	..	..	..	..	..	..	7	..	7
Kandamkunnu ..	26	Randapurayil Kunynyi Tūppar ..	..	..	..	..	..	..	..	9	..	9
		Total ..	..	3	..	..	12	..	..	113	3	131
		KURUMBRANĀD TALUK.										
Kuttipuram ..	27	Kadattanād Valiya Rāja	..	..	..	..	4	..	2	..	..	6
Kōkkalūr ..	28	Mutirakkal Kovilakam	..	..	..	..	..	..	..	..	..	..
Vellūr	29	Puramēri Kovilakam	..	..	..	..	3	..	..	..	..	3
Puttuppanam ..	30	Kunnumel Talat Avokkar	..	..	..	..	..	..	1	1	..	2
Āyanjēri	31	Mūrchilōt Kurup	..	..	..	..	3	..	1	..	..	4
Meppayūr ..	32	Kattumādatil Nambūtiripād ..	..	..	..	..	1	..	13	1	..	15
Maniyūr	33	Vaprath Kalakam	..	..	..	..	2	..	1	..	..	3
Tiruvangūr ..	34	Kallada Choyikutti	..	..	..	..	4	..	..	1	16	21
Kartikapalli ..	35	Kariyātan Unni Adiyodi	..	..	..	..	..	..	..	2	..	2
Mellūr	36	Kotakkat Panikkar	..	..	..	..	2	..	3	..	2	7
Ulliri	37	Chovakkāran Bāvāchi	..	..	..	..	..	..	..	17	..	17
		Total ..	..	..	..	..	19	..	21	22	18	80
		WYNĀD TALUK.										
Kuppatōd ..	38	Kuppatōd Nāyar	..	..	..	..	..	..	7	..	..	7
Ellurnād	39	Padaladi Nanju Chetti	..	..	..	..	..	..	..	..	..	..
Kurumbala ..	40	Kuppādi Dēvasvam	..	..	..	..	..	..	..	..	4	4
Ganapativattam ..	41	Ganapativattam Dēvasvam ..	..	..	..	..	..	..	2	..	..	2
Peria	42	Vadakkēdat Nāyar	..	..	..	..	..	..	..	..	..	..
Edavāka ..	43	Āyiravittil Nāyar	..	..	..	..	..	..	2	..	..	2
Ellurnad ..	44	Vemōth Emmu Nambiar	..	..	..	..	..	..	..	..	..	..
Muppainād ..	45	Nambolakōta Valunavar	..	..	..	2	..	..	..	..	2	4
Kurumbala ..	46	Kāvara Kelu Nāyar	..	..	..	..	..	..	..	..	3	3
Edanadassakūr ..	47	Terriōt Kandappan Nāyar	..	..	3	..	..	..	..	..	2	5
Vaitri	48	Ānōth Ramunni Nāyar	..	..	..	..	..	..	..	..	..	..
Putādi	49	Tondūr Ramar Nambiar	..	1	..	..	..	..	..	..	7	8
		Total ..	..	1	3	2	..	..	11	..	19	35

of this Janmi's Lands in this Amsam—(*Continued*).

of Possession—(*Continued*).

or Dry Lands—(*Continued*).										Garden Lands.			
Under 12 Years.										Immemorial.			
I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 166 to 174.	I.	IIa.	IIb.	IIIa.
Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
166	167	168	169	170	171	172	173	174	175	176	177	178	179
..	..	..	..	..	..	..	..	28	28	..	..	..	..
..	..	..	..	..	..	..	..	14	14	..	..	..	..
..	..	..	..	..	..	..	..	15	15	..	..	..	..
3	..	..	..	..	..	..	7	..	10	..	..	..	..
..	..	5	..	..	..	..	2	..	7	..	..	..	..
..	..	..	..	..	..	..	14	..	14	..	..	..	..
..	..	..	..	..	..	..	13	..	13	..	..	..	..
..	..	..	..	..	..	..	9	119	128	..	..	..	..
..	..	..	..	..	..	1	10	8	19	..	..	..	..
..	..	..	..	..	..	..	..	109	*109	..	..	..	..
..	..	..	1	..	1	..	..	53	55	1	..	..	..
..	..	..	..	..	..	..	101	..	101	..	..	..	..
1	..	4	..	..	..	..	20	..	25	..	..	..	..
..	..	..	..	..	..	..	78	..	78	2	..	..	..
4	..	9	1	..	1	1	254	346	616	3	..	..	..
..	..	..	..	..	..	..	21	..	21	..	..	..	..
..	..	..	..	3	..	..	2	1	6	..	..	..	..
..	..	..	..	..	..	..	12	..	12	..	..	..	..
..	..	..	..	..	..	..	8	1	9	..	..	..	..
..	2	..	..	..	..	..	12	..	14	..	..	..	..
..	..	..	..	..	..	..	15	..	15	..	..	..	..
..	..	..	..	..	..	..	19	..	19	..	..	..	..
..	..	..	..	..	..	..	..	3	3	..	..	..	..
..	1	..	..	2	..	..	2	..	5	..	..	..	..
..	..	..	..	..	..	..	25	..	25	..	..	..	..
..	..	..	..	..	..	..	6	..	6	..	..	..	..
..	..	..	..	..	..	..	26	..	26	..	..	..	..
..	3	..	..	5	..	..	148	5	161	..	..	..	..
..	..	..	..	..	..	2	..	..	2	..	..	..	..
..	..	..	..	4	..	..	..	..	4	..	..	..	..
..	..	..	..	5	..	6	..	..	11	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	5	..	6	..	..	11	..	..	..	..
..	..	..	..	3	..	2	2	..	7	..	..	..	..
..	..	..	..	..	..	3	..	..	3	..	..	..	..
..	..	..	..	4	..	..	1	23	28	..	..	..	..
..	..	..	..	..	..	..	8	..	8	..	..	..	..
..	..	..	..	6	..	7	..	6	19	..	..	..	..
..	..	..	..	..	..	..	13	..	13	..	..	..	..
..	..	..	..	27	..	26	24	29	106	..	..	..	..
..	..	..	..	..	..	..	5	..	5	..	..	..	..
..	..	..	..	..	..	..	1	..	1	3	..	..	..
..	..	..	..	1	..	..	..	19	20*	..	..	..	..
..	..	..	..	..	..	..	10	..	10*	..	..	..	..
..	..	..	..	..	..	..	1	..	1	..	..	..	..
..	..	..	..	..	..	..	2	..	2	..	..	..	..
..	..	..	..	..	..	..	4	..	4	..	..	..	..
..	..	..	..	2	..	..	..	10	12	47	..	..	..
..	3	..	..	..	..	..	..	3	6	..	..	..	..
..	..	..	5	..	..	..	..	15	20	..	..	..	..
..	..	..	..	..	..	..	2	3	5	..	..	..	..
..	..	..	..	1	1	..	..	6	8	6	1	..	..
..	3	..	5	4	1	..	25	56	94	56	1	..	..

* 3 unknown.

Amṣam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding the actual Cultivators — Length — Garden — Immemorial—(*Continued*). IIIb. Lands.	IV. Lands.	Va. Lands.	Vb. Lands.	Vc. Lands.	Total of Columns 176 to 184. Lands.	Above — I. Lands.	IIa. Lands.	IIb. Lands.
			180	181	182	183	184	185	186	187	188
		Chirakkal Taluk.									
Vellūr	1	Payyanūr Dēvasvam	..	..	..	..	..	..	..	..	..
Pappinissēri ..	2	Vayaprath Bāvāchi Haji	..	..	..	..	..	..	..	..	..
Vellūr	3	Valiya Pidikayil Kunynyippari ..	..	..	..	..	..	..	..	..	..
Kuttūr	4	Kaidaprath Āttupurath Embrantiri.	..	..	..	..	..	..	..	..	..
Edakkād	5	Kandōth Chattu Nambiar	..	..	..	..	..	..	..	..	1
Mulappilangōd ..	6	Urpalassi Dēvasvam	..	..	..	..	..	..	..	..	..
Anjarakandi ..	7	M. Brown	..	..	..	..	..	..	..	..	..
Cherutalam ..	8	Chēnamangalat Sangaran Embrantiri.	..	..	..	..	..	..	..	..	..
Pulati	9	Sultan Ali Raja	..	..	..	..	..	..	..	..	..
Kōrōm	10	Cherutalat Varanakōt Nambūtiri ..	..	..	..	..	..	..	..	..	..
Eramam	11	Kuttūr Vengayil Kammaran Nāyar.	..	..	..	..	..	1	..	..	..
Māniyūr	12	Talat Vittil Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	..	..
Alikōd	13	Chirakkal Kovilakam	..	..	..	..	..	..	4	..	..
Cherukkunnu ..	14	Cherukkunnu Dēvasvam	..	..	..	13	..	15	..	..	..
		Total ..	..	..	..	13	..	16	4	..	1
		Kōttayam Taluk.									
Chavassēri ..	15	Kannambēth Tangal	..	..	..	..	..	..	..	..	..
Perinkulam ..	16	Kaipanni Kalandankutti	..	..	..	..	..	..	..	..	..
Olavilam	17	Poyaprath Kunynyi Rāmar Nāyar.	..	..	..	..	..	..	..	..	..
Nittūr	18	Kaidēri Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	..	..
Panniyanūr ..	19	Chovakkāran Bappan Āluppi ..	..	..	..	..	..	..	..	..	..
Kōttayam ..	20	Kilakke Kovilakam	..	..	..	..	..	..	..	..	..
Pinarāi	21	Kottal Uppi	..	..	..	..	..	..	..	..	..
Kāriyād	22	Pālōli Valiya Nambiar	..	..	..	..	..	..	..	..	..
Panūr	23	Kunnumel Nambiar	..	..	..	..	..	..	..	..	..
Kudāli	24	Talat Vittil Kannan Nambiar ..	..	..	..	..	..	..	..	..	..
Kannavam ..	25	Mālūr Padi	..	..	..	..	..	..	..	..	..
Kandamkunnu ..	26	Randapurayil Kunynyi Tūppar ..	..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..	..
		Kurumbranād Taluk.									
Kuttipuram ..	27	Kadattanād Valiya Raja	..	..	..	..	..	..	..	..	..
Kōkkalūr ..	28	Mutirakkal Kovilakam	..	..	..	..	..	..	..	..	..
Vellūr	29	Puramēri Kovilakam	..	..	..	..	..	..	..	..	..
Putuppanam ..	30	Kunnumel Talat Avokkar	..	..	..	..	..	..	..	..	..
Āyanjēri ..	31	Mūrchilōt Kurup	..	..	..	..	..	..	..	..	..
Meppayūr ..	32	Kattumādatil Nambūtiripād ..	..	..	..	..	..	..	..	..	..
Maniyūr	33	Vāprath Kalakam	..	..	..	..	..	..	..	..	..
Tiruvangūr ..	34	Kallada Choyikutti	..	..	..	..	..	..	..	..	..
Kartikapalli ..	35	Kariyātan Unni Adiyodi	..	..	..	..	..	..	..	..	..
Mellūr	36	Kotakkat Panikkar	..	..	..	..	..	..	..	..	..
Ulliri	37	Chovakkāran Bāvāchi	..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..	..
		Wynād Taluk.									
Kuppatōd ..	38	Kuppatōd Nāyar	..	..	..	..	..	..	..	..	..
Ellurnād ..	39	Padaladi Nanju Chetti	..	..	..	..	..	..	..	..	..
Kurumbala ..	40	Kuppādi Dēvasvam	..	..	..	..	3	6	1	..	..
Ganapativattam.	41	Ganapativattam Dēvasvam	..	..	..	..	..	..	..	..	..
Pōria	42	Vadakkēdat Nāyar	..	..	..	..	..	..	..	..	..
Edavaka	43	Āyiravittil Nāyar	..	..	..	..	..	..	..	..	..
Ellurnād	44	Vemōth Emmu Nambiar	..	..	..	..	..	..	..	..	..
Muppainād ..	45	Nambolakōta Valunavar	5	..	..	..	18	70	..	..	..
Kurumbala ..	46	Kāvara Kelu Nāyar	..	..	..	..	2	3	..	1	..
Edanādassakūr ..	47	Terriōt Kandappan Nāyar	..	..	..	..	15	15	..	..	5
Vaitri	48	Ānōth Ramunni Nāyar	..	..	..	..	..	..	..	..	..
Putādi	49	Tondūr Ramar Nambiar	..	..	..	..	9	16	..	..	..
		Total ..	5	..	..	..	47	109	1	1	5

of this Janmi's Lands in this Amsam—(*Continued*).

of Possession—(*Continued*).

Lands—(*Continued*).

30 Years but not Immemorial.							Under 30 Years, but for or above 12 Years.									
IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 186 to 194.	I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 196 to 204.
Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205
..	..	..	..	..	7	7	..	..	..	..	..	2	..	..	5	7
..	..	1	2	..	..	3	..	..	..	..	..	..	12	..	16	28
..	1	..	..	..	2	3	..	..	..	..	..	..	..	..	2	2
..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1
..	..	..	..	47	..	48	..	..	3	..	..	..	..	11	..	14
..	..	..	..	18	..	18	..	..	..	..	..	..	..	10	..	10
..	..	..	..	119	..	119	..	..	..	..	..	..	..	84	..	84
..	..	..	..	3	5	8	..	..	..	..	..	..	..	7	29	36
..	..	2	89	5	..	96	..	..	..	..	..	..	24	2	..	26
..	..	..	..	..	3	3	..	..	..	..	..	3	..	..	7	10
..	..	..	..	..	1	1	..	..	..	..	..	..	7	..	17	24
..	..	..	1	18	..	19	..	..	..	..	..	..	4	25	..	29
..	..	..	..	192	..	196	..	..	..	..	..	..	..	65	..	65
..	..	..	..	25	..	25	..	..	..	..	..	..	..	30	..	30
..	1	3	92	427	18	546	..	..	3	..	..	5	47	235	76	366
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	22	..	2	24	..	..	..	..	..	..	13	..	1	14
..	24	..	5	..	..	29	..	..	..	..	5	..	14	..	..	19
..	..	..	..	16	2	18	..	..	..	..	..	..	..	16	..	16
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1
..	..	..	15	..	..	15	..	..	..	..	..	..	7	..	..	7
..	32	..	3	..	1	36	..	..	..	..	3	..	1	..	..	4
..	37	..	..	..	..	37	..	..	..	..	9	..	5	..	..	14
..	..	..	6	..	..	6	..	..	..	..	..	..	10	..	..	10
..	..	..	..	18	..	18	..	..	..	..	..	..	..	4	..	4
..	..	..	5	..	..	5	..	..	..	..	..	..	3	..	..	3
..	93	..	56	34	5	188	..	..	..	..	17	..	54	20	1	92
..	54	..	19	..	..	73	..	..	..	..	6	..	10	..	..	16
..	26	..	..	..	..	26	..	..	..	..	9	..	..	..	..	9
..	15	..	28	..	..	43	..	..	..	..	2	..	5	..	..	7
..	1	..	40	8	..	49	..	..	..	..	1	..	18	4	..	23
..	40	..	5	..	..	45	..	..	..	..	3	..	2	..	..	5
1	29	..	15	2	..	47	..	1	..	..	7	..	5	1	..	14
..	44	..	9	..	..	53	..	..	..	..	3	..	4	..	..	7
..	13	..	..	..	5	18	..	..	..	..	8	..	..	..	12	20
..	36	..	16	..	..	52	..	..	..	..	8	..	14	..	..	22
..	87	..	30	..	17	134	..	..	..	..	3	..	3	..	11	17
..	..	..	..	17	..	17	..	..	..	..	..	..	..	5	..	5
1	345	..	162	27	22	557	..	1	..	..	50	..	61	10	23	145
..	..	..	4	..	..	4	..	..	..	..	..	..	28	1	..	29
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	2	3	1	..	..	..	..	..	..	..	3	4
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	6	..	..	6	..	..	..	..	..	..	14	..	..	14
..	..	..	2	..	..	2	..	..	..	..	..	..	5	..	..	5
..	..	..	12	..	..	12	..	..	..	..	..	..	2	..	..	2
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2
..	..	..	..	..	14	15	..	..	..	..	..	..	..	..	16	16
..	..	..	..	..	7	12	..	..	..	..	..	..	..	..	18	18
..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	4	5
..	..	..	..	..	8	8	..	..	..	..	..	..	..	..	14	14
..	..	..	24	..	31	62	1	..	..	..	..	..	49	2	57	109

Statistics regarding

Length of Possession—(*Continued*).

Garden Lands—(*Continued*).

Under 12 Years.

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	I. Lands. 206	IIa. Lands. 207	IIb. Lands. 208	IIIa. Lands. 209	IIIb. Lands. 210	IV. Lands. 211	Va. Lands. 212	Vb. Lands. 213	Vc. Lands. 214	Total of Columns 206 to 214 Lands. 215
		Chirakkal Taluk.										
Vellūr	1	Payyanūr Dēvasvam	..	..	..	..	..	1	..	..	10	11
Pappinissēri ..	2	Vayaprath Bavachi Haji	..	..	..	..	..	..	3	..	7	10
Vellūr	3	Valiya Pīdikayil Kunyuvippari ..	..	..	..	..	..	..	..	..	4	4
Kuttūr	4	Kaidaprath Āttupurath Embrāntiri.	9	..	..	..	..	..	..	5	..	14
Ēdakkād ..	6	Kandōth Chattu Nambiar	..	..	1	..	..	..	..	17	..	18
Mulappilangōd ..	6	Ūrpalassi Dēvasvam..	..	..	..	..	..	..	..	4	..	4
Anjarakandi ..	7	M. Brown	..	..	..	..	..	..	..	63	..	63
Cherutālam ..	8	Chēnamangalat Sangaran Embrāntiri.	..	..	..	..	..	..	..	5	30	35
Pulati	9	Sultan Ali Rāja	..	..	..	..	..	..	21	3	..	24
Kōrōm	10	Cherutālat Vāranakōt Nambūtiri ..	..	..	..	..	..	..	..	..	11	11
Eramam	11	Kuttūr Vengayil Kammaran Nāyar.	..	..	..	..	..	..	14	..	25	39
Maniyūr	12	Tālat Vittil Kunynyi Kannan Nambiar.	..	..	..	..	..	..	3	48	5	56
Alikōd	13	Chirakkal Kovilakam	..	..	..	..	..	..	..	52	..	52
Cherukkunnu ..	14	Cherukkunnu Dēvasvam	..	..	..	..	..	..	..	21	..	21
		Total ..	9	..	1	..	..	1	41	218	92	362
		Kōttayam Taluk.										
Chāvassēri ..	15	Kannambēth Tangal	..	..	..	..	..	..	..	..	..	..
Perinkulam ..	16	Kaipānni Kalandankutti	..	..	..	..	..	..	5	..	1	6
Olavilam.. ..	17	Poyaprath Kunynyi Rāmar Nāyar..	..	..	..	..	11	..	30	..	..	41
Nittūr	18	Kaidēri Kunynyi Kannan Nambiar.	..	..	..	..	..	..	..	23	..	23
Panniyanūr ..	19	Chovakkāran Bappan Āluppi ..	..	..	..	..	..	..	..	..	..	..
Kōttayam ..	20	Kilakka Kovilakam	..	..	..	..	..	..	6	..	..	6
Pinarāi	21	Kottal Uppi	..	..	..	..	..	..	5	..	..	5
Kāriyad	22	Palōli Valiya Nambiar	..	..	..	..	2	..	5	..	..	7
Panūr	23	Kunnumel Nambiar	2	..	..	..	4	..	11	..	..	17
Kudali	24	Tālat Vittil Kannan Nambiar ..	..	..	..	..	..	..	17	..	..	17
Kannavam ..	25	Mālūr Padi	..	..	..	..	..	..	..	1	..	1
Kandamkunnu ..	26	Randapurayil Kunynyi Tūppar ..	..	..	..	..	..	..	20	..	..	20
		Total ..	2	..	..	..	17	..	99	24	1	143
		Kurumbranād Taluk.										
Kuttipuram ..	27	Kadattanad Valiya Rāja	..	..	..	..	11	..	19	..	..	30
Kokkalūr ..	28	Mutirakkal Kovilakam	..	..	..	..	4	..	..	..	..	4
Vellūr	29	Puramēri Kovilakam	..	..	..	..	4	..	18	..	..	22
Putuppaṇam ..	30	Kunnumel Tālat Avokkar	..	..	..	..	3	..	25	2	..	30
Āyanjēri ..	31	Murchilōt Kurup	..	..	..	..	4	..	2	..	..	6
Meppayūr ..	32	Kattumadatil Nambūtiripād ..	..	..	..	..	3	..	3	7	..	13
Maniyūr	33	Vaprath Kalakam	..	..	..	..	7	..	5	..	..	12
Tiruvangūr ..	34	Kallada Choyikutti	..	..	..	..	5	..	1	..	10	16
Kartikapalli ..	35	Kariyatan Unni Adiyodi	..	..	..	..	11	..	21	..	..	32
Mellūr	36	Kotakkat Panikkar	..	..	..	..	20	..	6	..	13	39
Ulliri	37	Chovakkaran Bāvāchi	..	..	..	..	..	..	..	2	..	2
		Total ..	..	..	..	..	72	..	100	11	23	206
		Wynād Taluk.										
Kuppatōd ..	38	Kuppatōd Nāyar	..	..	..	..	..	..	..	26	..	26
Ellurnād	39	Padaladi Nanju Chetti	..	..	..	..	..	..	..	..	..	..
Kurumbala ..	40	Kuppādi Dēvasvam	..	..	..	..	..	..	..	..	17	17
Ganapativattam ..	41	Ganapativattam Dēvasvam.. ..	..	..	..	..	..	..	..	..	..	..
Pēria	42	Vadakkēdat Nāyar	..	..	..	..	..	..	..	52	..	52
Edavāka	43	Āyiravittil Nāyar	..	..	..	..	..	..	..	16	..	16
Ellurnād ..	44	Vemōth Emmu Nambiar	..	..	..	..	..	..	..	8	..	8
Muppainād ..	45	Nambolakōta Vālunavar	..	..	..	..	..	..	..	..	41	41
Kurumbala ..	46	Kavara Kelu Nāyar	..	..	..	..	..	..	..	..	20	20
Edaṇadassakūr ..	47	Terriōt Kandappan Nāyar	3	..	..	1	..	..	..	..	84	88
Vaitri	48	Ānōth Ramunni Nāyar	..	..	..	2	..	..	..	1	3	6
Putaḍi	49	Tondūr Ramar Nambiar	..	..	..	..	1	..	..	..	7	8
		Total ..	3	..	..	3	1	..	..	103	172	282

the actual Cultivators of this Janmi's Lands in this Amsam—(*Continued*).

Advances of Money made by actual Cultivators to the Janmi or Intermediaries for these Lands.			Distribution of the Produce.				
			Money Value of average Gross Produce of these Lands.			Money Value paid by the actual Cultivator for his share of the Produce.	
Secured on the Land.	Not secured on the Land.	Total of Columns 216 and 217.	As per Janmi's Estimate.	As per actual Cultivator's Estimate.	As per Government Accounts or other information.	Rent.	Interest on Advances secured on Land (Col. 216) and recoupment of Principal and Interest on Advances not secured on Land (Col. 217).
216	217	218	219	220	221	222	223
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
45 0 0	....	45 0 0	2,420 8 9	1,685 8 3	2,036 5 11	1,306 10 2	5 6 5
70 0 0	....	70 0 0	1,584 4 10	1,264 7 3	1,685 2 11	1,258 13 7	8 6 5
....	11 0 0	11 0 0	1,953 0 11	1,914 15 8	2,033 3 9	1,378 9 8	2 3 6
....	....	....	426 12 3	357 8 7	497 9 9	163 8 2	....
2,197 0 0	7 6 5	2,204 6 5	1,453 12 7	1,392 10 10	1,532 4 10	779 10 6	459 4 8
....	30 0 0	30 0 0	2,692 15 6	2,626 10 11	2,746 0 2	1,578 13 11	4 7 2
....	....	....	3,117 4 2	2,697 2 1	2,915 2 5	1,271 0 2	....
400 0 0	32 12 0	432 12 0	4,236 14 6	3,669 2 3	4,353 0 0	3,084 7 1	53 2 8
3,500 0 0	1,559 3 2	5,059 3 2	4,241 11 6	3,372 8 3	3,093 1 4	2,366 9 6	246 15 2
....	160 4 5	160 4 5	6,666 3 5	5,186 1 11	5,545 9 7	4,534 15 2	23 8 7
48 4 6	114 4 0	162 8 6	4,527 10 8	3,503 10 9	3,995 11 5	3,150 5 1	24 12 11
....	1,276 12 0	1,276 12 0	4,320 9 11	3,679 11 7	3,223 15 6	3,024 0 7	197 15 9
4,725 10 0	2,368 12 0	7,094 6 0	4,528 14 6	4,067 1 7	3,729 7 3	3,032 14 1	929 7 8
8,354 0 0	1,262 0 0	9,616 0 0	8,062 10 10	7,176 10 6	5,024 15 10	3,275 13 7	1,177 9 7
19,339 14 6	6,822 6 0	26,162 4 6	50,233 6 2	42,593 14 5	42,411 10 8	30,236 3 3	3,133 4 6
....	....	....	944 6 0	726 13 0	778 8 8	412 5 0	....
1,000 0 0	275 4 0	1,275 4 0	1,330 11 11	600 1 0	1,409 12 4	743 2 8	170 15 7
3,130 12 0	1,680 8 0	4,811 4 0	1,400 7 3	1,214 0 3	2,272 8 8	1,533 12 3	609 7 8
192 4 0	406 0 0	598 4 0	1,458 1 8	1,191 2 10	2,195 1 11	1,233 10 1	86 10 11
3,784 5 10	1,034 8 0	4,818 13 10	1,513 6 8	1,296 11 0	2,207 5 8	1,071 15 2	619 14 10
50 0 0	525 0 0	575 0 0	712 9 4	474 4 0	603 9 0	279 2 2	83 14 0
....	1,866 12 0	1,866 12 0	3,567 1 11	2,341 13 8	2,618 0 0	1,698 0 5	274 5 11
8,528 0 0	1,336 0 0	9,864 0 0	1,807 7 5	1,164 13 7	2,049 6 0	559 5 9	1,226 2 7
15,159 4 0	1,312 0 0	16,471 4 0	780 10 5	658 6 10	1,204 4 4	454 13 8	2,059 0 11
....	367 8 0	367 8 0	1,489 15 2	1,064 7 8	1,958 8 8	1,053 5 1	53 3 2
100 0 0	423 0 0	523 0 0	1,154 7 6	953 8 7	1,201 14 0	854 0 0	74 11 11
....	671 12 0	671 12 0	1,744 5 2	1,063 15 0	1,354 14 10	1,274 11 6	99 9 5
31,944 9 10	9,898 4 0	41,842 13 10	17,903 10 5	12,750 1 5	19,853 14 1	11,168 5 0	5,358 0 11
1,022 3 2	6,468 12 0	7,490 15 2	3,133 11 8	2,306 5 8	2,634 5 4	1,620 2 1	1,338 4 6
3,963 5 0	558 0 0	4,521 5 0	628 5 0	529 0 0	636 11 0	228 8 2	1,079 15 0
2,077 11 3	3,536 0 0	5,613 11 3	1,726 1 0	1,418 2 4	1,814 10 0	1,221 8 4	853 6 4
406 7 9	2,034 0 0	2,440 7 9	1,709 10 7	928 15 6	1,230 4 10	1,144 2 4	511 4 3
5,412 4 3	1,314 8 0	6,726 12 3	1,982 1 4	1,611 7 0	2,048 12 0	830 0 5	1,061 12 6
1,396 12 0	1,073 0 0	2,469 12 0	1,929 15 0	1,549 0 4	1,966 6 0	1,100 3 6	383 12 6
2,195 8 0	1,730 0 0	3,925 8 0	1,219 8 4	1,033 1 2	1,367 6 0	558 7 8	686 0 1
2,413 4 0	771 6 0	3,184 10 0	2,056 13 6	1,881 12 0	1,709 5 0	1,172 15 8	541 13 9
2,428 0 0	4,157 0 0	6,585 0 0	1,636 4 7	1,200 10 2	1,599 14 0	1,417 11 7	1,206 5 0
1,917 12 0	2,354 6 0	4,272 2 0	2,853 0 10	2,309 0 4	2,406 8 0	1,765 11 3	709 8 9
....	493 4 0	493 4 0	1,704 0 0	1,348 2 0	1,463 10 0	1,073 4 10	89 3 0
23,233 3 5	24,490 4 0	47,723 7 5	20,579 7 10	16,115 8 6	18,877 12 2	12,132 11 5	8,451 5 7
....	....	....	13,806 5 0	11,161 0 8	16,263 10 10	637 11 1	....
....	....	....	1,710 4 7	1,543 14 1	2,052 5 6	177 8 0	....
375 0 0	55 0 0	430 0 0	10,181 0 10	9,716 0 10	9,922 1 6	489 6 3	84 8 5
....	....	....	14,371 6 2	11,338 1 5	21,924 14 11	619 0 6	....
1,200 0 0	....	1,200 0 0	7,398 9 1	5,814 1 10	9,897 15 11	250 14 3	156 0 0
....	....	....	3,854 4 10	2,564 5 2	5,031 4 4	357 6 6	....
....	....	....	14,040 10 3	8,540 10 5	14,735 11 9	341 0 10	....
1,362 12 0	45 0 0	1,407 12 0	19,450 12 4	19,670 14 7	21,687 6 8	738 0 5	171 6 7
150 0 0	....	150 0 0	5,998 7 10	5,018 3 8	5,698 3 6	230 8 7	18 0 0
775 0 0	....	775 0 0	18,004 7 0	15,312 12 5	16,265 1 1	818 12 11	60 0 0
70 0 0	5 0 0	75 0 0	3,481 7 10	2,571 5 4	3,006 4 4	98 13 2	13 8 0
1,200 0 0	7 0 0	1,207 0 0	19,570 12 1	18,127 9 7	19,992 4 5	699 2 1	120 14 3
5,132 12 0	112 0 0	5,244 12 0	1,31,868 7 10	1,11,379 0 0	1,46,457 4 9	5,458 4 7	624 5 3

Amṣam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding				
			Distribution of the Produce—(*Continued*). Money Value paid by the actual Cultivator for his share of the Produce—(*Continued*).		Share of Produce left over for the actual Cultivator's Expenses (including seed and all charges).		
			Government Assessment.	Total of Columns 222 to 224.	Rent, &c. (Column 225), deducted from Gross Produce, Janmi's Estimate (Column 219).	Rent, &c. (Column 225), deducted from Gross Produce, actual Cultivator's Estimate (Column 220).	Rent, &c. (Column 225), deducted from Gross Produce as per Government or other Estimate (Column 221).
			224	225	226	227	228
		CHIRAKKAL TALUK.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Vellūr	1	Payyanūr Dēvasvam	3 1 11	1,315 2 6	1,105 6 3	370 5 9	721 3 5
Pāppinissēri ..	2	Vayaprath Bāvāchi Haji	..	1,297 4 0	287 0 10	— 32 12 9	387 14 11
Vellūr	3	Valiya Pidikayil Kunynyippari ..	..	1,380 13 2	572 3 9	534 2 6	652 6 7
Kuttūr	4	Kaidaprath Attupurath Embrāntiri.	13 12 2	177 4 4	249 7 11	180 4 3	320 5 5
Eḍakkād ..	5	Kandōth Chathu Nambiar	24 12 2	1,263 11 4	190 1 3	128 15 6	268 9 6
Muḷappilangōd ..	6	Ūrpaḷassi Dēvasvam	7 8 1	1,590 13 2	1,102 2 4	1,035 13 9	1,155 3 0
Anjarakandi ..	7	M. Brown	..	1,271 0 2	1,846 4 0	1,426 1 11	1,644 2 3
Cherutāḷam ..	8	Chenamangalat Shangaran Embrāntiri.	..	3,137 9 9	1,099 4 9	531 8 6	1,215 6 3
Puḷāti	9	Sultan Ali Rāja	152 10 2	2,766 2 10	1,475 8 8	606 5 5	326 14 6
Kōrōm	10	Cherutāḷat Varanakōt Nambūtiri..	..	4,658 7 9	2,107 11 8	627 10 2	987 1 10
Eramam ..	11	Kuttūr Vengayil Kammaran Nāyar.	14 6 4	3,189 8 4	1,338 2 2	314 2 5	806 3 1
Maniyūr ..	12	Tāḷat Vittil Kunynyi Kannan Nambiar.	..	3,222 0 4	1,098 9 7	457 11 3	1 15 2
Alikōd	13	Chirakkal Kovilakam	101 13 5	4,064 3 2	464 11 4	2 14 5	—334 11 11
Cherukunnu ..	14	Cherukunnu Dēvasvam	25 1 5	4,478 8 7	3,584 2 3	2,608 1 11	546 7 3
		Total ..	343 1 8	33,712 9 5	16,520 12 9	8,881 5 0	8,699 1 3
		KŌTTAYAM TALUK.					
Chāvassēri ..	15	Kannambeth Tangal	..	412 5 6	532 0 6	314 7 6	366 3 2
Perinkulam ..	16	Kaipanni Kalandankutti	2 5 10	916 8 1	414 3 10	— 316 7 1	493 4 3
Olavilam ..	17	Poyaprath Kunynyi Ramar Nāyar.	103 3 11	2,246 7 10	— 846 0 7	—1,032 7 7	26 0 10
Nittūr	18	Kaidēri Kunynyi Kannan Nambiar	..	1,320 5 0	137 12 8	— 129 2 2	874 12 11
Panniyanūr ..	19	Chovakkāran Bappan Aluppi ..	..	1,691 14 0	— 178 7 4	— 395 3 0	515 7 8
Kōṭṭayam ..	20	Kiḷakke Kovilakam	..	363 0 2	349 9 2	111 3 10	240 8 10
Pinarāi	21	Kottal Uppi	..	1,972 6 4	1,594 11 7	369 7 4	645 9 8
Kāriyad	22	Pālōli Valiya Nambiar	293 2 1	2,078 10 5	— 271 3 0	— 913 12 10	— 29 4 5
Panūr	23	Kunnumel Nambiar	72 13 8	2,586 12 3	—1,306 1 10	—1,928 5 5	—1,382 7 11
Kudāli	24	Taḷat Vittil Kannan Nambiar ..	..	1,106 8 3	383 6 11	— 42 0 7	852 0 5
Kannavam ..	25	Mālūr Paḍi	..	928 12 8	225 10 10	24 11 11	273 1 4
Kandamkunnu ..	26	Randapurayil Kunynyi Tappar ..	..	1,374 4 11	370 0 3	— 310 5 11	— 19 6 1
		Total ..	471 9 6	16,997 15 5	905 11 0	—4,247 14 0	2,855 14 8
		KURUMBRANĀD TALUK.					
Kuttipuram ..	27	Kadattanad Valiya Rāja ..	174 15 7	3,133 6 2	0 5 6	— 827 0 6	—499 0 10
Kōkkalūr ..	28	Mutirakkal Kovilakam	9 2 8	1,317 9 10	— 689 4 10	— 788 9 10	—680 14 10
Vellūr	29	Purāmēri Kovilakam	78 1 3	2,152 15 11	— 426 14 11	— 734 13 7	—338 6 11
Putuppaṇam ..	30	Kunnumel Tāḷat Avokkar	12 6 0	1,667 12 7	41 14 0	— 738 13 1	—437 7 9
Āyanjēri ..	31	Mūrchilōt Kurup	..	1,891 12 11	90 4 5	— 280 5 11	166 15 1
Meppayūr ..	32	Kāttumādatil Nambūtiripad ..	48 11 9	1,532 11 8	397 3 4	16 4 8	433 10 4
Maniyūr ..	33	Vaprath Kaḷakam	..	1,244 7 9	— 24 15 5	— 211 6 7	122 14 3
Tiruvangūr ..	34	Kallaḍa Cheyikutti	49 6 1	1,764 3 1	292 10 5	117 8 11	— 54 14 1
Kartikapaḷḷi ..	35	Kariyātan Unni Adiyodi	4 0 7	2,627 1 2	— 990 12 7	—1,426 7 0	—1,027 3 2
Mellūr	36	Kotakkat Panikkar	3 0 5	2,478 4 5	374 12 6	— 169 4 1	— 71 12 5
Uḷḷiri	37	Chovakkāran Bāvāchi	..	1,153 7 10	550 8 2	194 10 2	310 2 2
		Total ..	379 12 4	20,963 13 4	— 384 5 6	—4,848 4 10	—2,086 1 2
		WYNĀD TALUK.					
Kuppatōd ..	38	Kuppatōd Nāyar	241 6 4	879 1 5	12,927 3 7	10,281 15 3	15,384 9 5
Ellurnād ..	39	Padaladi Nanju Chetti	57 6 0	234 14 0	1,475 6 7	1,309 0 1	1,817 7 6
Kurumbala ..	40	Kuppaḍi Dēvasvam	223 8 7	797 7 3	9,383 9 7	8,918 9 7	9,124 10 3
Ganapativattam.	41	Ganapativattam Dēvasvam ..	450 6 9	1,069 7 3	13,301 14 11	10,268 10 2	20,855 7 8
Pēria	42	Vadakkēdat Nāyar	225 7 0	632 5 3	6,766 3 10	5,181 12 7	9,265 10 8
Edavaka ..	43	Ayiravittil Nāyar	108 15 6	466 6 0	3,387 14 10	2,097 15 2	4,564 14 4
Ellurnād ..	44	Vemōth Emmu Nambiar	170 0 2	511 1 0	13,529 9 3	8,029 9 5	14,224 10 9
Muppainād ..	45	Nambolakōta Vāḷunavar	680 2 8	1,589 9 8	17,861 2 8	18,081 4 11	20,077 13 0
Kurumbala ..	46	Kavara Keḷu Nāyar	132 15 1	381 7 8	5,617 0 2	4,636 12 0	5,316 11 10
Edaṇāḍassakūr ..	47	Terriōt Kandappan Nāyar ..	537 14 2	1,416 11 1	16,587 11 11	13,896 1 4	14,848 6 0
Vaitri	48	Anōth Ramunni Nāyar	90 8 2	202 13 4	3,278 10 6	2,368 8 0	2,803 7 0
Putāḍi	49	Tondūr Ramar Nambiar	413 5 10	1,233 6 2	18,337 5 11	16,894 3 5	18,758 14 3
		Total ..	3,332 0 3	9,414 10 1	1,22,453 13 9	1,01,964 5 11	1,37,042 10 8

the actual Cultivators of this Janmi's Lands in this Amsam—(*Continued*).

Share of Produce due to actual Cultivator as per Rickards' scheme of distribution.			The share left over for the actual Cultivator exceeds or falls short of the share he would be entitled to as per Rickards' scheme.					
According to Janmi's Estimate of Gross Produce (Column 219).	According to actual Cultivator's Estimate of Gross Produce (Column 220).	According to Government or other Estimate of Gross Produce (Column 221).	Janmi's Estimate (Columns 226, 229).		Actual Cultivator's Estimate (Columns 227, 230).		Government or other Estimate (Columns 228, 231).	
229	230	231	232		233		234	
			PLUS.	MINUS.	PLUS.	MINUS.	PLUS.	MINUS.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
1,093 13 2	842 6 7	947 9 7	11 9 1	..	..	472 0 10	..	226 6 2
933 6 1	711 2 8	867 2 11	..	646 5 3	..	743 15 5	..	479 4 0
994 13 6	917 8 6	978 14 4	..	422 9 9	..	383 6 0	..	326 7 9
196 6 0	180 6 9	216 13 8	53 1 11	..	..	0 2 6	103 7 9	..
584 13 5	564 4 5	609 13 5	..	394 12 2	..	435 4 11	..	341 3 11
1,477 11 4	1,421 2 11	1,472 0 5	..	375 9 0	..	385 5 2	..	316 13 5
1,253 8 1	1,115 13 3	1,227 0 2	592 11 11	..	310 4 8	..	417 2 1	..
1,941 3 11	1,755 14 10	1,975 13 5	..	841 15 2	..	1,224 6 4	..	760 7 2
2,337 2 7	2,013 14 7	2,039 4 11	..	861 9 11	..	1,407 9 2	..	1,712 6 5
2,879 2 3	2,398 3 8	2,559 7 7	..	771 6 7	..	1,770 9 6	..	1,572 5 9
1,929 4 7	1,652 2 1	1,719 13 2	..	591 2 5	..	1,237 15 8	..	913 10 1
2,005 12 9	1,766 3 1	1,612 11 5	..	907 3 2	..	1,308 7 10	..	1,610 12 3
2,000 2 2	1,883 15 11	1,780 8 11	..	1,535 6 10	..	1,881 1 6	..	2,115 4 10
4,916 1 5	4,418 13 9	3,689 13 0	..	1,331 15 2	..	1,720 11 10	..	3,143 5 9
24,543 5 3	21,542 1 0	21,696 14 11	657 6 11	8,679 15 5	310 4 8	12,971 0 8	520 9 10	13,518 7 6
531 8 11	498 5 10	521 12 8	0 7 7	..	..	183 14 4	..	155 9 6
542 14 8	305 7 8	646 7 5	..	128 10 10	..	621 14 9	..	153 3 2
587 15 9	568 8 10	938 6 4	..	1,434 0 4	..	1,601 0 5	..	912 5 6
789 2 4	693 9 4	991 6 5	..	651 5 8	..	822 11 6	..	116 9 6
1,007 8 9	930 10 5	1,237 6 7	..	1,186 0 1	..	1,325 13 5	..	721 14 11
337 9 8	258 5 9	291 9 8	11 15 6	..	..	147 1 11	..	51 0 10
1,786 10 8	1,330 6 0	1,442 12 10	..	191 15 1	..	960 14 8	..	797 3 2
826 6 3	611 5 3	934 15 6	..	1,097 9 3	..	1,525 2 1	..	964 3 11
471 10 1	419 14 4	607 11 1	..	2,277 11 11	..	2,348 3 9	..	1,990 3 0
697 5 4	560 15 0	864 14 4	..	313 14 5	..	602 15 7	..	12 13 11
690 2 10	598 4 7	690 2 11	..	464 8 0	..	573 8 8	..	417 1 7
853 15 1	622 0 0	695 14 3	..	483 14 10	..	932 5 11	..	715 4 4
9,122 14 4	7,397 13 0	9,863 8 0	12 7 1	8,229 10 5	..	11,645 11 0	..	7,007 9 4
1,326 6 6	1,029 12 10	1,162 6 4	..	1,326 1 0	..	1,856 13 4	..	1,661 7 2
399 2 4	263 12 8	294 0 0	..	1,088 7 2	..	1,052 6 6	..	974 14 10
812 10 8	712 12 2	842 10 1	..	1,239 9 7	..	1,447 9 9	..	1,181 0 0
604 13 5	344 10 5	445 1 6	..	562 15 5	..	1,083 7 6	..	882 9 3
855 12 8	737 3 10	872 4 8	..	765 8 3	..	1,017 9 9	..	715 5 7
952 0 4	831 15 5	961 0 3	..	554 13 0	..	815 10 9	..	527 5 11
629 8 6	433 9 11	544 9 0	..	554 7 11	..	645 0 6	..	421 10 9
988 15 10	967 15 0	875 9 0	..	696 5 5	..	850 6 1	..	930 7 1
697 6 5	549 9 9	685 11 4	..	1,638 3 0	..	1,976 0 9	..	1,712 14 6
1,591 6 9	1,284 6 7	1,392 4 11	..	1,216 10 4	..	1,453 10 8	..	1,464 1 4
861 15 4	740 8 4	780 7 4	..	311 7 2	..	545 14 2	..	470 5 2
9,620 2 9	7,896 4 11	8,858 0 5	..	10,004 8 3	..	12,744 9 9	..	10,942 1 7
6,906 15 6	5,010 5 8	6,713 12 5	6,020 4 1	..	5,271 9 7	..	8,670 13 0	..
865 14 10	810 7 4	979 15 2	609 7 9	..	498 8 9	..	837 8 4	..
4,714 13 1	4,470 5 9	4,850 1 7	4,668 12 6	..	4,448 3 10	..	4,274 8 8	..
7,631 11 6	6,631 13 8	10,138 7 6	5,670 3 5	..	3,636 12 6	..	10,717 0 2	..
2,670 8 3	2,142 10 6	3,498 12 1	4,095 11 7	..	3,039 2 1	..	5,766 14 7	..
1,918 14 3	1,485 0 4	2,168 15 8	1,469 0 7	..	612 14 10	..	2,395 14 8	..
5,221 13 4	3,319 9 0	5,808 4 10	8,307 11 11	..	4,710 0 5	..	8,421 5 11	..
10,030 11 6	9,660 6 11	10,184 10 2	7,830 7 2	..	8,420 14 0	..	9,893 2 10	..
2,371 8 11	2,194 13 11	2,300 7 10	3,245 7 3	..	2,441 14 1	..	3,016 4 0	..
7,387 7 11	6,694 11 2	8,043 8 8	9,200 4 0	..	7,201 6 2	..	6,804 13 4	..
1,244 7 6	910 13 7	1,052 14 0	2,034 3 0	..	1,457 10 5	..	1,750 9 0	..
8,655 14 7	8,232 4 8	9,823 0 11	9,681 7 4	..	8,861 14 9	..	8,935 13 4	..
59,620 13 2	51,563 6 6	65,557 14 10	62,833 0 7	..	50,400 15 5	..	71,484 11 10	..

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding — Their other — Held from other Janmis. — Cultivated by themselves. — Wet or Dry.	Held from other Janmis. — Cultivated by themselves. — Garden.	Held from other Janmis. — Cultivated by Sub-tenants. — Wet or Dry.	Held from other Janmis. — Cultivated by Sub-tenants. — Garden.	Belonging to themselves. — Cultivated by themselves. — Wet or Dry.	Belonging to themselves. — Cultivated by themselves. — Garden.	Belonging to themselves. — Cultivated by Sub-tenants. — Wet or Dry.	Belonging to themselves. — Cultivated by Sub-tenants. — Garden.
			235	236	237	238	239	240	241	242
		Chirakkal Taluk.								
Vellūr	1	Payyanūr Dēvasvam	275	88	51	..	106	150	99	62
Pāppinissēri ..	2	Vayaprath Bavāchi Haji	117	71	29	6	19	25	14	17
Vellūr	3	Valiya Pidikayil Kunynyippari ..	200	73	12	2	45	94	79	55
Kattūr	4	Kaidaprath Attupurath Embrāntiri.	20	13	..	1	..	10	23	6
Edakkād ..	5	Kandōth Chathu Nambiar	76	50	10	4	5	65	21	83
Mulappilangōd ..	6	Ūrpalassi Dēvasvam	77	104	..	..	5	67	..	1
Anjārakandi ..	7	M. Brown	37	24	1	2	5	46	1	4
Cherutalam ..	8	Chēnamangalat Shangaran Embrantiri.	225	66	3	1	36	53	..	2
Pulāti	9	Sultan Ali Raja	77	110	..	..	25	82	13	11
Kōrōm	10	Cherutālat Vāranakōt Nambūtiri ..	179	72	1	..	28	101	8	21
Eramam	11	Kuttūr Vengayil Kammaran Nayar.	142	88	9	..	35	55	2	10
Maniyūr ..	12	Tālat Vittil Kunynyi Kannan Nambiar.	157	77	..	..	14	119	3	6
Alikōd	13	Chirakkal Kovilakam	379	201	5	..	64	170	198	166
Cherukunnu ..	14	Cherukunnu Dēvasvam	361	109	144	20	93	99	636	433
		Total ..	2,322	1,146	265	36	480	1,136	1,097	877
		Kōttayam Taluk.								
Chāvasseri ..	15	Kannambēth Tangal	3	..	..	..	5	31	..	..
Perinkulam ..	16	Kaipanni Kalandankutti	46	63	13	13	13	17	..	5
Olavilam ..	17	Poyaprath Kunynyi Ramar Nayar.	54	62	3	12	2	14	3	6
Nittūr	18	Kaidēri Kunynyi Kannan Nambiar.	128	83	2	3	15	87	1	25
Panniyanūr ..	19	Chovakkaran Bappan Aluppi ..	105	123	11	10	22	72	9	26
Kōttayam ..	20	Kilakke Kovilakam	22	18	..	..	3	25	..	6
Pinarāi	21	Kottal Ūppi	148	94	18	7	22	156	..	49
Kariyad	22	Palōli Valiya Nambiar	23	25	..	6	20	25	8	22
Panūr	23	Kunnumel Nambiar	42	30	7	13	5	22	..	20
Kudali	24	Talat Vittil Kannan Nambiar ..	8	9	..	..	1	20	..	..
Kannavam ..	25	Mālōr Padi	21	9	..	..	2	38	..	..
Kandamkunnu ..	26	Randapurayil Kunynyi Toppar ..	48	15	..	..	12	48	13	8
		Total ..	648	531	54	64	122	565	34	167
		Kurumbranād Taluk.								
Kuttipuram ..	27	Kadattanad Valiya Rāja	19	51	13	23	2	1	6	20
Kokkalūr ..	28	Mutirakkal Kovilakam	59	48	7	9	10	51	58	122
Vellūr	29	Purameri Kovilakam	46	96	11	102	17	14	15	72
Putuppanam ..	30	Kunnumel Talat Avokkar	55	127	..	1	1	5	..	..
Ayanjēri ..	31	Mūrchilōt Kurup	26	14	2	13	2	4	..	..
Meppayūr ..	32	Kattumādatil Nambūtiripad ..	62	74	19	26	29	65	28	125
Maniyūr ..	33	Vāprath Kalakam	72	97	16	23	6	15	2	1
Tiruvangūr ..	34	Kallada Choyikutti	88	126	7	5	17	25	2	17
Kartikapalli ..	35	Kariyatan Unni Adiyodi	107	147	13	60	3	21	3	31
Mellūr ..	36	Kotakkat Panikkar	137	87	18	16	18	42	113	322
Ullīri	37	Chovakkāran Bāvāchi	101	93	20	30	48	70	24	159
		Total ..	762	960	126	308	153	313	251	869
		Wynād Taluk.								
Kuppatōd ..	38	Kuppatōd Nayar	76	34	9	..	5	4	1	..
Ellurnad ..	39	Padaladi Nanju Chetti	1	..	2	..	..	..	..	..
Kurumbala ..	40	Kuppadi Dēvasvam	58	47	15	5	22	25	40	137
Ganapativattam.	41	Ganapativattam Dēvasvam ..	28	76	3	5	..	..	..	..
Pēria	42	Vadakkēdat Nayar	17	37	4	..	28	32	11	4
Edavāka ..	43	Ayiravittil Nayar	16	3	..	..	6	6	1	1
Ellurnad ..	44	Vemōth Emmu Nambiar	18	8	..	..	6	2	3	2
Muppainad ..	45	Nambolakōta Valunavar	48	42	1	..	7	2	4	..
Kurumbala ..	46	Kāvara Kelu Nayar	45	43	18	26	12	10	8	13
Edanadassakūr ..	47	Terriōt Kandappan Nayar ..	37	53	2	5	13	12	5	8
Vaitri	48	Anōth Ramunni Nayar	7	12	1	..	3	3	4	6
Putadi	49	Tondūr Ramar Nambiar	22	8	16	9	5	13	4	7
		Total ..	373	363	71	50	107	109	81	178

the actual Cultivators of this Janmi's Lands in this Amsam—(Continued).

Holdings. Total of Columns 235, 237, 239 & 241.	Holdings. Total of Columns 236, 238, 240 & 242.	Their other sources of Income, including the services of members of their households. Professional.	Domestic.	Commercial.	Industrial.	Indefinite.	Total of Columns 245 to 249.	Their financial position. Indebtedness.		Money lent out on Interest.	
Wet or Dry.	Garden.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Amount.	Persons.	Amount.
243	244	245	246	247	248	249	250	251	252	253	254
									RS. A. P.		RS. A. P.
531	300	13	..	..	24	41	78	63	6,423 11 9	20	2,424 6 0
179	119	9	3	24	25	9	70	30	7,066 13 6	15	5,666 4 0
336	224	2	..	5	4	84	95	29	9,940 0 0	12	4,440 0 0
43	30	..	..	..	7	61	68	10	3,469 1 0	6	3,693 12 0
112	202	7	2	5	8	95	117	49	7,488 0 0	17	4,250 0 0
82	172	3	1	9	4	110	127	33	6,610 0 0	18	2,510 0 0
44	76	7	5	11	16	488	527	24	3,047 0 0	10	1,050 8 0
264	122	10	3	5	51	234	303	60	4,976 8 0	15	3,266 0 0
115	203	19	1	61	24	164	269	90	41,338 0 0	21	17,265 0 0
216	194	8	4	..	28	106	146	49	4,688 13 0	26	3,538 7 0
188	153	5	2	..	46	154	207	53	3,766 2 3	20	2,204 14 0
174	202	5	7	17	25	474	528	87	18,843 0 0	13	2,680 0 0
646	537	21	12	37	82	319	471	132	51,086 0 0	32	15,910 0 0
1,234	661	23	5	5	5	282	325	68	81,320 0 0	50	1,33,155 0 0
4,164	3,195	137	45	170	349	2,621	3,331	777	2,50,068 1 0	275	2,02,059 3 0
8	31	..	..	..	..	38	38	11	1,445 0 0	2	350 0 0
72	98	8	..	13	..	83	104	34	3,630 0 0	7	575 0 0
62	94	8	..	6	22	91	127	48	6,510 0 0	9	10,870 0 0
146	198	7	..	4	61	188	260	49	7,643 0 0	25	6,708 8 0
147	231	6	..	15	8	156	185	51	10,051 0 0	6	1,128 0 0
25	49	3	..	6	3	2	14	8	2,200 0 0	..	..
188	306	..	1	..	7	47	55	36	9,990 0 0	4	885 0 0
51	78	1	..	17	1	64	83	31	9,330 0 0	9	1,080 0 0
54	85	3	6	29	8	86	127	30	9,350 0 0	15	2,750 0 0
9	29	..	..	..	..	23	23	7	906 0 0	..	..
23	47	..	1	..	..	27	28	19	3,095 0 0	7	780 0 0
73	71	5	..	5	6	27	43	24	4,417 0 0	4	1,880 0 0
858	1,317	41	8	95	111	832	1,087	348	69,366 0 0	88	27,006 8 0
40	95	3	4	20	9	46	82	51	8,016 0 0	3	900 0 0
134	230	4	..	3	..	..	7	17	9,835 0 0	5	8,290 0 0
89	284	12	..	16	9	49	86	47	10,530 0 0	15	3,530 0 0
56	133	7	1	16	14	60	98	54	10,843 0 0	24	3,041 0 0
30	31	1	1	4	1	18	25	24	3,894 0 0	5	1,225 0 0
128	290	3	1	3	1	49	57	26	2,610 0 0	6	1,000 0 0
96	136	..	..	10	4	36	50	28	5,525 0 0	8	2,700 0 0
114	173	2	..	6	9	10	27	17	2,540 0 0	6	1,400 0 0
126	259	7	9	23	7	38	84	67	12,165 0 0	17	5,760 0 0
286	467	6	..	8	10	3	27	95	9,997 8 0	15	1,891 0 0
193	352	2	..	3	..	1	6	12	5,800 0 0	3	580 0 0
1,292	2,450	47	16	112	64	310	549	438	81,755 8 0	107	30,317 0 0
91	38	1	2	7	2	11	23	39	20,990 0 0	18	15,180 0 0
3	..	..	..	..	..	..	..	1	600 0 0	1	50 0 0
135	214	4	1	2	..	..	7	26	34,400 0 0	11	49,700 0 0
31	81	..	..	4	..	12	16	22	14,525 0 0	4	4,000 0 0
60	73	1	..	5	..	6	12	17	7,200 0 0	10	25,650 0 0
23	10	..	1	..	2	5	8	16	2,170 0 0	3	4,200 0 0
27	12	1	..	2	..	1	4	14	8,310 0 0	3	735 0 0
60	44	..	..	..	..	24	24	18	9,550 0 0	16	7,720 0 0
83	92	1	1	4	..	4	10	25	71,600 0 0	9	1,625 0 0
57	78	1	3	8	1	10	23	45	54,850 0 0	24	22,685 0 0
15	21	1	1	1	..	6	9	10	19,175 0 0	6	3,060 0 0
47	37	..	1	4	2	8	15	17	54,000 0 0	7	15,250 0 0
632	700	10	10	37	7	87	151	240	2,97,370 0 0	112	1,49,855 0 0

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding — Their — Reasons given for — Connected with Agriculture. — Land or House Improvements.	Purchase of Stock.	Excessive Rents.	Renewal Expenses.	Bad Season.	Loss of Stock.	Accidents.	Miscellaneous.
			Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.
			255	256	257	258	259	260	261	262
		CHIRAKKAL TALUK.								
Vellūr	1	Payyanūr Dēvasvam	7	1	..	..	26	11	..	..
Pāppinissēri ..	2	Vayaprath Bavachi Haji	5	..	..	..	19	2	..	..
Vellūr	3	Valiya Pidikayil Kunynyippari ..	1	..	1	1	22	..	..	..
Kuttūr	4	Kaidaprath Āttupurath Embrāntiri.	1	3	..	..	1	..	..	..
Edakkad ..	5	Kandōth Chathu Nambiar	16	..	..	..	15	..	..	1
Mulappilangōd ..	6	Ūrpalassi Dēvasvam	4	..	..	..	12	..	..	1
Anjarakandi ..	7	M. Brown	8	..	..	..	4	..	..	..
Cherutalam ..	8	Chenamangalat Shangaran Embrāntiri.	6	..	1	..	44	..	..	..
Pulati	9	Sultan Ali Rāja	33	..	..	5	20	..	..	..
Kōrōm	10	Cherutalat Vāranakōt Nambūtiri ..	2	4	6	..	17	5	..	..
Eramam	11	Kuttūr Vengayil Kammaran Nāyar.	14	1	2	..	18	7	..	..
Maniyūr ..	12	Talat Vittil Kunynyi Kannan Nambiar.	24	1	6	2	28	..	..	1
Alikod	13	Chirakkal Kovilakam	34	..	..	4	44	..	..	3
Cherukunnu ..	14	Cherukunnu Dēvasvam	25	..	9	..	10	..	..	2
		Total ..	180	10	25	12	280	26	..	8
		Percentages ..	19·4	1·1	2·7	1·3	30·4	2·7	..	0·9
			58·6							
		KŌTTAYAM TALUK.								
Chāvassēri ..	15	Kannambeth Tangal	..	..	..	..	..	..	..	..
Perinkulam ..	16	Kaipānni Kalandankutti	4	..	1	6	..	..	..	..
Olavilam ..	17	Poyaprath Kunynyi Ramar Nāyar.	5	5	..	33	1	..	..	..
Nittūr	18	Kaidēri Kunynyi Kannan Nambiar.	9	2	3	3	10	..	..	1
Panniyanūr ..	19	Chovakkāran Bappan Āluppi ..	5	14	19	14	6	..	..	..
Kottayam ..	20	Kilakke Kovilakam	4	..	..	..	2	..	..	1
Pinarāi	21	Kottal Uppi	8	..	..	4	8	..	..	2
Kariyad	22	Palōli Valiya Nambiar	6	..	1	16	1	..	..	1
Panūr	23	Kunnumel Nambiar	3	6	1	13	1	..	..	..
Kudāli	24	Tālat Vittil Kannan Nambiar ..	..	..	..	..	..	..	..	..
Kannavam ..	25	Mālūr Padi	4	..	..	..	..	..	..	..
Kandamkunnu ..	26	Randapurayil Kunynyi Tūppar ..	4	..	3	..	10	..	..	..
		Total ..	52	27	28	89	39	..	..	5
		Percentages ..	11·0·	5·7	5·9	18·8	8·2	..	..	1·1
			50·7							
		KURUMBRANĀD TALUK.								
Kuttipuram ..	27	Kadattanād Valiya Raja	1	..	3	45	..	..	..	2
Kōkkalūr ..	28	Mutirakkal Kovilakam	7	..	..	1	2	..	..	..
Vellūr	29	Puramēri Kovilakam	2	..	..	19	..	..	..	..
Putuppanam ..	30	Kunnumel Talat Avokkar	33	..	6	21	..	..	..	1
Āyanjēri ..	31	Mūrchilōt Kurup	3	..	..	8	1	..	..	..
Meppayūr ..	32	Kattumādatil Nambūtiripad ..	15	..	..	..	3	..	..	..
Maniyūr ..	33	Vāprath Kalakam	1	..	..	7	5	..	..	..
Tiruvangūr ..	34	Kallada Choyikutti	4	..	..	..	4	..	..	..
Kartikapalli ..	35	Kariyātan Unni Adiyodi	20	..	6	45	..	..	..	..
Mellūr	36	Kotakkāt Panikkar	34	..	..	..	15	..	..	..
Ulliri	37	Chovakkāran Bāvachi	5	..	..	..	6	..	..	..
		Total ..	125	..	15	146	36	..	..	3
		Percentages ..	25·1	..	3·0	29·3	7·2	..	..	0·6
			65·2							
		WYNĀD TALUK.								
Kuppatōd ..	38	Kuppatōd Nāyar	6	6	..	..	..	..	..	2
Ellūrnad ..	39	Padaladi Nanju Chetti	..	..	..	..	..	1	..	..
Kurumbala ..	40	Kuppadi Dēvasvam	8	7	..	..	4	7	..	..
Ganapativattam.	41	Ganapativattam Dēvasvam ..	2	1	..	..	..	..	..	..
Pēria	42	Vadakkēdat Nāyar	4	1	..	..	..	..	..	..
Edavāka ..	43	Āyiravittil Nāyar	2	1	..	..	..	..	..	..
Ellurnād ..	44	Vemōth Emmu Nambiar	3	1	..	..	..	..	..	..
Muppainād ..	45	Nambolakōta Vālunavar	4	6	1	..	2	2	..	..
Kurumbala ..	56	Kāvara Kelu Nāyar	6	2	..	..	8	3	1	..
Edanadassakūr ..	47	Terriōt Kandappan Nāyar	5	2	2	..	25	3	2	..
Vaitri	48	Ānōth Ramunni Nāyar	3	..	..	..	3	2	1	..
Putādi	49	Tondūr Ramar Nambiar	5	3	..	1	1	1	..	..
		Total ..	48	30	3	1	43	19	4	2
		Percentages ..	16·3	10·2	1·0	0·3	14·6	6·5	1·4	0·7
			51·0							

the actual Cultivators of this Janmi's Lands in this Amsam—(*Continued*).

financial position—(*Continued*). Incurring Debt. Connected with Family, Trade, &c. Wedding and other Ceremonies.	Sickness.	Family Maintenance.	Trade Losses.	Miscellaneous.	Number of Dependants. Adults.	Number of Dependants. Children.	Of the Persons entered in Column 135: The following are reported to be: In good circumstances.	Fairly well off.	Badly off.	The following are not reported on.
Persons.	Persons.	Persons.	Persons.	Persons.	Adults.	Children.				
263	264	265	266	267	268	269	270	271	272	273
4	3	35	..	..	440	263	4	41	31	..
2	..	13	1	..	227	168	8	14	20	12
..	2	..	1	1	235	172	2	12	22	2
7	2	7	..	..	82	61	..	4	11	3
4	5	13	1	..	358	285	..	18	51	8
5	1	20	..	..	339	238	1	16	45	11
6	3	4	..	..	679	608	8	115	82	..
..	15	..	..	..	420	306	3	18	81	32
6	1	31	8	3	729	639	5	51	76	28
2	..	42	..	..	426	250	..	24	53	38
4	1	14	..	1	377	202	..	35	48	27
18	1	4	2	..	683	511	4	38	110	41
48	6	1	3	..	1,062	817	4	33	165	26
1	..	28	..	1	616	464	24	28	41	19
107	40	212	16	6	6,703	4,984	63	447	836	238
11·6	4·4	23·0	1·8	0·7						
		41·5								
8	..	3	..	..	87	46	..	5	14	..
7	9	12	..	..	169	160	8	19	18	3
14	10	3	4	..	300	238	1	6	56	9
3	4	26	..	..	370	303	10	23	33	16
24	7	7	..	1	380	360	2	13	50	..
..	..	2	..	..	133	100	2	11	10	..
7	..	8	..	4	484	348	5	36	29	15
9	..	9	..	3	150	158	5	22	7	2
9	2	7	1	1	226	190	2	10	41	1
..	..	7	..	..	195	112	..	6	32	12
5	..	2	..	4*	130	68	4	7	13	12
..	..	4	1	2	227	230	2	13	30	7
86	32	90	6	19	2,651	2,313	41	171	333	77
18·2	6·8	19·0	1·3	4·0						
		49·3								
..	..	10	4	..	272	264	5	25	61	..
2	..	7	2	..	194	119	5	15	11	3
..	..	28	..	..	376	286	5	34	30	8
2	..	2	..	..	239	250	1	21	40	10
3	..	16	..	..	152	93	3	14	14	23
4	1	3	..	..	401	237	4	21	34	8
1	..	18	..	1	259	189	4	16	26	12
8	..	1	..	..	299	230	4	16	47	26
..	..	9	..	..	278	282	3	14	60	6
24	2	22	..	..	439	379	6	41	97	25
4	..	..	..	..	384	207	1	18	27	11
48	3	116	6	1	3,293	2,536	40	235	450	132
9·6	0·6	23·2	1·2	0·2						
		34·8								
..	..	21	3	7	217	153	3	21	24	15
..	..	..	..	..	17	7	..	1	1	..
6	2	8	1	..	165	89	24	..	13	14
..	..	16	3	..	146	102	2	8	17	6
..	..	11	1	..	116	87	7	9	13	13
..	..	4	..	..	62	36	3	1	8	12
..	..	8	2	..	141	101	2	6	12	7
..	1	4	..	..	232	139	19	..	33	18
5	1	7	2	..	179	92	19	..	25	..
4	4	6	2	..	342	213	29	..	55	22
2	..	..	..	..	44	29	8	..	4	3
5	5	2	1	..	170	106	30	..	9	14
22	13	87	15	7	1,830	1,154	146	46	214	124
7·5	4·4	29·6	5·1	2·4						
		49·0								

*4 unknown.

Amşam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Number of this Janmi's Land held by him on Janmam in this Amşam: Of which details are given in this statement. Wet or Dry.	Of which details are given in this statement. Garden.	Of which details are not given, being held by the actual Cultivators along with other Lands in other Amşams under one demise. Wet or Dry.	Of which details are not given… Garden.	Total of Columns 4 and 6. Wet or Dry.	Total of Columns 5 and 7. Garden.	I. No. of Lands.	I. No. of Persons.
1	2	3	4	5	6	7	8	9	10	11
		CALICUT TALUK.								
Olavanna ..	50	Ambādi Kovilakam	34	22	..	1	34	23	..	..
Annassēri ..	51	Kāramvalli Kurup	111	48	..	..	111	48	..	..
Pannikōd ..	52	Adiyarakkal Dēvasvam	37	15	..	..	37	15	..	..
Kasava	53	Kallingal Peru Mūppan	6	56	..	3	6	61	..	..
Kunnumangalam.	54	Mannil Edatil Nāyar	86	78	11	8	97	86	..	..
Peruvayal ..	55	Parakunnat Nambūtiri	151	45	..	..	151	45	..	..
		Total ..	425	266	11	12	436	278	..	..
		ERNĀD TALUK.								
Manjeri	56	Quilandy Tangal	89	12	..	..	69	12	..	..
Karakkunnu ..	57	Do. do.	71	4	..	..	71	4	..	..
Trikalangōd ..	58	Do. do.	9	1	..	..	9	1	..	..
Mannūr	59	Mannūr Dēvasvam	10	27	..	..	10	27	..	..
Vengara ..	60	Pattar Kadaran Pōkkar Kutti ..	6	37	..	..	6	37	..	..
Neduva	61	Parappunāttil Tamburān	12	34	8	7	20	41	..	..
Irimbuli ..	62	Malapurath Para Nambi	7	2	..	..	7	2	..	..
Pandikād ..	63	Karukamanna Nīlakandhan Mūssad.	126	36	13	3	139	39	..	..
Nilambūr ..	64	Manjeri Kāranamulpād	84	3	7	..	91	3	..	..
Olakara ..	65	Mangalassēri Vishnu Nambūtiri ..	33	54	14	..	47	54	..	..
Urngāttiri ..	66	Trikkalayūr Dēvasvam	81	27	..	..	81	27	..	..
Nediyirippu ..	67	Kondotti Tangal	28	72	1	4	29	76	..	..
Alinhilam ..	68	Kalpalli Karunākara Menon ..	38	29	..	..	38	29	..	..
Arimbra ..	69	Vengatt Nāyar	42	42	..	..	42	42	..	..
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	74	194	..	..	74	194	..	..
		Total ..	710	674	43	14	753	588	..	..
		WALLUVANĀD TALUK.								
Panga	71	Kolattūr Vāriyar	152	25	5	..	157	25	..	..
Trikattiri ..	72	Kāralamanna Dēvasvam	45	3	..	1	45	4	..	..
Chalavara ..	73	Do. do.	8	..	..	..	8	..	..	..
Anamangat ..	74	Kanyura Manakkal Nambūtiripād.	76	39	..	..	76	39	3	3
Perintalmanna ..	75	Cherukare Mūtta Pishārodi ..	67	49	..	..	67	49	..	..
Srikrishnapuram.	76	Cochin Sirkar	43	29	..	..	43	29	..	..
Valambur ..	77	Mangada Kovilakam	222	27	11	..	233	27	..	..
Eletatta Matamba.	78	Mapātt Manakkal Nambūtiri ..	133	33	..	..	133	33	2	2
Perintalmanna ..	79	Tirumādhāmkunnu Dēvasvam ..	102	10	..	..	102	10	..	..
Natuvattamkara-lamanna.	80	Vittikkat Nāyar	43	55	3	2	46	57	7	7
Vadakkumpuram	81	Varikumancheri Nambūtiripad ..	123	50	..	..	123	50	..	..
Naduvattam ..	82	Tiruvēgapura Dēvasvam	217	33	4	1	221	34	1	1
		Total ..	1,231	353	23	4	1,254	357	13	13
		PALGHAT TALUK.								
Erimayūr ..	83	Kavalappara Minor	60	..	..	..	60	..	2	1
Kuttanūr ..	84	Chathapuram Svaminatha Pattar ..	6	..	..	..	6	..	..	..
Padinynyārētara.	85	Kāchankurissi Dēvasvam ..	81	..	..	..	81	..	..	..
Vadavannur ..	86	Vengunattil Valiya Nambidi ..	14	49	1	..	15	49	..	..
Kottaya	87	Olappamanna Nambūtiri	259	..	..	..	259	..	..	..
Vadakketara ..	88	Trippavallūr Dēvasvam	134	..	4	..	138	..	6	6
Manyalur ..	89	Zamorin Mahārāja Bahadūr ..	138	..	..	..	138	..	37	37
Kilakkumpram ..	90	Mannūr Valiya Nāyar	189	..	..	..	189	..	5	3
Koduvayur ..	91	Kutiravattat Nāyar	106	..	1	..	107	..	10	10
Putissēri ..	92	Nellissēri Siva Rama Iyen	164	..	..	..	164	..	..	..
Kunisseri ..	93	Tiruvilvamala Dēvasvam	44	..	..	..	44	..	..	..
Tarūr	94	Puvulli Mana Nambūtiri	598	..	..	..	598	..	1	1
		Total ..	1,793	49	6	..	1,799	49	61	58

Tenures on which these Lands are held from the Janmi.													
Details regarding actual Cultivators holding direct from Janmi.													
Wet or Dry Lands held on													
IIa.		IIb.		IIIa.		IIIb.		IV.		Va.		Vb.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
12	13	14	15	16	17	18	19	20	21	22	23	24	25
..	..	..	..	..	..	3	2	..	..	..	..	..	..
..	..	..	..	..	..	12	5	..	..	44	6	..	..
..	..	..	..	..	..	16	9	..	..	..	..	..	..
..	..	..	..	..	..	1	1	1	1	1	1	..	..
..	..	..	..	..	..	59	27	..	..	..	..	..	..
..	..	..	..	..	..	116	53	..	..	2	2	3	3
..	..	..	..	..	..	207	97	1	1	47	9	3	3
..	..	..	..	..	..	..	..	..	..	..	..	20	15
..	..	..	..	..	..	..	..	..	..	..	..	44	21
..	..	..	..	..	..	..	..	..	..	..	..	5	3
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	6	6	..	..	..	..	..	..
..	..	..	..	..	..	7	7	..	..	..	..	..	..
..	..	..	..	..	..	7	6	..	..	..	..	..	..
..	..	..	..	..	..	82	40	..	..	..	..	..	..
..	..	..	..	..	..	25	6	..	..	..	..	..	..
..	..	..	..	..	..	29	27	..	..	..	..	..	..
..	..	..	..	..	..	18	8	..	..	..	..	..	..
..	..	..	..	..	..	3	3	7	6	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	11	8	..	..	..	..	..	..
..	..	..	..	..	..	56	31	1	1	..	..	..	..
..	..	..	..	..	..	244	142	8	6	..	..	69	39
..	..	..	..	..	..	68	31	3	3	..	..	..	..
..	..	..	..	..	..	7	7	..	..	..	..	..	..
..	..	..	..	..	..	6	5	..	..	..	..	..	..
..	..	..	..	..	..	24	13	..	..	..	..	..	..
..	..	..	..	..	..	36	17	1	1	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	95	31	11	6	..	..	..	..
..	..	..	..	..	..	40	46	..	..	..	..	..	..
..	..	..	..	..	..	68	48	..	..	..	..	..	..
..	..	..	..	..	..	6	5	..	..	..	..	..	..
..	..	..	..	..	..	72	24	..	..	..	..	..	..
..	..	..	..	..	..	66	22	..	..	..	..	..	..
..	..	..	..	..	..	494	249	15	9	..	..	..	..
..	..	..	..	..	..	27	13	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	31	19	..	..	1	1	..	..
..	..	..	..	..	..	10	10	..	..	..	..	..	..
..	..	..	..	..	..	140	23	..	..	..	..	..	..
..	..	..	..	..	..	41	32	4	4	..	..	..	..
..	..	..	..	..	..	9	9	..	..	23	22	..	..
1	1	..	..	..	..	82	57	1	1	..	..	..	..
..	..	..	..	..	..	32	28	1	1	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	18	11	..	..	..	..	..	..
..	..	..	..	..	..	169	63	..	..	..	..	..	..
1	1	..	..	..	..	559	265	6	6	24	23	..	..

TRIVANDRUM

Amṣam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which — Details regarding — Wet or Dry Lands held on—(*Contd.*) — Vc. — No. of Lands.	Vc. — No. of Persons.	Total of Columns 10 to 27. — No. of Lands.	Total of Columns 10 to 27. — No. of Persons.	I. — No. of Lands.	I. — No. of Persons.	IIa. — No. of Lands.	IIa. — No. of Persons.
			26	27	28	29	30	31	32	33
		CALICUT TALUK.								
Olavanna ..	50	Ambāḍi Kovilakam	..	..	3	2	..	..	..	..
Annassēri ..	51	Kāramvalli Kurup	53	24	109	35	..	..	..	..
Pannikōd ..	52	Aḍiyarakkal Dēvasvam	..	..	16	9	..	..	..	..
Kassva	53	Kallingal Peru Mūppan	2	2	5	5	..	..	..	..
Kunnumangalam.	54	Mannil Edatil Nāyar	27	15	86	42	..	..	..	..
Peruvayal ..	55	Parakunnat Nambūtiri	27	10	148	68	..	..	..	..
		Total ..	109	51	367	161	..	..	..	..
		ERNĀD TALUK.								
Manjeri	56	Quilandy Tangal	..	..	20	15	..	..	..	..
Karakkunnu ..	57	Do. do.	..	..	44	21	..	..	..	..
Trikalangōd ..	58	Do. do.	..	..	5	3	..	..	..	..
Mannūr ..	59	Mannūr Dēvasvam	..	..	..	..	..	..	..	..
Vengara ..	60	Pattar Kaḍaran Pōkkar Kutti ..	..	..	6	6	..	..	..	..
Neduva ..	61	Parappunāṭṭil Tamburān	..	..	7	7	..	..	..	..
Irimbuḷi ..	62	Malapurath Pāra Nambi	..	..	7	6	..	..	..	..
Pandikād ..	63	Karukamanna Nilakandhan Mūssad.	18	5	100	45	..	..	..	..
Nilambūr ..	64	Manjeri Karanamulpād	..	..	25	6	..	..	..	..
Olakara ..	65	Mangalassēri Vishnu Nambūtiri ..	..	..	29	27	..	..	..	..
Urngāttiri ..	66	Trikkalayūr Dēvasvam	2	2	20	10	..	..	..	..
Neḍiyirippu ..	67	Kondotti Tangal	..	..	10	8	..	..	..	..
Alinhilam ..	68	Kalpalli Karuṇākara Menon ..	38	32	38	32	..	..	..	..
Arimbra ..	69	Vengatt Nāyar	1	1	12	9	..	..	..	..
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar. ..	12	9	69	41	..	..	..	..
		Total ..	71	49	392	236	..	..	..	..
		WALLUVANĀD TALUK.								
Panga	71	Kollatūr Vāriyar	55	13	126	47	..	..	..	..
Trikattiri ..	72	Kāralamanna Dēvasvam	..	..	7	7	..	..	..	..
Chalavara ..	73	Do. do.	..	..	6	5	..	..	..	..
Anamangat ..	74	Kanyura Manakkal Nambūtiripād .	32	17	59	33	12	7	..	..
Perintalmanna ..	75	Cherukare Mūtta Pishārodi ..	8	5	45	23	1	1	..	..
Srikrishnapuram.	76	Cochin Sirkar	..	..	..	..	6	6	..	..
Valambūr ..	77	Mangada Kovilakam	51	19	157	55	1	1	..	..
Eletatta Matamba	78	Mapātt Manakkal Nambūtiri ..	13	10	61	58	1	1	..	..
Perintalmanna ..	79	Tirumadhāmkannu Dēvasvam ..	1	1	69	49	..	..	..	..
Natuvattamkaralamanna.	80	Vittikkat Nāyar	12	10	25	22	16	15	..	..
Vaḍakkumpuram..	81	Varikumanchēri Nambūtiripād ..	45	27	117	51	..	..	..	..
Naduvattam ..	82	Tiruvēgapura Dēvasvam	57	20	124	43	..	..	..	..
		Total ..	274	122	796	393	37	31	..	..
		PALGHAT TALUK.								
Erimayūr ..	83	Kavalappara Minor	..	..	29	14	..	..	..	..
Kuttanūr ..	84	Chathapuram Svāminatha Pattar ..	6	6	6	6	..	..	..	..
Padinynyārētara.	85	Kāchānkurissi Dēvasvam	13	7	45	27	..	..	..	..
Vadavannur ..	86	Vengunāṭṭil Valiya Nambidi ..	..	..	10	10	..	..	..	..
Kottaya ..	87	Olappamanna Nambūtiri	..	..	140	23	..	..	..	..
Vadakketara ..	88	Trippavallūr Dēvasvam	4	4	55	46	..	..	..	..
Manyalur ..	89	Zamorin Mahārāja Bahadūr ..	3	3	72	71	..	..	..	..
Kiḷakkumpram ..	90	Mannūr Valiya Nāyar	1	1	90	63	..	..	..	..
Koduvayur ..	91	Kutiravattat Nāyar	1	1	44	40	..	..	..	..
Putissēri ..	92	Nellissēri Sivarama Iyen	150	123	150	123	..	..	..	..
Kunissēri ..	93	Tiruvilvamala Dēvasvam	..	..	18	11	..	..	..	..
Tarūr	94	Puvulli Mana Nambūtiri	42	21	212	85	..	..	..	..
		Total ..	220	166	871	519	..	..	..	..

these Lands are held from the Janmi—(*Continued*).

actual Cultivators holding direct from Janmi—(*Continued*).

Gardens held on

IIb.		IIIa.		IIIb.		IV.		Va.		Vb.		Vc.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
34	35	36	37	38	39	40	41	42	43	44	45	46	47
..	..	..	..	3	3	..	..	..	..	..	..	..	..
..	..	..	..	10	7	..	..	33	25	..	..	5	4
..	..	..	..	11	7	..	..	..	..	..	..	..	..
..	..	..	..	35	28	..	..	3	3	..	..	..	..
..	..	..	..	57	24	..	..	2	2	..	..	19	8
..	..	..	..	33	13	..	..	4	3	..	..	7	3
..	..	..	..	149	82	..	..	42	33	..	..	31	15
..	..	..	..	..	..	..	..	..	..	10	6	..	..
..	..	..	..	..	..	..	..	..	..	3	3	..	..
..	..	..	..	..	..	..	..	..	..	1	1	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	37	36	..	..	..	..	..	..	..	..
..	..	..	..	25	14	..	..	..	..	..	..	2	2
..	..	..	..	2	2	..	..	..	..	..	..	..	..
..	..	..	..	31	11	..	..	..	..	..	..	4	2
..	..	..	..	2	2	..	..	..	..	..	..	..	..
1	1	..	..	50	37	..	..	..	..	..	..	..	..
..	..	..	..	18	7	..	..	..	..	..	..	2	2
..	..	..	..	52	31	6	3	..	..	..	..	2	2
..	..	..	..	1	1	..	..	..	..	..	..	28	28
..	..	..	..	88	30	..	..	..	..	..	..	..	..
..	..	..	..	164	98	3	3	..	..	..	..	24	19
1	1	..	..	420	269	9	6	..	..	14	10	62	55
..	..	..	..	25	11	..	..	..	..	..	..	..	..
..	..	..	..	2	2	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	14	5	..	..	..	..	..	..	10	4
..	..	..	..	42	22	2	2	..	..	..	..	2	2
..	..	..	..	1	1	..	..	..	..	..	..	..	..
..	..	..	..	21	9	1	1	..	..	..	..	1	1
..	..	..	..	22	19	..	..	..	..	..	..	8	8
..	..	..	..	10	6	..	..	..	..	..	..	..	..
..	..	..	..	17	16	..	..	..	..	..	..	20	18
..	..	..	..	47	29	..	..	..	..	..	..	..	..
..	..	..	..	1	1	4	3	..	..	..	..	25	19
..	..	..	..	202	121	7	6	..	..	..	..	66	52
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	49	43
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	49	43

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which — Details regarding actual Cultivators holding direct from Janmi—(*Continued*). Gardens held on—(*Continued.*) Total of Columns 30 to 47. No. of Lands.	No. of Persons.	Details regarding — Wet — I. No. of Lands.	I. No. of Persons.	IIa. No. of Lands.	IIa. No. of Persons.	IIb. No. of Lands.	IIb. No. of Persons.
			48	49	50	51	52	53	54	55
		Calicut Taluk.								
Olavanna ..	50	Ambāḍi Kovilakam	3	3	..	..	..	..	..	..
Annasēri ..	51	Kāramvalli Kurup	48	36	..	..	..	..	..	..
Pannikōd ..	52	Aḍiyarakkal Dēvasvam	11	7	..	..	..	..	..	..
Kasava	53	Kallingal Peru Mūppan	38	31	..	..	..	..	..	..
Kunnumangalam.	54	Mannil Eḍatil Nāyar	78	34	..	..	..	..	..	..
Peruvayal ..	55	Parakunnat Nambūtiri	44	19	..	..	..	..	..	..
		Total ..	222	130	..	..	..	..	..	..
		Ernāḍ Taluk.								
Manjeri	56	Quilandy Tangal	10	6	..	..	..	..	..	..
Karakkunnu ..	57	Do. do.	3	3	..	..	..	..	..	..
Trikalangōd ..	58	Do. do.	1	1	..	..	..	..	..	..
Mannūr	59	Mannūr Dēvasvam	..	..	..	..	..	..	..	..
Vengara ..	60	Pattar Kaḍaran Pōkkar Kutti ..	37	36	..	..	..	..	..	..
Neḍuva	61	Parappuraṭṭil Tamburān	27	16	..	..	..	..	..	..
Irimbuḷi ..	62	Malapurath Pāra Nambi	2	2	..	..	..	..	..	..
Pāndikād ..	63	Karukamanna Nīlakandhan Mūssad.	35	13	..	..	..	..	..	..
Nilambūr ..	64	Manjeri Kāranamulpād	2	2	..	..	..	..	..	..
Olakara ..	65	Mangalasseri Vishnu Nambūtiri ..	51	38	..	..	..	..	..	..
Urngattiri ..	66	Trikkalayūr Dēvasvam	20	9	..	..	..	..	..	..
Neḍiyirippu ..	67	Kondotti Tangal	60	36	..	..	..	..	..	..
Aḷinhilam ..	68	Kalpalli Karunākara Menon ..	29	29	..	..	..	..	..	..
Arimbra ..	69	Vengatt Nāyar	38	30	..	..	26	35	..	..
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	191	120	..	..	..	..	..	..
		Total ..	506	341	..	..	26	35	..	..
		Walluvanāḍ Taluk.								
Pānga	71	Kolattūr Variyar	25	11	..	..	..	..	..	..
Trikattiri ..	72	Kāralamanna Dēvasvam	2	2	..	..	..	..	..	..
Chalavara ..	73	Do. Do.	..	..	..	..	1	2	..	..
Anamangat ..	74	Kanyura Manakkal Nambūtiripad .	36	16	1	1	..	..	..	..
Perintalmanna ..	75	Cherukare Mūtta Pishārodi ..	47	27	..	..	..	..	..	..
Srikrishnapuram.	76	Cochin Sirkar	7	7	..	..	..	..	..	..
Valambūr ..	77	Mangada Kovilakam	24	12	..	..	..	..	..	..
Eletatta Matamba	78	Mapātt Manakkal Nambūtiri ..	31	28	..	..	..	..	..	..
Perintalmanna ..	79	Tirunādhāmkunnu Dēvasvam ..	10	6	..	..	..	..	..	..
Natuvattamkaralamanna.	80	Vittikkāt Nāyar	53	49	2	2	..	..	..	..
Vaḍakkumpuram.	81	Varikumancheri Nambūtiripād ..	47	29	..	..	..	..	..	..
Naduvattam ..	82	Tiruvēgapura Dēvasvam	30	23	1	1	..	..	..	..
		Total ..	312	210	4	4	1	2	..	..
		Palghat Taluk.								
Erimayūr ..	83	Kavalappara Minor	..	..	21	11	..	..	..	..
Kuttanūr ..	84	Chathapuram Svaminatha Pattar ..	..	..	..	..	..	..	..	..
Padinynyārētara.	85	Kachānkurissi Dēvasvam	..	..	..	..	..	..	..	..
Vadavannur ..	86	Vengunāttil Valiya Nambidi ..	49	43	..	..	..	..	..	..
Kottaya	87	Olappamanna Nambūtiri	..	..	..	..	..	..	..	..
Vadakketara ..	88	Trippavallūr Dēvasvam	..	..	..	..	..	..	..	..
Manyalur ..	89	Zamorin Mahārāja Bahadūr ..	..	..	37	37	..	..	..	..
Kiḷakkumpram ..	90	Mannūr Valiya Nāyar	..	..	6	10	..	..	3	4
Koduvayur ..	91	Kutiravattat Nāyar	..	..	9	9	1	1	..	..
Putisseri ..	92	Nellisseri Siva Rāma Iyen	..	..	3	3	..	..	..	..
Kunisseri ..	93	Tiruvilvamala Dēvasvam	..	..	..	..	..	..	..	..
Tarūr	94	Puvulli Mana Nambūtiri	..	..	..	..	..	..	..	..
		Total ..	49	43	76	70	1	1	3	4

these Lands are held from the Janmi—(*Continued*).

Holders intermediary between the Janmi and the actual Cultivator.

or Dry Lands held on

IIIa.		IIIb.		IV.		Va.		Vb.		Vc.		Total of Columns 50 to 67.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
56	57	58	59	60	61	62	63	64	65	66	67	68	69
..	..	31	31	..	..	..	..	..	..	..	..	31	31
..	..	..	..	..	..	..	..	..	..	2	2	2	2
..	..	21	21	..	..	..	..	..	..	..	..	21	21
..	..	..	..	..	..	..	..	..	..	1	1	1	1
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	3	3	..	..	..	..	..	..	..	..	3	3
..	..	55	55	..	..	..	..	..	..	3	3	58	58
..	..	..	..	..	..	..	..	69	71	..	..	69	71
..	..	..	..	..	..	..	..	27	27	..	..	27	27
..	..	..	..	..	..	..	..	4	4	..	..	4	4
..	..	7	8	..	..	..	..	..	..	3	9	10	17
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	5	7	..	..	..	..	..	..	..	..	5	7
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	25	27	..	..	..	..	..	..	1	1	26	28
..	..	59	60	..	..	..	..	..	..	..	..	59	60
..	..	4	4	..	..	..	..	..	..	..	..	4	4
..	..	61	61	..	..	..	..	..	..	..	..	61	61
..	..	13	13	5	5	..	..	..	..	..	..	18	18
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	4	4	..	..	..	..	..	..	..	..	30	39
..	..	5	7	..	..	..	..	..	..	..	..	5	7
..	..	183	191	5	5	..	..	100	102	4	10	318	343
..	..	26	32	..	..	..	..	..	..	..	..	26	32
..	..	38	38	..	..	..	..	..	..	..	..	38	38
..	..	..	..	1	1	..	..	..	..	..	..	2	3
..	..	16	16	..	..	..	..	..	..	..	..	17	17
..	..	22	22	..	..	..	..	..	..	..	..	22	22
..	..	43	43	..	..	..	..	..	..	..	..	43	43
..	..	64	64	1	1	..	..	..	..	..	..	65	65
..	..	71	87	..	..	..	..	..	..	1	1	72	88
..	..	33	42	..	..	..	..	..	..	..	..	33	42
..	..	16	16	..	..	..	..	..	..	..	..	18	18
..	..	6	6	..	..	..	..	..	..	..	..	6	6
..	..	92	95	..	..	..	..	..	..	..	..	93	96
..	..	427	461	2	2	..	..	..	..	1	1	435	470
..	..	..	..	..	..	..	..	..	..	10	3	31	14
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	32	32	..	..	2	2	..	..	2	2	36	36
..	..	4	4	..	..	..	..	..	..	..	..	4	4
..	..	119	139	..	..	..	..	..	..	..	..	119	139
..	..	79	93	..	..	..	..	..	..	..	..	79	93
..	..	10	14	4	4	15	15	..	..	..	..	66	70
..	..	90	102	1	1	..	..	..	..	..	..	99	117
..	..	36	41	16	16	..	..	..	..	..	..	62	67
..	..	4	4	..	..	7	7	..	..	..	..	14	14
..	..	26	27	..	..	..	..	..	..	..	..	26	27
..	..	384	392	2	2	..	..	..	..	..	..	366	394
..	..	784	848	23	23	24	24	..	..	12	5	922	975

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which — Details regarding Holders — Gardens — I. No. of Lands.	I. No. of Persons.	IIa. No. of Lands.	IIa. No. of Persons.	IIb. No. of Lands.	IIb. No. of Persons.	IIIa. No. of Lands.	IIIa. No. of Persons.
			70	71	72	73	74	75	76	77
		Calicut Taluk.								
Olavanna ..	50	Ambādi Kovilakam	3	3	..	..	..	..	..	..
Annasseri ..	51	Kāramvalli Kurup	..	..	..	..	..	..	..	..
Pannikōd ..	52	Adiyarakkal Dēvasvam	..	..	..	..	..	..	..	..
Kasava	53	Kallingal Peru Müppan	..	..	..	..	..	..	..	..
Kunnumangalam.	54	Mannil Edatil Nāyar	..	..	..	..	..	..	..	..
Peruvayal ..	55	Parakunnat Nambūtiri	..	..	..	..	..	..	..	..
		Total ..	3	3	..	..	..	..	..	..
		Ernād Taluk.								
Manjeri	56	Quilandy Tangal	..	..	..	..	..	..	..	..
Karakkunnu ..	57	Do. do.	..	..	..	..	..	..	..	..
Trikalangōd ..	58	Do. do.	..	..	..	..	..	..	..	..
Mannūr	59	Mannūr Dēvasvam	..	..	..	..	..	..	..	..
Vengara	60	Pattar Kadaran Pōkkar Kutti ..	..	..	..	..	..	..	..	..
Neduva	61	Parappunāttil Tamburān	..	..	..	..	..	..	..	..
Irimbuli	62	Malapurath Pāra Nambi	..	..	..	..	..	..	..	..
Pandikād ..	63	Karukamanna Nīlakandhan Mūssad.	..	..	..	..	..	..	..	..
Nilambūr ..	64	Manjeri Kāranamulpād	..	..	..	..	..	..	..	..
Olakara	65	Mangalassēri Vishnu Nambūtiri ..	..	..	..	..	..	..	..	..
Urngāttiri ..	66	Trikkalayūr Dēvasvam	..	..	..	..	..	..	..	..
Nediyirippu ..	67	Kondotti Tangal	..	..	..	..	..	..	..	..
Alinhilam ..	68	Kalpalli Karunākara Menon ..	..	..	..	..	..	..	..	..
Arimbra	69	Vengatt Nāyar	..	..	4	4	..	..	..	..
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	..	..	..	..	..	..	..	..
		Total ..	..	..	4	4	..	..	..	..
		Walluvanād Taluk.								
Panga	71	Kolattūr Vāriyar	..	..	..	..	..	..	..	..
Trikattiri ..	72	Karalamanna Dēvasvam	..	..	..	..	..	..	..	..
Chalavara ..	73	Do. do.	..	..	..	..	..	..	..	..
Anamangat ..	74	Kanyura Manakkal Nambūtiripād .	..	..	..	..	..	..	..	..
Perintalmanna ..	75	Cherukare Mūtta Pisharodi ..	..	..	..	..	..	..	..	..
Srikrishnapuram.	76	Cochin Sirkar	..	..	..	..	..	..	..	..
Valambūr ..	77	Mangada Kovilakam	..	..	..	..	..	..	..	..
Eletatta Mātamba	78	Mapātt Manakkal Nambūtiri ..	..	..	..	..	..	..	..	..
Perintalmanna ..	79	Tirumādhamkunnu Dēvasvam ..	..	..	..	..	..	..	..	..
Natuvattamkaralamanna.	80	Vittikkāt Nāyar	1	1	..	..	..	..	..	..
Vadakkumpuram.	81	Varikumanchēri Nambūtiripād ..	..	..	..	..	..	..	..	..
Naduvattam ..	82	Tiruvēgapura Dēvasvam	..	..	..	..	..	..	..	..
		Total ..	1	1	..	..	..	..	..	..
		Palghat Taluk.								
Erimayūr ..	83	Kavalappara Minor	..	..	..	..	..	..	..	..
Kuttanūr ..	84	Chathapuram Svāminatha Pattar ..	..	..	..	..	..	..	..	..
Padinynyārētara.	85	Kāchānkurissi Dēvasvam	..	..	..	..	..	..	..	..
Vadavannur ..	86	Vengunāttil Valiya Nambidi ..	..	..	..	..	..	..	..	..
Kottaya ..	87	Olappamanna Nambūtiri	..	..	..	..	..	..	..	..
Vadakketara ..	88	Trippavallūr Dēvasvam	..	..	..	..	..	..	..	..
Manyalur ..	89	Zamorin Maharāja Bahadūr ..	..	..	..	..	..	..	..	..
Kilakkumpram ..	90	Mannūr Valiya Nāyar	..	..	..	..	..	..	..	..
Koduvayur ..	91	Kutiravattat Nāyar	..	..	..	..	..	..	..	..
Putissēri ..	92	Nellissēri Siva Rama Iyen	..	..	..	..	..	..	..	..
Kunisseri ..	93	Tiruvilvamala Dēvasvam	..	..	..	..	..	..	..	..
Tarūr	94	Puvulli Mana Nambūtiri	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..

these Lands are held from the Janmi—(*Continued*).

intermediary between the Janmi and the actual Cultivator—(*Continued*).

held on

IIIb.		IV.		Va.		Vb.		Vc.		Total of Columns 70 to 87.		Details regarding actual Cultivators holding from intermediaries. Wet or Dry Lands held on I	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
78	79	80	81	82	83	84	85	86	87	88	89	90	91
16	16	..	..	..	..	..	..	..	..	19	19	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	4	..	..	..	..	..	..	..	..	4	4	..	..
20	24	..	..	..	..	..	..	..	..	20	24	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	1	1	..	..
41	45	..	..	..	..	..	..	..	..	44	48	..	..
..	..	..	..	..	..	2	2	..	..	2	2	..	..
..	..	..	..	..	..	1	1	..	..	1	1	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	26	3	4	..	..	..	..	..	..	27	30	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	7	..	..	..	..	..	..	..	..	7	7	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	1	1	..	..
1	1	..	..	..	..	..	..	..	..	1	1	..	..
3	3	..	..	..	..	..	..	..	..	3	3	..	..
7	7	..	..	..	..	..	..	..	..	7	7	..	..
8	8	4	4	..	..	..	..	..	..	12	12	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	4	4	..	..
3	3	..	..	..	..	..	..	..	..	3	3	..	..
54	56	7	8	..	..	3	3	..	..	68	71	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	1	1	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	3	..	..	..	..	..	..	..	..	3	3	..	..
2	2	..	..	..	..	..	..	..	..	2	2	..	..
22	22	..	..	..	..	..	..	..	..	22	22	..	..
3	3	..	..	..	..	..	..	..	..	3	3	..	..
2	2	..	..	..	..	..	..	..	..	2	2	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	2	2	..	..
3	3	..	..	..	..	..	..	..	..	3	3	..	..
3	3	..	..	..	..	..	..	..	..	3	3	..	..
40	40	..	..	..	..	..	..	..	..	41	41	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	3	2
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	3	2

Tenures on which

Details regarding

Wet

Amşam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	IIa.		IIb.		IIIa.		IIIb.	
			No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
			92	93	94	95	96	97	98	99
		Calicut Taluk.								
Olavanna ..	50	Ambāḍi Kovilakam	..	..	..	..	..	..	3	3
Annassēri ..	51	Kāramvalli Kurup	..	..	..	..	...	..	..	..
Pannikōd ..	52	Aḍivarakkal Dēvasvam	..	..	..	..	..	..	14	9
Kasava	53	Kallingal Peru Mūppan	..	..	..	..	..	..	..	..
Kunnumangalam.	54	Mannil Eḍatil Nāyar	..	..	..	..	..	..	..	..
Peruvayal ..	55	Parakunnat Nambūtiri	..	..	..	..	..	..	1	1
		Total ..	..	..	..	..	..	..	18	13
		Ernād Taluk.								
Manjeri	56	Quilandy Tangal	..	..	..	..	..	..	..	..
Kārakkunnu ..	57	Do. do.	..	..	..	..	..	..	..	..
Trikalangōd ..	58	Do. do.	..	..	..	..	..	..	..	..
Mannūr ..	59	Mannūr Dēvasvam	..	..	..	..	..	..	7	5
Vengara ..	60	Pattar Kaḍaran Pōkkar Kutti ..	..	..	..	..	..	..	..	..
Neḍuva	61	Parappunaṭṭil Tamburān	..	..	..	..	..	..	..	..
Irimbaḷi ..	62	Malapurath Para Nambi	..	..	..	..	..	..	..	..
Pāndikād ..	63	Karukamanna Nilakandhan Mūssad	..	..	..	..	..	..	..	..
Nilambūr ..	64	Manjeri Kāranamulpād	..	..	..	..	..	..	..	..
Olakara ..	65	Mangalassēri Vishnu Nambūtiri ..	..	..	..	..	..	..	..	..
Urngāttiri ..	66	Trikkalayūr Dēvasvam	..	..	..	..	..	..	..	..
Neḍiyirippu ..	67	Kondotti Tangal	..	..	..	..	..	..	..	..
Aḷinhilam ..	68	Kalpalli Karuṇakara Menon ..	..	..	..	..	..	..	..	..
Arimbra ..	69	Vengātt Nāyar	..	..	..	..	..	..	4	3
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	11	8
		Walluvanād Taluk.								
Panga	71	Kollatūr Variyar	..	..	..	..	..	..	..	..
Trikattiri ..	72	Kāralamanna Dēvasvam	..	..	..	..	..	..	..	..
Chalavara ..	73	Do. do.	..	..	..	..	..	..	..	..
Anamangat ..	74	Kanyura Manakkal Nambūtiripād ..	..	..	..	..	..	..	..	..
Perintalmanna ..	75	Cherakare Mūtta Pisharodi ..	..	..	..	..	..	..	..	..
Srikrishnapuram	76	Cochin Sirkar	..	..	..	..	..	..	1	1
Valambūr ..	77	Mangada Kovilakam	..	..	..	..	..	..	..	..
Eletatta Matamba	78	Mapātt Manakkal Nambūtiri ..	..	..	..	..	..	..	..	..
Perintalmanna ..	79	Tirumādhamkunnu Dēvasvam ..	..	..	..	..	..	..	..	..
Natuvattamkaralamanna.	80	Vittikkāt Nāyar	..	..	..	..	..	..	..	..
Vaḍakkumpuram.	81	Varikumanchēri Nambūtiripād ..	..	..	..	..	..	..	..	..
Naduvattam ..	82	Tiruvēgapura Dēvasvam	..	..	..	..	..	..	10	8
		Total ..	..	..	..	..	..	..	11	9
		Palghat Taluk.								
Erimayūr ..	83	Kavalappara Minor	..	..	..	..	..	..	3	3
Kuttanūr ..	84	Chathapuram Svāminatha Pattar ..	..	..	..	..	..	..	..	..
Padinynyārētara.	85	Kachānkurissi Dēvasvam	..	..	..	..	..	..	..	..
Vadavannur ..	86	Vengunāttil Valiya Nambidi ..	..	..	..	..	..	..	1	1
Kottaya	87	Olappamanna Nambūtiri	..	..	..	..	..	..	1	1
Vadakketara ..	88	Trippavallūr Dēvasvam	..	..	..	..	..	..	..	..
Manyalur ..	89	Zamorin Maharāja Bahadūr ..	..	..	..	..	..	..	4	4
Kiḷakkumpram ..	90	Mannūr Valiya Nāyar	..	..	..	..	..	..	9	7
Koduvayur ..	91	Kutiravattat Nāyar	..	..	..	..	..	..	15	14
Putissēri ..	92	Nellissēri Siva Rama Iyen ..	..	..	..	..	..	..	..	..
Kunisseri ..	93	Tiruvilvamala Dēvasvam	..	..	..	..	..	..	..	..
Tarūr	94	Puvulli Mana Nambūtiri	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	33	30

these Lands are held from the Janmi—(*Continued*).

actual Cultivators holding from intermediaries—(*Continued*).

or Dry Lands held on—(*Continued*.) | Gardens held on

IV.		Va.		Vb.		Vc.		Total of Columns 90 to 107.		I.		IIa.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
100	101	102	103	104	105	106	107	108	109	110	111	112	113
4	4	17	7	1	1	6	5	31	20	2	2	..	..
..	..	..	..	..	..	2	2	2	2	..	..	..	..
6	3	..	..	..	..	1	1	21	13	..	..	..	..
..	..	..	..	..	..	1	1	1	1	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	1	..	..	..	..	..	..	3	2	..	..	..	..
12	8	17	7	1	1	10	9	58	38	2	2	..	..
..	..	..	..	69	44	..	..	69	44	..	..	..	..
..	..	..	..	27	22	..	..	27	22	..	..	..	..
..	..	..	..	4	4	..	..	4	4	..	..	..	..
..	..	..	..	..	..	3	3	10	8	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	5	5	5	5	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	5	..	..	..	..	17	8	26	13	..	..	..	..
9	2	..	..	..	..	50	24	59	26	..	..	..	..
..	..	..	..	..	..	4	4	4	4	..	..	..	..
9	8	..	..	..	..	52	31	61	39	..	..	..	..
10	8	..	..	..	..	8	5	18	13	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	6	..	..	..	..	18	12	30	21	..	..	..	..
1	1	..	..	..	..	4	4	5	5	..	..	..	..
46	30	..	..	100	70	161	96	318	204	..	..	..	..
11	8	..	..	..	..	15	7	26	15	..	..	..	..
..	..	..	..	..	..	38	31	38	31	..	..	..	..
..	..	..	..	..	..	2	2	2	2	..	..	..	..
..	..	..	..	..	..	17	11	17	11	..	..	..	..
8	4	..	..	..	..	14	8	22	12	..	..	..	..
1	1	..	..	..	..	41	18	43	20	..	..	..	..
18	12	..	..	..	..	47	18	65	30	..	..	..	..
..	..	3	3	..	..	69	38	72	41	..	..	..	..
5	5	..	..	..	..	28	19	33	24	..	..	..	..
..	..	..	..	..	..	18	16	18	16	..	..	..	..
..	..	..	..	..	..	6	3	6	3	..	..	..	..
[illegible]	21	..	..	..	..	56	41	93	70	..	..	..	..
[illegible]	51	3	3	..	..	351	212	435	275	..	..	..	..
5	2	..	..	..	..	23	9	31	14	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	7	..	..	..	..	28	27	36	34	..	..	..	..
..	..	..	..	..	..	3	3	4	4	..	..	..	..
[illegible]	5	..	..	..	..	98	47	119	53	..	..	..	..
12	10	..	..	..	..	67	63	79	73	..	..	..	..
11	19	1	1	..	..	47	45	66	62	..	..	..	..
[illegible]	[illegible]	..	..	..	..	46	42	99	88	..	..	..	..
[illegible]	5	..	..	..	..	40	39	62	56	..	..	..	..
..	..	..	..	..	..	14	14	14	14	..	..	..	..
..	..	..	..	..	..	26	26	26	26	..	..	..	..
10	4	..	..	..	..	376	160	386	164	..	..	..	..
417	82	1	1	..	..	768	475	922	590	..	..	..	..

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which							
			Details regarding actual Cultivators							
			Gardens							
			IIb.		IIIa.		IIIb.		IV.	
			No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
			114	115	116	117	118	119	120	121
		CALICUT TALUK.								
Olavanna ..	50	Amabadi Kovilakam	..	..	..	..	6	5	2	2
Annasseri ..	51	Karamvalli Kurup	..	..	..	..	..	..	..	..
Pannikōd ..	52	Adiyarakkal Devasvam	..	..	..	..	3	3	1	1
Kasava	53	Kallingal Peru Muppan	..	..	..	..	4	4	16	11
Kunnumangalam.	54	Mannil Edatil Nayar	..	..	..	..	..	..	..	..
Peruvayal ..	55	Parakunnat Nambūtiri	..	..	..	..	1	1	..	..
		Total ..	..	..	..	..	14	13	19	14
		ERNĀD TALUK.								
Manjeri	56	Quilandy Tangal	..	..	..	..	..	..	..	..
Kārakkunnu ..	57	Do. do.	..	..	..	..	..	..	..	..
Trikalangōd ..	58	Do. do.	..	..	..	..	..	..	..	..
Mannūr	59	Mannūr Dēvasvam	..	..	..	..	24	16	3	2
Vengara	60	Pattar Kadaran Pōkkar Kutti ..	..	..	..	..	..	..	..	..
Neduva	61	Parappunāttil Tamburān	..	..	..	..	..	..	3	2
Irimbuli	62	Malapurath Pāra Nambi	..	..	..	..	..	..	..	..
Pandikād ..	63	Karukamanna Nilakandhan Mūssad.	..	..	..	..	..	..	1	1
Nilambūr ..	64	Manjeri Kāranamulpād	..	..	..	..	..	..	..	..
Olakara	65	Mangalasseri Vishnu Nambūtiri ..	..	..	..	..	..	..	..	..
Urngattiri ..	66	Trikkalayūr Dēvasvam	..	..	..	..	..	..	..	..
Nediyirippu ..	67	Kondotti Tangal	..	..	..	..	..	..	2	2
Alinhilam ..	68	Kalpalli Karunākara Menon ..	..	..	..	..	..	..	..	..
Arimbra ..	69	Vengatt Nayar	..	..	..	..	2	2	2	2
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	..	..	..	..	..	..	2	2
		Total ..	..	..	..	..	26	18	13	11
		WALLUVANĀD TALUK.								
Pānga	71	Kolattūr Vāriyar	..	..	..	..	..	..	..	..
Trikattiri ..	72	Kāralamanna Dēvasvam	..	..	..	..	..	..	..	..
Chalavara ..	73	Do. do.	..	..	..	..	..	..	..	..
Anamangat ..	74	Kanyura Manakkal Nambūtiripad .	..	..	..	..	..	..	..	..
Perintalmanna ..	75	Cherukare Mūtta Pishārodi ..	..	..	..	..	..	..	1	1
Srikrishnapuram.	76	Cochin Sirkar	..	..	..	..	12	8	1	1
Valambūr ..	77	Mangada Kovilakam	..	..	..	..	..	..	1	1
Eletatta Mātamba	78	Mapātt Manakkal Nambūtiri ..	..	..	..	..	..	..	..	..
Perintalmanna ..	79	Tirumādhāmkunnu Dēvasvam ..	..	..	..	..	..	..	..	..
Natuvattamkaralamanna.	80	Vittikkat Nāyar	..	..	..	..	..	..	..	..
Vadakkumpuram.	81	Varikumanchēri Nambūtiripad ..	..	..	..	..	..	..	..	..
Naduvattam ..	82	Tiruvēgapura Dēvasvam	..	..	..	..	1	1	2	2
		Total ..	..	..	..	..	13	9	5	5
		PALGHAT TALUK.								
Erimayūr ..	83	Kavalappara Minor	..	..	..	..	..	..	..	..
Kuttanūr ..	84	Chathapuram Svāminatha Pattar ..	..	..	..	..	..	..	..	..
Padinynyārētara .	85	Kāchēnkurissi Dēvasvam ..	..	..	..	..	..	..	..	..
Vadavannur ..	86	Vengunāttil Valiya Nambidi ..	..	..	..	..	..	..	..	..
Kottaya	87	Olappamanna Nambūtiri	..	..	..	..	..	..	..	..
Vadakketara ..	88	Trippavallūr Dēvasvam ..	..	..	..	..	..	..	..	..
Manyalur ..	89	Zamorin Maharāja Bahadūr ..	..	..	..	..	..	..	..	..
Kilakkumpram ..	90	Mannūr Valiya Nāyar	..	..	..	..	..	..	..	..
Koduvayur ..	91	Kutiravattat Nāyar	..	..	..	..	..	..	..	..
Putissēri ..	92	Nellissēri Siva Rama Iyen	..	..	..	..	..	..	..	..
Kunisseri ..	93	Tiruvilvamala Dēvasvam	..	..	..	..	..	..	..	..
Tarūr	94	Puvulli Mana Nambūtiri	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..

these Lands are held from the Janmi—(*Continued*).

holding from intermediaries—(*Continued*). held on—(*Continued.*)								Actual Cultivators holding their Lands direct from the Janmi.		Actual Cultivators holding their Lands from intermediaries.		Total of Columns *130 to 133.*	
V*a*.		V*b*.		V*c*.		Total of Columns 110 to 127.		Total of Columns 28, 29, 48 and 49.		Total of Columns 108, 109, 128 and 129.			
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
122	123	124	125	126	127	128	129	130	131	132	133	134	135
3	2	..	..	6	5	19	16	6	5	50	36	56	41
..	..	..	..	..	..	..	..	157	71	2	2	159	73
..	..	..	..	..	..	4	4	27	16	25	17	52	33
..	..	..	..	..	..	20	15	43	36	21	16	64	52
..	..	..	..	..	..	..	..	164	76	..	..	164	76
..	..	..	..	..	..	1	1	192	87	4	3	196	90
3	2	..	..	6	5	44	36	589	291	102	74	691	365
..	..	2	1	..	..	2	1	30	21	71	45	101	66
..	..	1	1	..	..	1	1	47	24	28	23	75	47
..	..	..	..	..	..	..	..	6	4	4	4	10	8
..	..	..	..	..	..	27	18	..	..	37	26	37	26
..	..	..	..	..	..	..	..	43	42	..	..	43	42
..	..	..	..	4	4	7	6	34	23	12	11	46	34
..	..	..	..	..	..	..	..	9	8	..	..	9	8
..	..	..	..	..	..	1	1	135	58	27	14	162	72
..	..	..	..	1	1	1	1	27	8	60	27	87	35
..	..	2	2	1	1	3	3	80	65	7	7	87	72
..	..	..	..	7	6	7	6	40	19	68	45	108	64
..	..	..	..	10	6	12	8	70	44	30	21	100	65
..	..	..	..	..	..	..	..	67	61	..	..	67	61
..	..	..	..	..	..	4	4	50	39	34	25	84	64
..	..	..	..	1	1	3	3	260	161	8	8	268	169
..	..	5	4	24	19	68	52	898	577	386	256	1,284	833
..	..	..	..	..	..	..	..	151	68	26	15	177	73
..	..	..	..	1	1	1	1	9	9	39	32	48	41
..	..	..	..	..	..	..	..	6	5	2	2	8	7
..	..	..	..	3	3	3	3	95	49	20	14	115	63
..	..	..	..	1	1	2	2	92	50	24	14	116	64
..	..	..	..	9	8	22	17	7	7	65	37	72	44
..	..	..	..	2	2	3	3	181	67	68	33	249	100
..	..	..	..	2	2	2	2	92	86	74	43	166	129
..	..	..	..	..	..	..	..	79	55	33	24	112	79
..	..	..	..	2	2	2	2	78	71	20	18	98	89
..	..	..	..	3	1	3	1	164	80	9	4	173	84
..	..	..	..	..	..	3	3	154	66	96	73	250	139
..	..	..	..	23	20	41	34	1,108	603	476	309	1,584	912
..	..	..	..	..	..	..	..	29	14	31	14	60	28
..	..	..	..	..	..	..	..	6	6	..	..	6	6
..	..	..	..	..	..	..	..	45	27	36	34	81	61
..	..	..	..	..	..	..	..	59	53	4	4	63	57
..	..	..	..	..	..	..	..	140	23	119	53	259	76
..	..	..	..	..	..	..	..	55	46	79	73	134	119
..	..	..	..	..	..	..	..	72	71	66	62	138	133
..	..	..	..	..	..	..	..	90	63	99	88	189	151
..	..	..	..	..	..	..	..	44	40	62	58	106	98
..	..	..	..	..	..	..	..	150	123	14	14	164	137
..	..	..	..	..	..	..	..	18	11	26	26	44	37
..	..	..	..	..	..	..	..	212	85	386	164	598	249
..	..	..	..	..	..	..	..	920	562	922	590	1,842	1,152

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding the actual Cultivators — Length — Wet — Immemorial. I. No. of Lands.	IIa. No. of Lands.	IIb. No. of Lands.	IIIa. No. of Lands.	IIIb. No. of Lands.	IV. No. of Lands.	Va. No. of Lands.	Vb. No. of Lands.
			136	137	138	139	140	141	142	143
		CALICUT TALUK.								
Olavanna ..	50	Ambadi Kovilakam	..	..	..	..	..	..	..	..
Annasseri ..	51	Karamvalli Kurup	..	..	..	..	..	..	..	..
Pannikōd ..	52	Adiyarakkal Dēvasvam	..	..	..	..	..	..	..	..
Kasava	53	Kallingal Peru Muppan	..	..	..	..	..	..	..	..
Kunnumangalam.	54	Mannil Edatil Nāyar	..	..	..	..	..	..	..	..
Peruvayal ..	55	Parakunnat Nambūtiri	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..
		ERNĀD TALUK.								
Manjeri	56	Quilandy Tangal	..	..	..	..	..	..	..	..
Kārakkunnu ..	57	Do. do.	..	..	..	..	..	..	..	..
Trikalangōd ..	58	Do. do.	..	..	..	..	..	..	..	..
Mannūr	59	Mannūr Dēvasvam	..	..	..	..	..	..	..	..
Vengara	60	Pattar Kadaran Pōkkar Kutti ..	..	..	..	..	..	..	..	..
Neduva	61	Parappunattil Tamburan	..	..	..	..	..	..	..	..
Irimbuli	62	Malapurath Para Nambi	..	..	..	..	..	..	..	..
Pāndikad ..	63	Karukamanna Nilakandhan Mūssad.	..	..	..	..	..	..	..	..
Nilambūr ..	64	Manjeri Kāranamulpād	..	..	..	..	..	..	..	..
Olakara ..	65	Mangalasseri Vishnu Nambūtiri ..	..	..	..	..	..	..	..	..
Urngāttiri ..	66	Trikkalayūr Dēvasvam	..	..	..	..	..	..	..	..
Nediyirippu ..	67	Kondotti Tangal	..	..	..	..	..	..	..	..
Alinnilam ..	68	Kalpalli Karunākara Menon ..	..	..	..	..	..	..	..	..
Arimbra	69	Vengātt Nāyar	..	..	..	..	..	..	..	..
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..
		WALLUVANĀD TALUK.								
Panga	71	Kolattūr Variyar	..	..	..	..	..	..	..	..
Trikattiri ..	72	Kāralamanna Dēvasvam	..	..	..	..	..	..	..	..
Chalavara ..	73	Do. do.	..	..	..	..	..	..	..	..
Anamangat ..	74	Kanyura Manakkal Nambūtiripad.	..	..	..	..	..	..	..	..
Perintalmanna ..	75	Cherukare Mūtta Pisharodi ..	..	..	..	..	..	..	..	..
Srikrishnapuram.	76	Cochin Sirkar	..	..	..	..	..	..	..	..
Valambūr ..	77	Manguda Kovilakam	..	..	..	..	..	..	..	..
Eletatta Matamba	78	Mapatt Manakkal Nambūtiri ..	..	..	..	..	..	..	..	..
Perintalmanna ..	79	Tirumadhāmkūnnu Dēvasvam ..	..	..	..	..	..	..	..	..
Natuvattamkaralamanna.	80	Vittikkat Nāyar	7	..	..	..	2	..	..	..
Vadakkumpuram.	81	Varikumanchēri Nambūtiripad ..	..	..	..	..	..	..	..	..
Naduvattam ..	82	Tiruvēgapura Dēvasvam	..	..	..	..	..	..	..	..
		Total ..	7	..	..	..	2	..	..	..
		PALGHAT TALUK.								
Erimayūr ..	83	Kavalappara Minor	..	..	..	..	..	..	..	..
Kuttanūr ..	84	Chathapuram Svāminatha Pattar ..	..	..	..	..	..	..	..	..
Padinynyarētara .	85	Kachānkurissi Dēvasvam	..	..	..	..	..	..	..	..
Vadavannur ..	86	Vengunattil Valiya Nambidi ..	..	..	..	..	..	..	..	..
Kottaya ..	87	Olappamanna Nambūtiri	..	..	..	..	..	..	..	..
Vadakkotare ..	88	Trippavallur Dēvasvam	..	..	..	..	..	..	..	..
Manyalur ..	89	Zamorin Maharaja Bahadūr ..	..	..	..	..	..	..	..	..
Kilakkumpram ..	90	Mannūr Valiya Nāyar	..	..	..	..	..	..	..	..
Koduvayur ..	91	Kutiravattat Nāyar	..	..	..	..	..	..	..	..
Putisseri ..	92	Nellisseri Siva Rama Iyen ..	..	..	..	..	..	..	..	..
Kunisseri ..	93	Tiruvilvamala Dēvasvam	..	..	..	..	..	..	..	..
Tarur	94	Puvulli Mana Nambūtiri	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..

of this Janmi's Lands in this Amsam.

of Possession.

or Dry Lands.

Vc.	Total of Columns 136 to 144.	Above 30 Years, but not Immemorial. I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 146 to 154.
No. of Lands.	No. of Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
144	145	146	147	148	149	150	151	152	153	154	155
..	..	..	..	..	..	1	1	12	..	..	14
..	..	..	..	..	..	12	..	22	..	15	49
..	..	..	..	..	..	15	..	..	..	..	15
..	..	..	..	..	..	1	..	..	..	..	1
..	..	..	..	..	..	37	..	..	..	3	40
..	..	..	..	..	..	60	..	..	..	7	67
..	..	..	..	..	..	126	1	34	..	25	186
..	..	..	..	..	..	..	..	..	12	..	12
..	..	..	..	..	..	..	..	..	11	..	11
..	..	..	..	..	..	..	..	..	3	..	3
..	..	..	..	..	..	3	..	..	..	..	3
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	7	..	..	..	1	8
..	..	..	..	..	..	4	..	..	..	..	4
..	..	..	..	..	..	68	1	..	..	2	71
..	..	..	..	..	..	13	..	..	..	5	18
..	..	..	..	..	..	17	..	..	..	..	17
..	..	..	..	..	..	7	..	..	..	6	13
..	..	..	..	..	..	1	..	..	..	..	1
..	..	..	..	..	..	..	..	..	..	13	13
..	..	..	..	..	..	12	4	..	..	..	16
..	..	..	..	..	..	29	..	..	..	2	31
..	..	..	..	..	..	161	5	..	26	29	221
..	..	..	..	..	..	53	1	..	..	1	55
..	..	..	..	..	..	6	..	..	..	10	16
..	..	..	..	..	..	5	..	..	..	1	6
..	..	3	..	..	..	15	..	..	..	..	18
..	..	..	..	..	..	26	1	..	..	2	29
..	..	..	..	..	..	..	..	..	..	4	4
..	..	..	..	..	..	81	5	..	..	9	95
..	..	2	..	..	..	40	..	2	..	13	57
..	..	..	..	..	..	49	..	..	..	1	50
..	9	..	..	..	..	1	..	..	..	4	5
..	..	..	..	..	..	69	..	..	..	18	87
..	..	1	..	..	..	41	3	..	..	39	84
..	9	6	..	..	..	386	10	2	..	102	506
..	..	2	..	..	..	23	2	..	..	..	27
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	22	1	..	..	8	31
..	..	..	..	..	..	6	..	..	..	..	6
..	..	..	..	..	..	137	..	..	..	7	144
..	..	6	..	..	..	30	6	..	..	6	48
..	..	31	..	..	..	9	4	17	..	6	67
..	..	4	2	..	..	61	6	..	..	1	74
..	..	11	..	..	..	34	..	..	..	3	48
..	..	..	..	..	..	..	..	..	..	35	36
..	..	..	..	..	..	17	..	..	..	1	18
..	..	1	..	..	..	106	..	..	..	13	120
..	[illegible]	55	2	..	..	445	19	17	..	80	618

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding the actual Cultivators									
			Length									
			Wet									
			Under 30 Years, but for or above 12 Years.									
			I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 156 to 164.
			Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
			156	157	158	159	160	161	162	163	164	165
		CALICUT TALUK.										
Olavanna ..	50	Amabādi Kovilakam	..	..	..	..	2	1	..	..	..	3
Annasséri ..	51	Kāramvalli Kurup	..	..	..	..	..	..	17	..	23	40
Pannikōd ..	52	Adiyarakkal Dēvasvam	..	..	..	..	8	..	..	..	..	8
Kasava	53	Kallingal Peru Mūppan	..	..	..	..	..	..	..	..	2	2
Kunnumangalam.	54	Mannil Edatil Nayar	..	..	..	..	12	..	..	..	10	22
Peruvayal ..	55	Parakunnat Nambūtiri	..	..	..	..	21	1	..	..	1	23
		Total ..	..	..	..	..	43	2	17	..	36	98
		ERNĀD TALUK.										
Manjeri	56	Quilandy Tangal	..	..	..	..	..	..	..	7	..	7
Karakkunnu ..	57	Do. do.	..	..	..	..	..	..	..	9	..	9
Trikalangōd ..	58	Do. do.	..	..	..	..	..	..	..	..	..	..
Mannūr ..	59	Mannūr Dēvasvam	..	..	..	..	..	..	..	..	..	..
Vengara ..	60	Pattar Kadaran Pōkkar Kutti ..	..	..	..	..	2	..	..	..	..	2
Neduva ..	61	Parappunāttil Tamburān	..	..	..	..	..	..	..	..	..	..
Irumbuli ..	62	Malapurath Para Nambi	..	..	..	..	1	..	..	..	..	1
Pandikād ..	63	Karukamanna Nilakandhan Mūssad	..	..	..	..	7	5	..	..	8	20
Nilambūr ..	64	Manjeri Karanamulpad	..	..	..	..	1	..	..	..	2	3
Olakara ..	65	Mangalasséri Vishnu Nambūtiri ..	..	..	..	..	5	..	..	..	..	5
Urngāttiri ..	66	Trikkalayūr Dēvasvam	..	..	..	..	4	1	..	..	3	8
Nediyirippu ..	67	Kondotti Tangal	..	..	..	..	1	6	..	..	..	7
Alinhilam ..	68	Kalpalli Karunakara Menon ..	..	..	..	..	..	..	..	..	7	7
Arimbra	69	Vengātt Nāyar	..	..	..	..	2	1	..	..	..	3
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	..	..	..	..	18	2	..	..	1	21
		Total ..	..	..	..	..	41	15	..	16	21	93
		WALLUVANĀD TALUK.										
Pānga	71	Kolattūr Vāriyar	..	..	..	..	12	4	..	..	38	54
Trikattiri ..	72	Kāralamanna Dēvasvam	..	..	..	..	1	..	..	..	10	11
Chalavara ..	73	Do. do.	..	..	..	..	1	..	..	..	..	1
Anamangat ..	74	Kanyura Manakkal Nambūtiripād.	..	..	..	..	6	..	..	..	3	9
Perintalmanna ..	75	Cherukare Mutta Pishārodi ..	..	..	..	..	2	..	..	..	2	4
Srikrishnapuram.	76	Cochin Sirkar	..	..	..	..	..	..	..	..	..	..
Valambūr ..	77	Mangada Kovilakam	..	..	..	..	5	4	..	..	1	10
Eletatta Mātamba	78	Mapātt Manakkal Nambūtiri ..	..	..	..	..	4	..	..	..	11	15
Perintalmanna ..	79	Tirumādhamkunnu Dēvasvam ..	..	..	..	..	12	3	..	..	2	17
Natuvattamkaralamanna.	80	Vittikkat Nāyar	..	..	..	..	2	..	..	..	8	10
Vadakkumpuram.	81	Varikumanchēri Nambūtiripād ..	..	..	..	..	..	..	..	..	2	2
Naduvattam ..	82	Tiruvēgapura Dēvasvam	..	..	..	..	8	3	..	..	13	24
		Total ..	..	..	..	..	53	14	..	..	90	157
		PALGHAT TALUK.										
Erimayūr ..	83	Kavalappara Minor	..	..	..	..	7	..	..	..	..	7
Kuttanūr ..	84	Chathapuram Svāminatha Pattar ..	..	..	..	..	..	..	..	..	1	1
Padinynyārētara.	85	Kāchānkurissi Dēvasvam	..	..	..	..	2	..	1	..	14	17
Vadavannur ..	86	Vengunāttil Valiya Nambidi ..	..	..	..	..	3	..	..	..	..	3
Kottaya ..	87	Olappamanna Nambūtiri	..	..	..	..	2	2	..	..	11	15
Vadakketara ..	88	Trippavallūr Dēvasvam	..	..	..	..	3	4	..	..	12	19
Manyalūr ..	89	Zamorin Mahārāja Bahadūr ..	1	..	..	..	1	1	5	..	5	13
Kilakkumpram ..	90	Mannūr Valiya Nayar	..	2	..	..	11	5	..	..	11	29
Koduvayur ..	91	Kutiravattat Nāyar	2	..	..	..	5	1	..	..	3	11
Putisseri ..	92	Nellisséri Siva Rama Iyen	..	..	..	..	..	..	..	..	75	75
Kunisseri ..	93	Tiruvilvamala Dēvasvam	..	..	..	..	1	..	..	..	..	1
Tarūr	94	Puvulli Mana Nambūtiri	..	..	..	..	29	8	..	..	36	73
		Total ..	3	2	..	..	64	21	6	..	168	264

of this Janmi's Lands in this Amsam—(*Continued*).

of Possession—(*Continued*).

or Dry Lands—(*Continued*).										Garden Lands.			
Under 12 Years.										Immemorial.			
I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 166 to 174.	I.	IIa.	IIb.	IIIa.
Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
166	167	168	169	170	171	172	173	174	175	176	177	178	179
..	..	..	..	3	2	5	1	6	17	..	..	..	..
..	..	..	..	..	..	5	..	17	22	..	..	..	..
..	..	..	..	7	6	..	..	1	14	..	..	..	..
..	..	..	..	..	1	1	..	1	3	..	..	..	..
..	..	..	..	10	..	..	..	14	24	..	..	..	..
..	..	..	..	36	1	2	3	19	61	..	..	..	..
..	..	..	..	56	10	13	4	58	141	..	..	..	..
..	..	..	..	..	..	..	32	..	32*	..	..	..	..
..	..	..	..	..	..	..	28	..	28†	..	..	..	..
..	..	..	..	..	..	..	5	..	5‡	..	..	..	..
..	..	..	..	4	..	..	..	3	7	..	..	..	..
..	..	..	..	4	..	..	..	..	4	..	..	..	..
..	..	..	..	..	..	..	..	4	4	..	..	..	..
..	..	..	..	2	..	..	..	..	2	..	..	..	..
..	..	..	..	7	3	..	..	25	35	..	..	..	..
..	..	..	..	11	10	..	..	42	63	..	..	..	..
..	..	..	..	7	..	..	..	4	11	..	..	..	..
..	..	..	..	7	8	..	..	45	60	..	..	..	..
..	..	..	..	1	11	..	..	8	20	..	..	..	..
..	..	..	..	..	..	..	..	18	18	..	..	..	..
..	..	..	..	3	3	..	..	17	23	..	..	..	..
..	..	..	..	9	1	..	..	12	22	..	..	..	..
..	..	..	..	55	36	..	65	178	334	..	..	..	..
..	..	..	..	3	9	..	..	31	43	..	..	..	..
..	..	..	..	..	..	..	..	18	18	..	..	..	..
..	..	..	..	..	..	..	..	1	1	..	..	..	..
..	..	..	..	3	..	..	..	46	49	..	..	..	..
..	..	..	..	8	8	..	..	18	34	..	..	..	..
..	..	..	..	1	1	..	..	37	39	..	..	..	..
..	..	..	..	9	20	..	..	88	117	..	..	..	..
..	..	..	..	2	..	1	..	58	61	..	..	..	..
..	..	..	..	7	2	..	..	26	35	..	..	..	..
..	..	..	..	..	..	..	..	19	19	16	..	..	..
..	..	..	..	3	..	..	..	31	34	..	..	..	..
..	..	..	..	19	19	..	..	71	109	..	..	..	..
..	..	..	..	55	59	1	..	444	559	16	..	..	..
..	..	..	..	..	3	..	..	23	26	..	..	..	..
..	..	..	..	..	..	..	..	5	5	..	..	..	..
..	..	..	..	7	7	..	..	19	33	..	..	..	..
..	..	..	..	2	..	..	..	3	5	..	..	..	..
..	..	..	..	2	18	..	..	80	100	..	..	..	..
..	..	..	..	8	4	..	..	55	67	..	..	..	..
9	..	..	..	3	10	3	..	33	58	..	..	..	..
1	1	..	..	20	31	..	..	33	86	..	..	..	..
1	..	..	..	9	4	..	..	33	47	..	..	..	..
..	..	..	..	..	..	..	..	54	54	..	..	..	..
..	..	..	..	..	..	..	..	25	25	..	..	..	..
..	..	..	..	34	2	..	..	369	405	..	..	..	..
11	1	..	..	85	79	3	..	732	911	..	..	..	..

* (38 unknown). † (23 unknown). ‡ (1 unknown).

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding the actual Cultivators — Length — Garden — Immemorial—(*Continued*). IIIb. Lands.	IV. Lands.	Va. Lands.	Vb. Lands.	Vc. Lands.	Total of Columns 176 to 184. Lands.	Above — I. Lands.	IIa. Lands.	IIb. Lands.
			180	181	182	183	184	185	186	187	188
		CALICUT TALUK.									
Olavanna ..	50	Amabadi Kovilakam	..	..	..	..	..	..	..	..	..
Annasséri ..	51	Kāramvalli Kurup	..	..	..	..	..	..	..	..	..
Pannikōd ..	52	Adiyarakkal Dēvasvam	..	..	..	..	..	..	..	..	..
Kasava	53	Kallingal Peru Mūppan	..	..	..	..	..	..	..	..	..
Kunnumangalam.	54	Mannil Edatil Nāyar	..	..	..	..	..	..	..	..	..
Peruvayal ..	55	Parakunnat Nambūtiri	..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..	..
		ERNĀD TALUK.									
Manjeri	56	Quilandy Tangal	..	..	..	..	..	..	..	..	..
Kārakkunnu ..	57	Do. do.	..	..	..	..	..	..	..	..	..
Trikalangōd ..	58	Do. do.	..	..	..	..	..	..	..	..	..
Mannūr	59	Mannūr Dēvasvam	..	..	..	..	..	..	..	..	..
Vengara ..	60	Pattar Kadaran Pōkkar Kutti ..	..	..	..	..	..	..	..	..	..
Neduva	61	Parappunāṭṭil Tamburān	..	..	..	..	..	..	..	..	..
Irimbuli	62	Malapurath Para Nambi	..	..	..	..	..	..	..	..	..
Pāndikād ..	63	Karukamanna Nilakandhan Mūssad	..	..	..	..	..	..	..	..	..
Nilambūr ..	64	Manjeri Kārūnamulpad	..	..	..	..	..	..	..	..	..
Olakara ..	65	Mangalasséri Vishnu Nambūtiri ..	..	..	..	..	..	..	..	..	..
Urngāttiri ..	66	Trikkalayūr Dēvasvam	..	..	..	..	..	..	..	..	..
Nediyirippu ..	67	Kondotti Tangal	..	..	..	..	..	..	..	..	..
Alinhilam ..	68	Kalpalli Karunākara Menon ..	..	..	..	..	..	..	..	..	..
Arimbra	69	Vengātt Nāyar	..	..	..	..	..	..	..	..	..
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..	..
		WALLUVANĀD TALUK.									
Panga	71	Kolattur Vāriyar	..	..	..	..	..	..	..	..	..
Trikattiri ..	72	Karalamanna Dēvasvam	..	..	..	..	..	..	..	..	..
Chalavara ..	73	Do. do.	..	..	..	..	..	..	..	..	..
Anamangat ..	74	Kanyura Manakkal Nambūtiripād.	..	..	..	..	..	..	10	..	..
Perintalmanna ..	75	Cherukare Mūtta Pishārodi ..	..	..	..	..	..	..	1	..	..
Srikrishnapuram.	76	Cochin Sirkar	..	..	..	..	..	..	6	..	..
Valambūr ..	77	Mangada Kovilakam	..	..	..	..	..	..	..	..	..
Eletatta Mātamba	78	Mapātt Mannakkal Nambūtiri ..	..	..	..	..	..	..	1	..	..
Perintalmanna ..	79	Tirumadhamkunnu Dēvasvam ..	..	..	..	..	..	..	..	..	..
Natuvattamkara-lamanna.	80	Vittikkat Nāyar	5	..	..	..	5	26	..	..	..
Vadakkumpuram.	81	Varikumanchēri Nambūtiripād ..	..	..	..	..	..	..	..	..	..
Naduvattam ..	82	Tiruvegapura Dēvasvam	..	..	..	..	..	..	..	..	..
		Total ..	5	..	..	..	5	26	18	..	..
		PALGHAT TALUK.									
Erimayūr ..	83	Kavalappara Minor	..	..	..	..	..	..	..	..	..
Kuttanūr ..	84	Chathapuram Svāminatha Pattar ..	..	..	..	..	..	..	..	..	..
Padinyiyārētara.	85	Kachānkurrissi Dēvasvam	..	..	..	..	..	..	..	..	..
Vadavannur ..	86	Vengunāttil Valiya Nambidi ..	..	..	..	..	..	..	..	..	..
Kottaya	87	Olappamanna Nambūtiri	..	..	..	..	..	..	..	..	..
Vadakketara ..	88	Trippavallur Dēvasvam	..	..	..	..	..	..	..	..	..
Manyalur ..	89	Zamorin Mahārāja Bahadūr ..	..	..	..	..	..	..	..	..	..
Kilakkumpram ..	90	Mannur Valiya Nāyar	..	..	..	..	..	..	..	..	..
Koduvayur ..	91	Kutiravattat Nayar	..	..	..	..	..	..	..	..	..
Putissēri ..	92	Nellissēri Siva Rama Iyen	..	..	..	..	..	..	..	..	..
Kunisseri ..	93	Tiruvilvamala Dēvasvam	..	..	..	..	..	..	..	..	..
Tarūr	94	Puvulli Mana Nambūtiri	..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..	..

of this Janmi's Lands in this Amsam—(*Continued*).

of Possession—(*Continued*).

Lands—(*Continued*).

30 Years, but not Immemorial.							Under 30 Years, but for or above 12 Years.									
IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 186 to 194.	I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 196 to 204.
Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205
..	5	1	1	..	..	7	1	..	..	..	..	..	..	..	..	1
..	5	..	15	..	4	24	..	..	..	..	2	..	6	..	1	9
..	3	..	..	..	..	3	..	..	..	..	9	..	..	..	..	9
..	28	1	..	..	..	29	..	..	..	..	3	4	1	..	..	8
..	27	..	..	..	2	29	..	..	..	..	18	..	1	..	8	27
..	25	..	..	..	1	26	..	..	..	..	4	..	..	..	1	5
..	93	2	16	..	7	118	1	..	..	..	36	4	8	..	10	59
..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	2
..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..
..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..
..	12	..	..	..	..	12	..	..	..	..	1	..	..	..	..	1
..	15	..	..	..	..	15	..	..	..	..	13	..	..	..	..	13
..	22	..	..	..	2	24	..	..	..	..	..	3	..	..	1	4
..	2	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..
..	26	1	..	..	1	28	..	..	..	..	5	..	..	..	..	5
..	2	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..
..	25	..	..	..	..	25	..	..	..	..	13	..	..	..	..	13
..	10	..	..	..	..	10	..	..	..	..	2	..	..	..	2	4
..	15	4	..	..	2	21	..	..	..	..	28	..	..	..	2	30
..	1	..	..	..	13	14	..	..	..	..	..	..	..	..	9	9
..	12	..	..	..	..	12	..	..	..	..	21	..	..	..	..	21
..	96	..	..	..	1	97	..	..	..	..	46	1	..	..	3	50
..	238	5	..	2	19	264	..	..	..	..	129	4	..	2	17	152
..	19	..	..	..	..	19	..	..	..	..	6	..	..	..	..	6
..	2	..	..	..	..	2	..	..	..	..	..	..	..	..	1	1
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	9	..	..	..	1	20	2	..	..	..	3	..	..	..	2	7
..	28	..	..	..	1	30	..	..	..	..	6	..	..	..	1	7
..	8	..	..	..	8	22	..	..	..	..	1	..	..	..	..	1
..	15	..	..	..	..	15	1	..	..	..	1	1	..	..	..	3
..	20	..	8	..	..	29	..	..	..	..	..	..	..	..	..	..
..	7	..	..	..	..	7	..	..	..	..	1	..	..	..	..	1
..	9	..	..	..	7	16	..	..	..	..	4	..	..	..	4	8
..	42	..	..	..	..	42	..	..	..	..	1	..	..	..	..	1
..	1	1	..	..	19	21	..	..	..	..	1	..	..	..	5	6
..	160	1	8	..	36	223	3	..	..	..	24	1	..	..	13	41
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	43	43	..	..	..	..	..	..	..	..	3	3
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
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..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	43	43	..	..	..	..	..	..	..	..	3	3

Statistics regarding

Amşam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Length of Possession—(*Continued*). Garden Lands—(*Continued*). Under 12 Years. I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 206 to 214.
			Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
			206	207	208	209	210	211	212	213	214	215
		CALICUT TALUK.										
Olavanna ..	50	Ambaḍi Kovilakam	1	..	..	..	4	1	2	..	6	14
Annassēri ..	51	Kāramvalli Kurup	..	..	..	..	3	..	12	..	..	15
Pannikōd ..	52	Adiyarakkal Dēvasvam	..	..	..	..	2	1	..	..	..	3
Kasava	53	Kallingal Peru Mūppan	..	..	..	..	8	11	2	..	..	21
Kunnumangalam.	54	Mannil Eḍatil Nāyar	..	..	..	..	12	..	1	..	9	22
Peruvayal ..	55	Parakunnat Nambūtiri	..	..	..	..	5	..	4	..	5	14
		Total ..	1	..	..	..	34	13	21	..	20	89
		ERNĀD TALUK.										
Manjeri	56	Quilandy Tangal	..	..	..	..	..	..	..	..	..	..*
Kārakkunnu ..	57	Do. do.	..	..	..	..	..	..	..	..	..	..†
Trikalangōd ..	58	Do. do.	..	..	..	..	..	..	..	..	..	..
Mannūr ..	59	Mannūr Dēvasvam	..	..	..	..	11	..	..	..	3	14
Vengara ..	60	Pattar Kaḍaran Pōkkar Kutti ..	..	..	..	..	9	..	..	..	..	9
Neḍuva	61	Parappunāṭṭil Tamburān	..	..	..	..	8	1	..	..	2	6
Irimbuḷi	62	Malapurath Pāra Nambi	..	..	..	..	..	..	..	..	..	..
Pāndikād ..	63	Karukamanna Nīlakandhan Mūssad	..	..	..	..	..	..	..	..	3	3
Nilambūr ..	64	Manjeri Kāranamulpad	..	..	..	..	..	..	..	..	1	1
Olakara	65	Mangalassēri Vishnu Nambūtiri ..	..	..	1	..	12	..	..	2	1	16
Urngāttiri ..	66	Trikkalayūr Dēvasvam	..	..	..	..	6	..	..	..	7	13
Neḍiyirippu ..	67	Kondotti Tangal	..	..	..	..	9	4	..	..	8	21
Aḻinhilam ..	68	Kalpalli Karunākara Menon ..	..	..	..	..	..	..	..	..	6	6
Arimbra	69	Vengātt Nāyar	..	..	..	..	4	2	..	..	3	9
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	..	..	..	..	22	3	..	..	22	47
		Total ..	..	..	1	..	76	10	..	2	56	145
		WALLUVANĀD TALUK.										
Pānga	71	Kolattūr Variyar	..	..	..	..	..	..	..	..	..	..
Prikattiri ..	72	Kāralamanna Dēvasvam	..	..	..	..	..	..	..	..	..	..
Chalavara ..	73	Do. do.	..	..	..	..	..	..	..	..	..	..
Anamangat ..	74	Kanyura Manakkal Nambūtiripād.	..	..	..	..	2	..	..	..	10	12
Perintalmanna ..	75	Cherukare Mūtta Pishārodi ..	..	..	..	..	8	3	..	..	1	12
Srikrishnapuram.	76	Cochin Sirkar	..	..	..	..	4	1	..	..	1	6
Valambūr ..	77	Mangada Kovilakam	..	..	..	..	5	1	..	..	3	9
Eletatta Mātamba	78	Mapātt Manakkal Nambūtiri ..	..	..	..	..	2	..	..	..	2	4
Perintalmanna ..	79	Tirumadhāmkunnu Dēvasvam ..	..	..	..	..	2	..	..	..	..	2
Natuvattamkaralamanna.	80	Vittikkat Nāyar	..	..	..	..	..	..	..	..	5	5
Vaḍakkumpuram.	81	Varikumanchēri Nambūtiripād ..	..	..	..	..	6	..	..	..	1	7
Naduvattam ..	82	Tiruvēgapura Dēvasvam	..	..	..	..	..	3	..	..	3	6
		Total ..	..	..	..	..	29	8	..	..	26	63
		PALGHAT TALUK.										
Erimayūr ..	83	Kavalappara Minor	..	..	..	..	..	..	..	..	..	..
Kuttanūr ..	84	Chathapuram Svāminatha Pattar ..	..	..	..	..	..	..	..	..	..	..
Padinyuyārētara.	85	Kāchāukurissi Dēvasvam	..	..	..	..	..	..	..	..	..	..
Vadavannur ..	86	Vengunātti Valiya Nambidi ..	..	..	..	..	..	..	..	..	3	3
Kottaya ..	87	Olappamanna Nambūtiri	..	..	..	..	..	..	..	..	..	..
Vadakketara ..	88	Trippavallūr Dēvasvam	..	..	..	..	..	..	..	..	..	..
Manyalur ..	89	Zamorin Mahārāja Bahadūr ..	..	..	..	..	..	..	..	..	..	..
Kiḻakkumpram ..	90	Mannūr Valiya Nāyar	..	..	..	..	..	..	..	..	..	..
Koduvayur ..	91	Kutiravattat Nāyar	..	..	..	..	..	..	..	..	..	..
Putissēri	92	Nellissēri Siva Rama Iyen	..	..	..	..	..	..	..	..	..	..
Kunisseri ..	93	Tiruvilvamala Dēvasvam	..	..	..	..	..	..	..	..	..	..
Tarūr	94	Puvulli Mana Nambūtiri	..	..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..	3	3

* 10 (unknown). † 3 (unknown).

the actual Cultivators of this Janmi's Lands in this Amsam—(*Continued*).

Advances of Money made by actual Cultivators to the Janmi or Intermediaries for these Lands.			Distribution of the Produce.				
			Money Value of average Gross Produce of these Lands.			Money Value paid by the actual Cultivator for his share of the Produce.	
Secured on the Land.	Not secured on the Land.	Total of Columns 216 and 217.	As per Janmi's Estimate.	As per actual Cultivator's Estimate.	As per Government Accounts or other information.	Rent.	Interest on Advances secured on Land (Col. 216) and recoupment of Principal and Interest on Advances not secured on Land (Col. 217).
216	217	218	219	220	221	222	223
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
871 2 0	393 4 0	1,264 6 4	744 15 0	857 7 4	1,627 2 4	874 12 8	254 1 4
376 8 0	1,552 0 0	1,928 8 0	2,613 8 11	1,932 14 2	2,178 15 0	2,065 12 0	331 6 7
1,440 14 0	242 4 0	1,683 2 0	812 3 2	819 9 8	716 13 0	441 4 0	315 0 11
5,073 11 6	951 10 0	6,025 5 6	1,114 11 3	946 3 11	1,684 1 6	1,000 10 10	969 11 1
857 12 0	948 4 0	1,806 0 0	914 12 4	1,480 14 8	1,738 14 4	1,330 5 6	403 10 8
1,427 8 0	1,312 8 0	2,740 0 0	1,836 8 2	1,283 4 10	2,350 12 0	1,371 10 1	448 0 7
10,047 7 6	5,399 14 0	15,447 5 6	8,036 10 10	7,320 6 7	10,296 10 2	7,084 7 1	2,721 15 2
200 0 0	186 0 0	336 0 0	4,683 5 7	3,486 8 6	5,063 15 8	2,923 2 0	75 1 9
..	293 0 0	293 0 0	4,930 5 4	3,418 8 6	4,980 8 0	2,179 7 4	85 0 7
..	133 0 0	133 0 0	1,157 8 5	754 15 8	1,135 15 2	547 10 0	36 8 3
1,169 12 0	432 8 0	1,602 4 0	680 9 3	528 12 6	772 15 10	284 7 8	269 3 6
1,049 10 8	233 4 0	1,282 14 8	602 10 4	330 7 7	449 15 7	13 3 1	216 10 6
1,435 12 0	339 8 0	1,775 4 0	598 2 11	633 2 8	886 12 3	250 10 7	219 3 5
349 0 0	690 0 0	1,039 0 0	177 1 0	281 11 3	329 3 2	69 5 7	216 14 5
4,442 14 10	858 0 0	5,300 14 10	3,489 13 11	2,988 14 4	4,018 8 8	1,866 7 8	636 10 9
2,248 0 0	2,325 8 0	4,573 8 0	5,799 7 8	5,218 13 0	6,263 0 6	3,172 9 1	672 10 10
2,000 5 4	895 0 0	2,895 5 4	732 15 0	967 13 7	1,247 15 7	258 9 6	471 13 0
2,405 5 9	741 0 0	3,146 5 9	2,464 6 7	4,730 2 6	5,884 12 3	2,981 15 6	392 9 8
6,316 0 0	532 0 0	6,848 0 0	1,383 14 3	1,266 12 8	1,500 2 3	569 2 11	739 3 1
7 12 0	2 0 0	9 12 0	586 4 2	1,029 11 1	1,502 8 9	719 0 1	1 3 7
2,442 0 0	291 0 0	2,733 0 0	1,196 6 2	1,036 8 6	1,169 8 0	411 10 0	338 4 10
6,507 8 4	1,769 12 0	8,277 4 4	1,527 7 7	2,384 10 10	3,211 10 8	612 1 10	1,137 14 11
30,574 0 11	9,721 8 0	40,295 8 11	30,000 6 2	29,057 9 2	38,426 8 4	16,869 6 10	5,509 1 1
3,729 9 0	935 9 2	4,665 2 2	4,105 15 0	3,300 1 8	3,496 6 7	1,703 1 3	606 12 8
989 0 2	144 8 0	1,133 8 2	2,194 11 7	2,180 8 4	2,327 3 2	2,946 4 2	132 9 9
177 2 3	110 0 0	287 2 3	255 2 1	260 14 8	283 5 7	92 14 11	94 1 8
350 4 11	437 0 0	787 4 11	1,997 13 10	1,937 4 11	2,208 5 9	1,421 3 9	131 12 8
5,399 14 8	1,421 6 1	6,821 4 9	2,068 3 6	1,818 1 2	2,155 12 6	798 11 6	1,030 12 4
664 7 1	174 4 0	838 11 1	2,045 6 10	1,747 5 10	1,843 4 11	1,163 15 9	106 11 10
3,912 7 6	1,446 10 4	5,359 1 10	2,976 4 2	5,019 1 5	5,481 12 7	3,972 11 7	1,165 8 10
6,211 15 10	1,116 6 11	7,328 6 9	5,807 15 6	6,743 7 10	5,904 5 7	4,531 4 7	972 13 6
4,264 10 7	2,478 8 0	6,743 2 7	3,918 3 7	4,158 6 1	4,638 3 10	1,495 7 9	968 2 11
483 0 4	176 2 3	659 2 7	970 1 9	987 9 7	1,100 1 0	959 3 4	107 5 7
4,998 15 11	1,347 11 6	6,346 11 5	4,105 12 9	3,559 3 7	3,765 14 10	2,300 1 4	736 15 0
5,103 9 9	630 2 6	5,733 12 3	2,195 4 11	2,552 5 9	2,828 15 4	2,014 5 9	717 4 0
36,286 2 0	10,418 4 9	46,703 6 9	32,640 15 5	33,264 0 10	36,033 14 8	22,479 5 8	6,770 15 3
6,831 0 3	476 15 0	7,307 15 3	2,526 8 0	2,735 10 0	2,870 0 0	814 10 3	783 0 1
..	..	..	594 1 2	407 15 0	835 6 3	535 8 11	..
8,615 14 2	2,823 6 10	11,339 5 0	7,906 5 10	8,832 15 9	10,128 8 9	7,299 1 9	1,299 14 1
8,814 0 2	934 0 0	9,748 0 2	1,836 8 1	1,825 13 2	3,153 7 5	867 3 4	892 0 0
11,423 14 5	2,048 11 8	13,472 10 1	5,431 10 7	5,657 1 5	7,599 9 4	4,053 10 6	1,299 9 9
10,894 7 6	7,783 8 0	18,677 15 6	5,140 14 8	6,498 7 10	6,579 0 11	4,469 7 6	1,870 6 8
16,428 11 6	9,651 14 3	26,080 9 9	8,073 0 2	8,101 8 8	10,822 11 8	4,231 3 4	2,797 12 8
28,320 3 4	2,399 9 3	30,719 12 7	6,677 7 6	5,409 10 10	6,592 1 1	2,407 4 2	3,546 9 9
32,590 1 0	3,433 0 10	36,023 1 10	8,498 12 2	6,993 5 1	8,817 11 8	3,613 0 5	3,422 9 5
..	..	..	9,484 14 2	10,304 6 4	15,027 9 7	7,485 5 0	..
1,549 7 3	263 7 0	1,812 14 8	1,989 2 8	2,107 4 5	2,260 15 8	1,029 11 9	212 5 6
16,466 11 8	11,344 9 4	26,811 5 0	36,776 11 3	33,368 13 8	38,859 12 0	22,805 14 1	3,204 8 6
1,40,834 7 3	41,159 2 2	1,81,993 9 5	94,936 0 3	92,303 0 2	1,22,632 13 9	59,112 1 0	19,328 12 5

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding — Distribution of the Produce—(*Continued*). Money Value paid by the actual Cultivator for his share of the Produce—(*Continued*). Government Assessment.	Total of Columns 222 to 224.	Share of Produce left over for the actual Cultivator's Expenses (including seed and all charges). Rent, &c. (Column 225), deducted from Gross Produce, Janmi's Estimate (Column 219).	Rent, &c. (Column 225), deducted from Gross Produce, actual Cultivator's Estimate (Column 220).	Rent, &c. (Column 225), deducted from Gross Produce as per Government or other Estimate (Column 221).
			224	225	226	227	228
			RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
		CALICUT TALUK.					
Olavanna ..	50	Ambādi Kovilakam	..	1,128 14 0	— 383 15 0	— 271 6 8	498 4 4
Annasēri ..	51	Karamvalli Kurup	..	2,397 2 7	216 6 4	— 464 4 5	— 218 3 7
Pannikōd ..	52	Adiyarakkal Dēvasvam	86 15 7	843 4 6	— 31 1 4	— 23 10 10	— 126 7 6
Kasava	53	Kallingal Peru Mūppan	..	1,970 5 11	— 855 10 8	—1,024 2 0	— 286 4 5
Kunnumangalam.	54	Mannil Edatil Nāyar	..	1,734 0 2	— 819 3 10	— 253 1 6	4 14 2
Peruvayal ..	55	Parakunnat Nambūtiri	..	1,819 10 8	16 13 6	— 536 5 10	531 1 4
		Total ..	86 15 7	9,893 5 10	—1,856 11 0	—2,572 15 3	403 4 4
		ERNĀD TALUK.					
Manjeri	56	Quilandy Tangal	..	2,998 3 9	1,685 1 10	488 4 9	2,065 11 11
Karakkunnu ..	57	Do. do.	..	2,264 7 11	2,665 13 5	1,154 0 7	2,725 0 1
Trikalangōd ..	58	Do. do.	..	584 2 3	573 6 2	170 13 5	551 12 11
Mannūr	59	Mannūr Dēvasvam	6 3 10	559 15 0	120 10 3	— 31 2 6	213 0 10
Vengara	60	Pattar Kadaran Pōkkar Kutti ..	44 12 9	274 10 4	328 0 0	55 13 3	175 5 3
Neduva	61	Parappunāttil Tamburān	57 12 2	527 10 2	70 8 9	105 8 6	359 2 1
Irimbuli ..	62	Malapurath Pāra Nambi	31 2 11	317 6 11	— 140 5 11	— 35 11 8	11 12 3
Pāndikād ..	63	Karukamanna Nilakandhan Mūssad.	238 15 7	2,742 2 0	747 11 11	246 12 4	1,276 6 8
Nilambūr ..	64	Manjeri Kāranamulpād	52 2 9	3,897 6 8	1,902 1 0	1,321 6 4	2,365 9 10
Olakara ..	65	Mangalassēri Vishnu Nambūtiri ..	88 8 2	818 14 8	— 85 15 8	148 14 11	429 0 11
Urngāttiri ..	66	Trikkalayūr Dēvasvam	121 6 4	3,495 15 6	—1,041 8 11	1,234 3 0	2,388 12 9
Nediyirippu ..	67	Kondotti Tangal	74 9 8	1,382 15 8	0 14 7	— 116 3 0	117 2 7
Alinhilam ..	68	Kalpalli Karunākara Menon ..	..	720 3 8	— 133 15 6	309 7 5	782 5 1
Arimbra ..	69	Vengatt Nāyar	87 6 8	837 5 6	359 0 8	199 3 0	332 2 6
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	235 7 10	1,985 8 7	— 458 1 0	399 2 3	1,226 2 1
		Total ..	1,038 8 8	23,407 0 7	6,593 5 7	5,650 8 7	15,019 7 9
		WALLUVANĀD TALUK.					
Pānga	71	Kolattūr Vāriyar	115 3 5	2,425 1 4	1,680 13 8	875 0 4	1,071 5 3
Trikattiri ..	72	Karalamanna Dēvasvam	23 11 10	2,202 9 9	— 7 14 2	— 22 1 5	124 9 5
Chalavara ..	73	Do. do.	43 8 10	230 9 5	24 8 8	30 5 3	52 15 2
Anamangat ..	74	Kanyura Manakkal Nambūtiripād.	75 14 10	1,628 15 3	368 14 7	308 5 8	579 6 6
Perintalmanna ..	75	Cherukare Matta Pishārodi ..	126 7 0	1,956 14 10	112 4 7	— 137 13 8	199 13 8
Srikrishnapuram.	76	Cochin Sirkar	40 10 10	1,311 6 5	734 0 5	435 15 5	531 14 6
Valambūr ..	77	Mangada Kovilakam	151 7 7	5,289 12 0	—2,313 7 10	— 270 10 7	192 0 7
Eletatta Matamba	78	Mapātt Mannakkal Nambūtiri ..	124 15 6	5,629 1 7	178 13 11	114 6 3	275 4 0
Perintalmanna ..	79	Tirumādhamkunnu Dēvasvam ..	153 7 9	2,617 2 5	1,301 1 2	1,541 3 8	2,021 1 5
Natuvattamkaralamanna.	80	Vittikkat Nāyar	18 12 5	1,065 5 4	— 95 3 7	— 77 11 9	34 11 8
Vadakkumpuram.	81	Varikumancheri Nambūtiripad ..	1 1 7	3,038 2 5	1,067 10 4	521 1 2	727 12 5
Naduvattam ..	82	Tiruvēgapura Dēvasvam	84 4 7	2,815 14 4	— 620 9 5	— 263 8 7	13 1 0
		Total ..	959 10 2	30,209 15 1	2,431 0 4	3,054 7 9	5,823 15 7
		PALGHAT TALUK.					
Erimayūr ..	83	Kavalappara Minor	151 1 8	1,548 12 0	977 12 0	1,186 14 0	1,321 4 0
Kuttanūr ..	84	Chathapuram Svāminatha Pattar ..	..	535 8 11	58 8 3	— 127 9 11	299 13 4
Padinynyarētara.	85	Kāchānkurissi Dēvasvam	586 8 7	9,185 8 5	—1,279 2 7	— 352 8 8	9,938 0 4
Vadavannur ..	86	Vengunāttil Valiya Nambidi ..	250 4 2	1,709 7 6	127 0 7	116 5 8	1,443 15 11
Kottaya ..	87	Olappamanna Nambūtiri	245 12 8	5,599 0 11	— 167 6 4	58 0 6	2,000 8 5
Vadakketara ..	88	Trippavallūr Dēvasvam	292 6 2	6,632 4 4	—1,491 5 8	— 133 12 6	— 62 3 5
Manyalur ..	89	Zamorin Mahārāja Bahadūr ..	1,143 12 8	8,172 12 8	— 99 12 6	— 71 4 0	2,649 15 0
Kilakkumpram ..	90	Mannūr Valiya Nāyar	230 3 0	6,184 0 11	493 6 7	— 714 6 1	408 0 2
Koduvayur ..	91	Kutiravattat Nāyar	538 2 4	7,573 12 2	925 0 0	— 580 7 1	1,243 15 6
Putissēri ..	92	Nellissēri Siva Rama Iyen	..	7,485 5 0	1,999 9 2	2,819 1 4	7,542 4 0
Kunisseri ..	93	Tiruvilvamala Dēvasvam	222 15 3	1,466 0 6	524 2 2	642 3 11	795 15 2
Tarūr	94	Puvulli Mana Nambūtiri	565 2 9	26,575 9 4	10,201 1 11	6,793 4 4	12,284 2 8
		Total ..	4,226 5 3	82,667 2 8	12,268 13 7	9,635 13 6	39,865 11 1

the actual Cultivators of this Janmi's Lands in this Amsam—(*Continued*).

Share of Produce due to actual Cultivator as per Rickards' scheme of distribution.			The share left over for the actual Cultivator exceeds or falls short of the share he would be entitled to as per Rickards' scheme.					
According to Janmi's Estimate of Gross Produce (Column 219).	According to actual Cultivator's Estimate of Gross Produce (Column 220).	According to Government or other Estimate of Gross Produce (Column 221).	Janmi's Estimate (Columns 226, 229).		Actual Cultivator's Estimate (Columns 227, 230).		Government or other Estimate (Columns 228, 231).	
229	230	231	232		233		234	
			PLUS.	MINUS.	PLUS.	MINUS.	PLUS.	MINUS.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
438 1 0	489 6 8	678 0 4	..	822 0 0	..	760 13 4	..	179 12 0
1,464 10 0	1,248 2 10	1,344 11 8	..	1,248 3 8	..	1,712 7 3	..	1,562 15 3
504 10 6	503 13 0	458 1 8	..	535 11 10	..	527 7 10	..	584 9 2
432 13 10	384 12 9	588 2 8	..	1,288 8 6	..	1,408 14 9	..	874 7 1
649 12 7	988 4 4	1,087 1 8	..	1,469 0 5	..	1,241 5 10	..	1,082 3 6
1,316 2 5	1,058 4 11	1,570 9 6	..	1,299 4 11	..	1,694 10 9	..	1,039 8 2
4,806 2 4	4,672 12 6	5,726 11 6	..	6,662 13 4	..	7,245 11 9	..	5,323 7 2
1,976 4 8	1,634 7 8	2,222 5 6	..	291 2 10	..	1,146 2 11	..	156 9 7
2,505 4 11	1,915 9 5	2,418 5 6	160 8 6	..	..	761 8 10	306 10 7	..
527 14 1	414 10 8	532 10 7	45 8 1	..	..	243 13 3	19 2 4	..
326 8 0	259 14 0	360 8 4	..	205 13 9	..	291 0 8	..	147 7 6
212 13 3	121 5 2	162 8 5	115 2 9	..	..	65 7 11	12 12 10	..
256 3 0	267 8 4	352 13 9	..	185 10 3	..	161 16 10	6 4 4	..
115 4 8	156 5 5	172 2 9	..	265 10 7	..	192 1 1	..	160 6 6
1,966 10 8	1,802 5 5	2,146 4 6	..	1,218 14 9	..	1,555 9 1	..	869 13 10
2,256 5 2	1,892 11 3	3,410 10 0	..	353 4 2	..	571 4 11	..	1,045 0 2
404 8 10	495 12 1	593 3 5	..	490 8 6	..	346 13 2	..	164 2 6
1,359 11 5	2,403 3 11	2,783 4 9	..	2,401 4 4	..	1,169 0 11	..	394 8 0
665 3 9	657 2 8	672 6 2	..	664 5 2	..	773 5 5	..	555 3 7
378 7 3	554 9 6	689 6 7	..	512 6 9	..	245 2 1	92 14 6	..
592 2 4	534 12 0	618 1 9	..	233 1 8	..	335 9 0	..	285 15 3
646 11 8	936 13 5	1,208 0 7	..	1,104 12 8	..	537 11 2	18 1 6	..
14,189 1 8	14,047 2 11	18,342 12 7	321 3 4	7,916 15 5	..	8,396 10 4	455 14 1	3,779 2 11
1,820 1 3	1,516 14 3	1,699 7 7	..	139 3 7	..	641 13 11	..	628 2 4
1,010 14 0	1,006 0 0	1,055 0 5	..	1,018 12 2	..	1,028 1 5	..	930 7 0
120 14 1	122 11 11	130 5 8	..	96 5 5	..	92 6 8	..	77 6 6
922 10 5	919 1 1	990 9 11	..	553 11 10	..	610 11 5	..	411 3 5
938 7 10	875 7 8	1,005 5 1	..	826 3 3	..	1,013 5 4	..	805 7 5
1,008 2 11	909 0 5	1,049 10 1	..	274 2 6	..	473 1 0	..	617 11 7
1,816 3 1	2,485 2 7	2,613 7 11	..	4,129 10 11	..	2,755 13 2	..	2,421 7 4
3,065 1 6	3,035 8 9	3,093 4 0	..	2,880 3 7	..	2,921 2 6	..	2,818 0 0
1,518 15 3	1,478 3 6	1,707 14 11	..	217 14 1	63 0 2	..	313 2 6	..
480 8 8	491 11 4	531 2 2	..	575 12 3	..	569 7 1	..	496 6 6
2,146 3 6	1,969 7 0	2,024 10 2	..	1,078 9 2	..	1,448 5 10	..	1,296 13 9
1,251 12 6	1,357 15 5	1,509 7 3	..	1,872 5 11	..	1,621 8 0	..	1,498 6 3
16,099 15 0	16,167 3 11	17,410 5 2	..	13,668 14 8	63 0 2	13,175 12 4	313 2 6	11,899 8 1
1,514 3 8	1,584 2 4	1,628 10 0	..	536 7 8	..	397 4 4	..	307 6 0
439 11 3	319 14 6	442 8 10	..	381 3 0	..	447 8 5	..	142 11 6
5,138 15 10	6,251 2 1	8,827 5 7	..	6,418 2 5	..	6,608 10 9	1,110 10 9	..
1,166 11 10	1,129 13 10	1,572 7 0	..	1,039 11 3	..	1,013 8 2	..	128 7 1
3,520 10 4	3,617 10 10	4,280 6 2	..	3,688 0 8	..	3,559 10 4	..	2,279 13 9
4,092 7 3	5,430 14 5	4,887 2 0	..	5,583 12 11	..	5,664 10 11	..	4,949 5 5
4,569 11 1	5,119 9 11	6,602 7 1	..	4,669 7 7	..	5,190 13 11	..	2,952 8 1
3,764 8 1	3,363 4 2	3,761 10 6	..	3,271 1 6	..	4,077 10 3	..	3,353 10 4
4,538 3 5	4,246 4 9	4,538 4 3	..	3,613 3 5	..	4,826 11 10	..	3,394 4 9
5,801 15 11	5,798 2 9	7,318 12 11	..	3,802 6 9	..	2,979 1 5	223 7 1	..
1,555 7 1	1,892 7 7	1,659 5 3	..	1,031 4 11	..	1,250 3 8	..	863 8 1
20,550 6 3	19,941 10 9	21,669 14 2	..	10,349 4 4	..	13,148 6 5	..	9,385 11 6
56,653 0 0	58,695 1 11	66,188 13 9	..	44,384 2 5	..	49,059 4 5	1,334 1 10	27,657 4 6

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding — Their other — Held from other Janmis. — Cultivated by themselves. — Wet or Dry.	Garden.	Cultivated by Sub-tenants. — Wet or Dry.	Garden.	Belonging to themselves. — Cultivated by themselves. — Wet or Dry.	Garden.	Cultivated by Sub-tenants. — Wet or Dry.	Garden.
			235	236	237	238	239	240	241	242
		Calicut Taluk.								
Olavanna ..	50	Ambāḍi Kovilakam	70	67	18	9	1	16	..	17
Annasseri ..	51	Kāramvalli Kurup	98	70	7	..	24	75	24	41
Pannikōd ..	52	Aḍiyarakkal Dēvasvam	37	37	4	3	1	9	1	2
Kasava	53	Kallingal Pera Mūppan	18	66	33	18	3	45	9	22
Kunnumangalam.	54	Mannil Eḍatil Nāyar	92	77	..	..	41	121	11	26
Peruvayal ..	55	Parakunnat Nambūtiri	128	65	22	16	84	82	106	87
		Total ..	449	382	84	46	154	348	150	195
		Ernād Taluk.								
Manjeri	56	Quilandy Tangal	220	37	76	6	35	2	47	5
Kārakkunnu ..	57	Do. do.	101	55	29	9	5	9	..	..
Trikalangōd ..	58	Do. do.	13	3	..	..	..	2	..	..
Mannūr.. ..	59	Mannūr Dēvasvam	40	60	5	9	3	29	8	13
Vengara ..	60	Pattar Kaḍaran Pōkkar Kutti ..	38	56	12	16	39	38	14	6
Neḍuva	61	Parappunāṭṭil Tamburān	57	48	24	24	52	55	51	15
Irimbuli	62	Malapurath Pāra Nambi	31	7	..	..	..	..	..	..
Pāndikād ..	63	Karukamanna Nilakandhan Mūssad.	320	45	26	5	33	9	16	5
Nilambūr ..	64	Manjeri Kāranamulpād	128	10	55	1	..	..	21	8
Olakara	65	Mangalassēri Vishnu Nambūtiri ..	99	74	13	4	15	24	2	7
Urngāttiri ..	66	Trikkalayūr Dēvasvam	166	45	39	5	9	16	..	4
Neḍiyirippu ..	67	Kondotti Tangal	160	122	..	..	17	29	..	..
Aḷinhilam ..	68	Kalpalli Karuṇākara Menon ..	123	83	60	24	9	8	2	17
Arimbra	69	Vengātt Nāyar	59	15	..	..	10	6	..	..
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	324	302	57	28	91	158	79	56
		Total ..	1,879	962	396	126	318	385	240	136
		Walluvanād Taluk.								
Pānga	71	Kolattūr Vāriyar	327	42	5	1	9	..	4	..
Trikattiri ..	72	Kāralamanna Dēvasvam	212	44	11	..	2	3	..	..
Chalavara ..	73	Do. do.	45	14	4	1	19	..	21	..
Anamangat ..	74	Kanyura Manakkal Nambūtiripād.	70	9	2	..	..	..	..	..
Perintalmanna ..	75	Cherukare Mūtta Pishārodi ..	273	35	57	53	41	9	..	2
Srikrishnapuram.	76	Cochin Sirkar	73	13	..	4	1	..	2	..
Valambūr ..	77	Mangada Kovilakam	535	76	3	4	69	15	6	1
Eletatta Matamba	78	Mapātt Manakkal Nambūtiri ..	122	16	8	..	96	6	13	..
Perintalmanna ..	79	Tirumadhāmkunnu Dēvasvam ..	263	81	104	29	36	8	22	32
Natuvattamkara-lamanna.	80	Vittikkat Nāyar	197	21	5	..	42	6	..	..
Vaḍakkumpuram.	81	Varikumanchēri Nambūtiripād ..	17	4	32	2	187	6	1	..
Naduvattam ..	82	Tiruvēgapura Dēvasvam	429	66	18	7	44	6	13	1
		Total ..	2,563	421	249	101	496	59	82	36
		Palghat Taluk.								
Erimayūr ..	83	Kavalappara Minor	81	..	21	..	38	..	18	..
Kuttanūr ..	84	Chathapuram Svaminatha Pattar ..	8	..	..	..	..	..	..	..
Padinynyārōtara.	85	Kāchankurissi Dēvasvam ..	47	..	..	..	45	..	..	..
Vadavannur ..	86	Vengunattil Valiya Nambidi ..	29	..	4	..	16	..	..	..
Kottaya	87	Olappamanna Nambūtiri	129	..	6	..	1	..	10	..
Vadakketara ..	88	Trippavallūr Dēvasvam	219	..	40	..	20	..	8	..
Manyalur ..	89	Zamorin Mahārāja Bahadūr ..	92	..	..	..	3	..	..	..
Kilakkumpram ..	90	Mannūr Valiya Nāyar	171	..	..	..	14	..	..	..
Koduvayur ..	91	Kutiravattat Nāyar	68	..	10	..	26	..	7	..
Putissēri ..	92	Nellissēri Siva Rama Iyen	47	..	..	..	8	..	..	..
Kunisseri ..	93	Tiruvilvamala Dēvasvam	37	..	17	..	23	..	8	..
Tarūr	94	Puvulli Mana Nambūtiri	218	..	15	..	3	..	..	..
		Total ..	1,146	..	113	..	197	..	51	..

the actual Cultivators of this Janmi's Lands in this Amsom—(Continued).

Holdings.		Their other sources of Income, including the services of members of their households.						Their financial position.			
Total of		Professional.	Domestic.	Commercial.	Industrial.	Indefinite.	Total of Columns 245 to 249.	Indebtedness.		Money lent out on Interest.	
Columns 235, 237, 239 & 241.	Columns 236, 238, 240 & 242.										
Wet or Dry.	Garden.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Amount.	Persons.	Amount.
243	244	245	246	247	248	249	250	251	252	253	254
									RS. A. P.		RS. A. P.
95	109	1	..	1	..	5	7	31	5,567 8 0	4	585 0 0
153	186	2	..	4	5	12	23	56	12,004 0 0	6	990 0 0
43	51	2	..	2	2	11	17	21	4,170 0 0	1	700 0 0
63	151	12	1	26	2	4	45	26	9,505 0 0	11	2,609 0 0
144	224	2	..	3	7	13	25	62	6,460 4 0	7	244 0 0
339	250	1	2	2	1	5	11	53	10,249 8 0	15	1,475 0 0
837	971	20	3	38	17	50	128	249	47,956 4 0	44	6,603 0 0
378	50	..	..	..	..	96	96	40	14,130 0 0	5	1,307 8 0
135	73	4	..	2	..	33	39	13	4,057 8 0	10	2,620 0 0
13	5	..	..	1	..	6	7	2	1,650 0 0	2	175 0 0
56	111	1	..	5	..	19	25	15	1,795 0 0	15	2,211 9 8
103	116	3	4	3	..	36	46	27	2,403 0 0	7	3,000 0 0
184	142	5	2	..	..	29	36	14	6,470 0 0	11	5,200 0 0
31	7	2	..	..	..	2	4	6	675 0 0	..	..
395	64	6	..	1	4	17	28	42	12,038 0 0	6	630 0 0
204	19	3	..	3	2	10	18	14	4,185 0 0	5	1,425 0 0
129	109	..	..	3	1	52	56	25	12,449 8 0	7	1,287 8 0
214	70	..	..	2	9	8	19	21	7,562 8 0	8	8,300 0 0
177	151	3	2	12	3	26	46	32	16,035 0 0	7	4,505 0 0
194	132	6	2	4	..	21	33	40	8,454 8 0	18	4,955 0 0
69	21	3	..	1	2	22	28	7	1,125 0 0	3	1,200 0 0
551	539	7	3	24	4	47	85	75	19,074 0 0	17	4,450 0 0
2,833	1,609	43	13	61	25	424	566	373	1,12,104 0 0	121	41,296 9 8
345	43	4	..	..	2	16	22	38	8,453 9 2	5	2,147 0 0
225	47	8	..	1	6	4	19	34	6,504 10 0	22	5,178 2 2
89	15	4	..	..	1	1	6	7	4,578 5 3	3	610 0 0
72	9	4	1	1	14	5	25	26	1,222 9 2	2	226 0 0
371	99	4	..	13	7	21	45	50	12,444 15 2	21	3,539 0 0
76	17	1	11	1	9	18	40	38	6,340 6 10	19	2,679 13 0
613	96	8	1	4	8	18	39	74	14,664 10 2	11	1,175 0 0
239	22	4	10	2	10	57	83	67	20,303 4 11	54	16,065 1 3
425	150	5	..	10	2	4	21	47	12,347 0 0	13	2,100 0 0
244	27	7	3	..	7	44	61	71	9,295 1 5	27	1,263 4 5
187	12	4	3	..	17	13	37	41	13,867 15 8	47	9,896 12 0
504	80	17	9	3	24	68	121	96	13,397 15 9	82	17,437 1 7
3,390	617	70	38	35	107	269	519	579	1,23,420 7 6	306	62,317 8 5
158	..	1	..	1	..	..	2	24	27,060 0 0	14	17,600 0 0
8	..	..	..	2	..	6	8	6	470 0 0	1	22 4 8
92	..	4	..	2	1	2	9	37	70,652 11 5	10	15,150 0 0
49	..	3	..	3	37	14	57	31	1,13,068 0 0	12	13,400 0 0
146	..	1	..	3	8	9	21	58	34,720 1 9	7	3,076 6 11
287	..	7	15	21	22	19	84	85	51,051 2 3	24	9,501 4 7
95	..	3	..	4	9	1	17	72	51,141 0 0	22	25,190 0 0
185	..	1	..	5	8	9	23	83	45,958 6 5	3	1,250 0 0
111	..	13	..	14	18	17	62	59	1,18,020 2 3	21	31,178 9 2
55	..	1	1	19	10	36	67	87	7,222 6 10	9	3,738 0 0
85	..	1	..	1	..	3	5	16	16,340 0 0	3	6,500 0 0
236	..	17	1	9	15	34	76	138	50,331 2 0	19	5,694 12 6
1,507	..	52	17	84	128	150	431	696	5,86,035 0 11	145	1,32,301 5 10

Amśam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding — Their — Reasons given for — Connected with Agriculture.							
			Land or House Improvements.	Purchase of Stock.	Excessive Rents.	Renewal Expenses.	Bad Season.	Loss of Stock.	Accidents.	Miscellaneous.
			Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.
			255	256	257	258	259	260	261	262
		CALICUT TALUK.								
Olavanna	50	Ambādi Kovilakam	3	..	..	1	1	..	1	..
Annasseri ..	51	Kāramvalli Kurup	3	..	10	..	21	..	..	..
Pannikōd ..	52	Adiyarakkal Dēvasvam	1	..	..	..	2	..	..	..
Kasava	53	Kallingal Peru Muppan	1	..	1	1	2	3	2	..
Kunnumangalam.	54	Mannil Edatil Nāyar	2	16	3	1	8	..	..	..
Peruvayal ..	55	Parakunnat Nambūtiri	..	5	..	..	4	..	..	..
		Total ..	10	21	14	3	38	3	3	..
		Percentages ..	3·9	8·2	5·5	1·2	14·8	1·2	1·2	..
						36·0				
		ERNĀD TALUK.								
Manjeri	56	Quilandy Tangal	2	..	5	15	..	..	..	3
Karakkunnu ..	57	Do. do.	2	..	3	6	..	..	..	1
Trikalangōd ..	58	Do. do.	..	..	..	1	..	..	..	..
Mannūr	59	Mannūr Dēvasvam	1	1	..	1	..	1	..	..
Vengara ..	60	Pattar Kadaran Pōkkar Kutti ..	2	..	..	2	..	..	..	..
Nedava	61	Parappunāttil Tamburān	3	1	..	..	..	..	..	..
Irimbuli ..	62	Malapurath Pāra Nambi	..	..	..	3	..	..	..	1
Pāndikād ..	63	Karukamanna Nīlakandhan Mūssad.	1	..	..	7	14	..	..	..
Nilambūr ..	64	Manjeri Kāranamulpād	1	3	..	..	6	..	..	..
Olakara	65	Mangalasseri Vishnu Nambūtiri ..	5	..	..	5	2	..	..	..
Urngattiri ..	66	Trikkalayūr Dēvasvam	1	..	..	6	8	..	..	..
Nediyirippu ..	67	Kondotti Tangal	4	3	..	5	5	..	..	..
Alinhilam ..	68	Kalpalli Karunākara Menon ..	2	..	..	1	3	4	..	..
Arimbra	69	Vengatt Nāyar	1	..	..	1	..	..	..	1
Urakam Mēlmuri.	70	Kuttipuratt Sangara Panikkar ..	12	4	..	3	..	..	..	3
		Total ..	37	12	8	55	38	5	..	9
		Percentages ..	8·3	2·7	1·8	12·4	8·5	1·1	..	2·0
						36·8				
		WALLUVANĀD TALUK.								
Pānga	71	Kolattūr Vāriyar	2	..	..	14	13	..	..	..
Trikattiri ..	72	Kāralamanna Dēvasvam	..	..	3	5	11	6	..	..
Chalavara ..	73	Do. do.	..	..	4	1	2	..	..	..
Anamangat ..	74	Kanyura Manakkal Nambūtiripād.	4	..	..	2	15	..	..	..
Perintalmanna ..	75	Cherukare Mūtta Pisharodi ..	2	1	..	14	24	..	..	..
Srikrishnapuram.	76	Cochin Sirkar	2	..	2	..	13	13	..	..
Valambūr ..	77	Mangada Kovilakam	11	3	..	25	10	..	..	..
Eletatta Matamba	78	Mapātt Manakkal Nambūtiri ..	14	..	8	11	47	43	..	..
Perintalmanna ..	79	Tirumadhāmkunnu Dēvasvam ..	23	..	..	29	26	..	..	..
Natuvattamkaralamanna.	80	Vittikkāt Nāyar	1	..	2	8	37	26	..	..
Vadakkumpuram.	81	Varikumancheri Nambūtiripād ..	9	..	4	1	17	18	..	..
Naduvattam ..	82	Tiruvēgapura Dēvasvam	2	..	2	3	35	22	..	..
		Total ..	77	4	25	113	250	128	..	..
		Percentages ..	7·5	0·4	2·7	12·0	26·6	13·6	..	..
						62·8				
		PALGHAT TALUK.								
Erimayūr ..	83	Kavalappara Minor	3	..	1	9	8	..	..	..
Kuttanūr ..	84	Chathapuram Svāminatha Pattar ..	..	..	..	..	6	..	..	..
Padingnyāretara.	85	Kachānkurissi Dēvasvam	20	2	..	3	5	..	..	..
Vadavannur ..	86	Vengunāttil Valiya Nambidi ..	10	..	..	1	6	..	..	..
Kottaya	87	Olappamanna Nambūtiri	3	..	15	40	20	..	..	..
Vadakketara ..	88	Trippavallūr Dēvasvam	4	..	3	23	62	..	..	..
Manyalur ..	89	Zamorin Mahāraja Bahadūr ..	7	1	1	38	5	..	..	5
Kilakkumpram ..	90	Mannūr Valiya Nāyar	36	..	..	7	5	..	..	2
Koduvayūr ..	91	Kutiravattat Nāyar	29	..	5	3	16	1	..	..
Putissōri ..	92	Nellisseri Siva Rama Iyen	1	19	7	..	49	..	..	..
Kunisseri ..	93	Tiruvilvamala Dēvasvam	2	..	..	7	7	..	..	..
Tarūr	94	Puvulli Mana Nambūtiri	7	..	..	44	86	10	..	..
		Total ..	122	22	32	175	275	11	..	7
		Percentages ..	14·3	2·6	3·8	20·6	32·3	1·3	..	0·8
						75·7				

the actual Cultivators of this Janmi's Lands in this Amsam—(*Continued*).

financial position—(*Continued*).							Of the Persons entered in Column 135			
incurring Debt.					Number of Dependants.		The following are reported to be			The following are not reported on.
Connected with Family, Trade, &c.										
Wedding and other Ceremonies.	Sickness.	Family Maintenance.	Trade Losses.	Miscellaneous.			In good circumstances.	Fairly well off.	Badly off.	
Persons.	Persons.	Persons.	Persons.	Persons.	Adults.	Children.				
263	264	265	266	267	268	269	270	271	272	273
13	..	11	1	..	157	140	..	5	36	..
9	..	9	2	2 unknown	463	324	4	14	54	1
12	1	4	2	..	127	138	..	4	29	..
7	..	4	5	..	265	157	3	8	41	..
20	1	11	2	..	424	346	1	10	62	3
38	..	10	..	..	431	311	3	4	65	18
99	2	49	12	2	1,367	1,416	11	45	287	22
38·6	0·8	19·1	4·7	0·8						
64·0										
5	1	8	..	1	201	181	2	15	23	26
..	..	..	..	2 unknown	113	118	6	7	22	12
..	..	1	1	..	15	29	..	2	4	2
3	..	9	2	..	155	87	4	8	13	1
8	2	19	1	..	131	119	3	9	30	..
3	1	11	1	..	247	131	..	14	16	5
..	..	2	..	..	37	44	..	3	6	..
..	1	18	..	1	342	319	1	12	49	10
..	1	2	1	..	152	71	..	12	20	3
2	..	21	1	..	195	184	..	16	43	13
..	..	5	1	..	254	197	1	20	43	..
9	1	5	2	1	244	286	..	25	40	..
7	..	36	1	..	257	196	3	5	42	11
..	..	4	..	..	153	106	..	7	44	13
22	9	49	1	..	619	468	10	27	114	18
69	16	190	12	5	3,115	2,536	30	181	508	114
13·2	3·6	42·6	2·7	1·1						
63·2										
2	1	15	..	..	297	182	1	14	37	21
..	..	24	..	..	230	142	4	10	22	5
2	..	4	..	..	61	17	..	4	3	..
..	..	7	..	..	202	156	1	7	39	16
..	4	7	5	..	294	191	2	13	40	9
3	..	28	..	..	194	150	..	11	27	6
2	..	26	2	..	390	315	5	20	56	19
6	..	..	4	..	516	248	21	62	46	..
8	..	47	..	..	282	221	11	29	39	..
3	..	47	1	..	361	229	1	18	60	10
6	..	23	..	..	416	201	5	15	27	*37
6	..	64	4	..	649	388	13	42	67	17
37	5	292	16	..	3,892	2,440	64	245	463	140
3·9	0·5	31·1	1·7	..						
37·2										
..	..	3	..	..	119	70	4	6	11	†7
..	..	..	..	..	25	24	..	1	5	..
2	..	7	..	1	376	162	12	16	15	18
1	1	17	1	6	353	201	6	34	16	1
12	..	4	1	..	388	212	19	22	25	10
5	..	4	..	3	646	390	13	18	60	28
3	..	28	..	..	672	297	3	26	103	‡1
4	1	26	2	2	599	401	13	42	44	52
8	..	32	3	..	493	302	9	50	39	..
..	..	12	..	..	443	294	5	30	88	14
..	..	4	1	..	155	112	6	..	21	10
1	..	13	..	..	1,062	598	25	118	97	9
36	2	150	8	12	5,231	3,053	115	363	524	150
4·2	0·2	17·6	0·9	1·4						
24·3										

*The tenants of this Janmi have understated the amount of fees levied from them at renewals, *vide* Assistant's letter to Special Commissioner, dated 5th November 1881.

† These figures were very carefully revised by the Court of Wards' Estate Manager.

‡ The Zamorin Maharaja Bahadur afterwards sent a revised statement of the Gross Produce, but as it set forth the Gross Produce of *a good year only* the present figures, which refer to the average Gross Produce, are retained in preference.

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Number of this Janmi's Land held by him on Janmam in this Amsam — Of which details are given in this statement. Wet or Dry.	Of which details are given in this statement. Garden.	Of which details are not given, being held by the actual Cultivators along with other Lands in other Amsams under one demise. Wet or Dry.	Of which details are not given … Garden.	Total of Columns 4 and 6. Wet or Dry.	Total of Columns 5 and 7. Garden.	I. No. of Lands.	I. No. of Persons.
1	2	3	4	5	6	7	8	9	10	11
		PONNANI TALUK.								
Talakad	95	Vadakke Kudilil Sangunni Menon.	25	37	..	..	25	37	14	1
Kodanad ..	96	Tritala Dēvasvam	110	23	49	8	159	29	..	..
Kānyiramuku ..	97	Talliyil do.	67	66	6	14	73	80	..	..
Edappal	98	Polpākara Nārāyanan Nambūtiri ..	40	33	2	1	42	34	..	..
Rayirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	33	16	..	..	33	16	..	..
Mēlmuri ..	100	Tirumangalat Ganapati Mussad ..	24	23	8	..	32	23	..	..
Pallipuram ..	101	Blahayil Ammunni Nāyar ..	66	63	7	2	73	65	..	..
Kalpakanchēri ..	102	Mandāyapurath Pathumma ..	58	52	..	..	58	52	..	..
Vellianköd ..	103	Guruvāyūr Dēvasvam	18	33	..	..	18	33	..	..
Nattika	104	Chērtedat Kunynyikkalavan ..	52	47	..	..	52	47	..	..
Purattūr ..	105	Madathumkilil Kittunni Nāyar ..	76	37	..	..	76	37	..	..
Kotachira ..	106	Vengattur Tatha Nārāyanan Nambūtiri.	259	56	..	..	259	56	..	..
Vettam	107	Vettatkāvu Dēvasvam	23	37	..	..	23	37	..	..
Katikkat ..	108	Kattumadat Nambūtiri	11	60	..	..	11	60	..	..
Irimbili	109	Āluvanchēri Tambrakkal	67	20	2	1	69	21	..	..
Isvaramangalam.	110	Tirumalassēri Kōttayil Tamburan ..	557	146	129	44	686	190	..	..
		Total ..	1,486	749	203	68	1,689	817	14	1

DISTRICT

TALUKS.	4	5	6	7	8	9	10	11
1. Chirakkal	1,778	1,290	7	106	1,785	1,396	35	6
2. Kottayam	618	423	..	..	618	423	..	..
3. Kurumbranād	447	908	8	28	455	936	..	...
4. Wynād	372	562	..	..	372	562	63	17
5. Calicut	425	266	11	12	436	278	..	..
6. Ernād	710	574	43	14	753	588	..	..
7. Walluvanād	1,231	353	23	4	1,254	357	13	13
8. Palghat	1,793	49	6	..	1,799	49	61	58
9. Ponnani	1,486	749	203	68	1,689	817	14	1
Total ..	8,860	5,174	301	232	9,161	5,406	186	95

Tenures on which these Lands are held from the Janmi.

Details regarding actual Cultivators holding direct from Janmi.

Wet or Dry Lands held on

IIa.		IIb.		IIIa.		IIIb.		IV.		Va.		Vb.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
12	13	14	15	16	17	18	19	20	21	22	23	24	25
..	..	..	..	1	1	..	..	..	..	..	..	..	..
..	..	..	..	..	..	13	5	..	..	24	7	..	..
3	2	..	..	..	..	14	7	..	..	..	..	..	..
..	..	..	..	..	..	7	4	..	..	..	..	..	..
..	..	..	..	..	..	7	4	17	17	..	..	..	..
..	..	..	..	..	..	10	6	2	2	..	..	..	..
..	..	..	..	1	1	17	14	..	..	..	..	47	45
..	..	..	..	..	..	31	25	13	6	..	..	..	..
..	..	..	..	..	..	18	12	..	..	..	..	..	..
..	..	..	..	1	1	1	1	..	..	..	..	50	38
..	..	..	..	..	..	3	2	..	..	..	..	..	..
..	..	..	..	..	..	77	30	4	1	..	..	..	..
..	..	..	..	..	..	5	3	2	1	..	..	..	..
..	..	..	..	..	..	1	1	..	..	..	..	10	10
..	..	..	..	..	..	31	15	2	1	..	..	..	..
..	..	..	..	..	..	19	11	4	3	..	..	..	..
3	2	..	..	3	3	254	140	44	31	24	7	107	93

SUMMARY.

8	5	12	4	3	3	3	3	3	2	4	4	869	399
11	5	..	..	..	..	..	..	7	5	..	..	421	269
..	..	..	..	..	..	127	71	..	..	112	48	95	52
4	2	3	1	11	4	14	6	1	1	83	61	26	23
..	..	..	..	..	..	207	97	1	1	47	9	3	3
..	..	..	..	..	..	244	142	8	6	..	..	69	39
..	..	..	..	..	..	494	249	15	9	..	..	..	..
1	1	..	..	..	..	559	265	6	6	24	23	..	..
3	2	..	..	3	3	254	140	44	31	24	7	107	93
27	15	15	6	17	10	1,902	973	85	61	294	152	1,590	878

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which — Details regarding — Wet or Dry Lands held on—(*Cont.*) — Vc. No. of Lands.	Vc. No. of Persons.	Total of Columns 10 to 27. No. of Lands.	Total of Columns 10 to 27. No. of Persons.	Gardens — I. No. of Lands.	I. No. of Persons.	IIa. No. of Lands.	IIa. No. of Persons.
			26	27	28	29	30	31	32	33
		PONNANI TALUK.								
Tālakād ..	95	Vadakke Kudilil Sangunni Menon.	10	7	25	9	31	1	..	..
Kodanād ..	96	Tritala Dēvasvam	..	..	37	12	..	..	..	..
Kānyiramuku ..	97	Talliyil do.	..	..	17	9	3	2	3	2
Edappal	28	Polpākara Nārāyanan Nambūtiri ..	22	9	29	13	3	2	..	..
Rayirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	9	4	33	25	..	..	..	..
Melmuri ..	100	Tirumangalat Ganapati Mussad ..	2	2	14	10	..	..	..	..
Pallipuram ..	101	Blahayil Ammunni Nāyar ..	..	..	65	60	..	..	..	..
Kalpakanchēri ..	102	Mandāyapurath Pathumma ..	11	7	55	38	..	..	..	..
Vellianköd ..	103	Guruvāyūr Dēvasvam	..	..	18	12	..	..	..	..
Nattika	104	Chērtēdat Kunynyikkalavan ..	..	..	52	40	..	..	..	..
Purattūr ..	105	Madathumkilil Kittunni Nāyar ..	..	..	3	2	..	..	..	..
Kotachira ..	106	Vengattur Tatha Nārāyanan Nambūtiri.	105	13	186	44	..	..	..	..
Vettam	107	Vettatkāvu Dēvasvam	..	..	7	4	..	..	..	..
Katikkat ..	108	Kattumadat Nambūtiri	..	..	11	11	1	1	..	..
Irimbili	109	Āluvanchēri Tambrākkal	..	..	33	16	..	..	..	..
Isvaramangalam .	110	Tirumalassēri Kōttayil Tamburan..	8	7	31	21	..	..	..	..
		Total ..	167	49	616	326	38	6	3	2

DISTRICT

TALUKS.	26	27	28	29	30	31	32	33
1. Chirakkal ..	791	337	1,728	763	16	6	..	..
2. Kottayam ..	6	4	445	283	..	..	..	..
3. Kurumbranād ..	35	23	369	194	..	..	1	1
4. Wynād ..	147	83	352	198	61	22	2	2
5. Calicut ..	109	51	367	161	..	..	..	..
6. Ernād ..	71	49	392	236	..	..	..	..
7. Walluvanād ..	274	122	796	393	37	31	..	..
8. Palghat ..	220	166	871	519	..	..	..	..
9. Ponnani ..	167	49	616	326	38	6	3	2
Total ..	1,820	884	5,936	3,073	152	64	6	5

these Lands are held from the Janmi—(*Continued*).

actual Cultivators holding direct from Janmi—(*Continued*).

held on

IIb.		IIIa.		IIIb.		IV.		Va.		Vb.		Vc.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
34	35	36	37	38	39	40	41	42	43	44	45	46	47
..	..	1	1	1	1	..	..	..	..	..	..	4	4
..	..	..	..	7	3	..	..	13	4	..	..	..	..
..	..	..	..	29	12	..	..	..	..	..	..	1	1
..	..	..	..	22	13	2	1	..	..	..	..	4	3
..	..	..	..	4	3	8	7	..	..	..	..	4	4
..	..	..	..	20	11	..	..	..	..	..	..	2	2
..	..	1	1	50	49	..	..	..	..	11	10	..	..
..	..	..	..	50	41	1	1	..	..	..	..	..	..
..	..	..	..	33	20	..	..	..	..	..	..	..	..
..	..	..	..	6	5	..	..	..	..	40	24	..	..
..	..	..	..	2	2	..	..	..	..	..	..	..	..
..	..	..	..	53	32	..	..	..	..	..	..	3	1
..	..	..	..	25	22	..	..	..	..	..	..	..	..
..	..	..	..	59	57	..	..	..	..	..	..	..	..
..	..	..	..	17	13	1	1	..	..	..	..	1	1
..	..	..	..	45	25	2	1	..	..	..	..	10	9
..	..	2	2	423	309	14	11	13	4	51	34	29	25

SUMMARY.

6	5	..	..	1	1	8	6	179	144	893	505	186	121
..	..	..	..	..	..	..	..	168	112	59	42	4	4
..	..	1	1	369	215	..	..	203	116	40	28	52	44
5	1	3	3	6	4	..	..	73	54	105	65	290	164
..	..	..	..	149	82	..	..	42	33	..	..	31	16
1	1	..	..	420	269	9	6	..	..	14	10	62	55
..	..	..	..	202	121	7	6	..	..	..	..	66	52
..	..	..	..	..	..	..	..	..	..	..	..	49	43
..	..	2	2	423	309	14	11	13	4	51	34	29	25
11	7	6	6	1,570	1,061	38	29	678	463	1,162	674	769	523

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Details regarding actual Cultivators holding direct from Janmi—(*Continued*). Gardens held on (*Continued*). Total of Columns 30 to 47. No. of Lands.	No. of Persons.	Tenures on which — Details regarding — Wet — I. No. of Lands.	I. No. of Persons.	IIa. No. of Lands.	IIa. No. of Persons.	IIb. No. of Lands.	IIb. No. of Persons.
			48	49	50	51	52	53	54	55
		PONNANI TALUK.								
Talakad	95	Vadakke Kudilil Sangunni Menon.	37	7	..	..	..	..	..	..
Kodanad ..	96	Tritala Dēvasvam	20	7	..	..	..	..	..	..
Kanyiramuku ..	97	Talliyil do.	36	17	..	..	..	..	..	..
Edappal	98	Polpākara Nārāyanan Nambūtiri ..	31	19	..	..	..	..	..	..
Rayirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	16	14	..	..	..	..	..	..
Mēlmuri	100	Tirumangalat Ganapati Mussad ..	22	13	..	..	..	..	..	..
Pallipuram ..	101	Blahayil Ammunni Nayar ..	62	60	..	..	..	..	..	..
Kalpakancheri ..	102	Mandāyapurath Pathumma ..	51	42	..	..	..	..	..	..
Vellianköd ..	103	Guruvāyūr Dēvasvam	33	20	..	..	..	..	..	..
Nattika	104	Chērtedat Kunynyikkaḷavan ..	46	29	..	..	..	..	..	..
Purattūr ..	105	Māḍathumkiḷil Kittunni Nayar ..	2	2	..	..	..	..	..	..
Kotachira ..	106	Vengattur Tatha Nārāyanan Nambūtiri.	56	33	..	..	..	..	..	..
Vettam	107	Vettatkāvu Dēvasvam	25	22	..	..	..	..	..	..
Katikkat ..	108	Kattumādat Nambūtiri	60	58	..	..	..	..	..	..
Irimbili	109	Āḷuvanchēri Tambrākkal	19	15	..	..	..	..	..	..
Isvaramangalam .	110	Tirumalassēri Kōttayil Tamburan..	57	35	..	..	..	..	..	..
		Total ..	573	393	..	..	..	..	..	..

DISTRICT

TALUKS.	48	49	50	51	52	53	54	55
1. Chirakkal	1,288	787	..	..	41	41	..	..
2. Kottayam	231	158	..	..	37	37	..	..
3. Kurumbranad	666	405	..	..	..	..	5	5
4. Wynad .. .. :	645	305	..	..	10	10	1	1
5. Calicut	222	130	..	..	..	..	..	..
6. Ernad	506	341	..	..	26	35	..	..
7. Walluvanad	312	210	4	4	1	2	..	..
8. Palghat	49	43	75	70	1	1	3	4
9. Ponnani	573	393	..	..	..	..	..	..
Total ..	4,392	2,772	79	74	116	126	9	10

these Lands are held from the Janmi—(*Continued*).

Holders intermediary between the Janmi and the actual Cultivator.

or Dry Lands held on

IIIa.		IIIb.		IV.		Va.		Vb.		Vc.		Total of Columns 50 to 67.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
56	57	58	59	60	61	62	63	64	65	66	67	68	69
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	56	56	12	12	5	5	..	..	..	..	73	73
..	..	43	43	7	7	..	..	..	..	..	..	50	50
..	..	10	10	1	1	..	..	..	..	..	..	11	11
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	10	10	..	..	..	..	..	..	..	..	10	10
..	..	1	1	..	..	..	..	..	..	..	..	1	1
..	..	..	..	3	3	..	..	..	..	..	..	3	3
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	73	85	..	..	..	..	..	..	..	..	73	85
..	..	61	62	6	6	..	..	..	..	6	6	73	74
..	..	16	16	..	..	..	..	..	..	..	..	16	16
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	34	34	..	..	..	..	..	..	..	..	34	34
..	..	449	631	76	76	..	..	..	..	1	1	526	708
..	..	753	948	105	105	5	5	..	..	7	7	870	1,065

SUMMARY.

..	..	4	2	..	..	..	..	..	..	5	8	60	51
..	..	108	124	22	22	1	1	3	3	2	2	173	189
..	..	54	55	3	3	14	15	2	2	..	..	78	80
8	8	..	..	1	1	..	..	..	..	..	..	20	20
..	..	55	65	..	..	..	..	..	..	3	3	58	58
..	..	183	191	5	5	..	..	100	102	4	10	318	343
..	..	427	461	2	2	..	..	..	..	1	1	435	470
..	..	784	848	23	23	24	24	..	..	12	5	922	975
..	..	753	948	105	105	5	5	..	..	7	7	870	1,065
8	8	2,368	2,684	161	161	44	45	105	107	34	36	2,924	3,251

Amsam.	Estate Number.	Name of Janmi and his Consecutive Number in this statement.	Tenures on which — Details regarding Holders — Gardens — I. No. of Lands.	I. No. of Persons.	IIa. No. of Lands.	IIa. No. of Persons.	IIb. No. of Lands.	IIb. No. of Persons.	IIIa. No. of Lands.	IIIa. No. of Persons.
			70	71	72	73	74	75	76	77
		PONNANI TALUK.								
Talakad	95	Vadakke Kudilil Sangunni Menon.	..	..	..	..	..	..	..	..
Kodanad ..	96	Tritala Dēvasvam	..	..	..	..	..	..	..	..
Kanyiramuku ..	97	Talliyil do.	..	..	..	..	..	..	..	..
Edappal ..	98	Polpākara Narayanan Nambutiri ..	..	..	..	..	..	..	..	..
Ravirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	..	..	..	..	..	..	..	..
Mēlmuri ..	100	Tirumangalt Ganapati Mussad ..	..	..	..	..	..	..	..	..
Pallipuram ..	101	Blahayil Ammunni Nayar ..	..	..	..	..	..	..	..	..
Kalpakancheri ..	102	Mandāyapurath Pathumma ..	..	..	..	..	..	..	..	..
Vellianköd ..	103	Guruvāyūr Dēvasvam	..	..	..	..	..	..	..	..
Nattika	104	Chērtēdat Kunynyikkalavan ..	..	..	..	..	..	..	..	..
Purattūr ..	105	Madathumkulil Kittunni Nayar ..	..	..	..	..	..	..	..	..
Kotachira ..	106	Vengattur Tatha Nārāyanan Nambutiri.	..	..	..	..	..	..	..	..
Vettam	107	Vettatkāvu Dēvasvam	..	..	..	..	..	..	..	..
Kattikkat ..	108	Kattumadat Nambutiri	..	..	..	..	..	..	..	..
Irimbili	109	Āluvanchēri Tambrākkal	..	..	..	..	..	..	..	..
Isvaramangalam .	110	Tirumalassēri Köttayil Tamburan ..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	..	..

DISTRICT

TALUKS.	I. No. of Lands.	I. No. of Persons.	IIa. No. of Lands.	IIa. No. of Persons.	IIb. No. of Lands.	IIb. No. of Persons.	IIIa. No. of Lands.	IIIa. No. of Persons.
1. Chirakkal	..	..	..	..	..	..	..	..
2. Kottayam	2	2	4	4	..	..	61	63
3. Kurumbranad	..	..	..	..	..	..	..	..
4. Wynad	1	1	7	7	..	..	9	9
5. Calicut	3	3	..	..	..	..	..	..
6. Ernad	..	..	4	4	..	..	..	..
7. Walluvanad	1	1	..	..	..	..	..	..
8. Palghat	..	..	..	..	..	..	..	..
9. Ponnani	..	..	..	..	..	..	..	..
Total ..	7	7	15	15	..	..	70	72

these Lands are held from the Janmi—(*Continued*).

intermediary between the Janmi and the actual Cultivator—(*Continued*).

held on

IIIb.		IV.		Va.		Vb.		Vc.		Total of Columns 70 to 87.		Details regarding actual Cultivators holding from intermediaries. Wet or Dry Lands held on I.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
78	79	80	81	82	83	84	85	86	87	88	89	90	91
..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	2	..	..	1	1	..	..	..	..	3	3	..	..
23	23	7	7	..	..	..	..	..	..	30	30	..	..
..	..	..	..	..	..	..	..	2	2	2	2	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	1	1	..	..
1	1	..	..	..	..	..	..	..	..	1	1	..	..
1	1	..	..	..	..	..	..	..	..	1	1	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	2	..	..	..	..	..	..	..	..	1	2	..	..
35	36	..	..	..	..	..	..	..	..	35	36	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	12	..	..	..	..	..	..	..	..	12	12	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	1	1	..	..
84	111	5	5	..	..	..	..	..	..	89	116	..	..
161	190	12	12	1	1	..	..	2	2	176	205	..	..

SUMMARY.

..	..	1	3	1	2	..	..	..	..	2	5	..	..
120	120	1	1	2	2	1	1	1	1	192	194	..	..
192	204	12	12	38	46	..	..	..	..	242	262	..	..
..	..	..	..	..	..	..	..	..	..	17	17	..	..
41	45	..	..	..	..	..	..	..	..	44	48	..	..
54	56	7	8	..	..	3	3	..	..	68	71	..	..
40	40	..	..	..	..	..	..	..	..	41	41	..	..
..	..	..	..	..	..	..	..	..	..	..	..	3	2
161	190	12	12	1	1	..	..	2	2	176	205	..	..
608	655	33	36	42	51	4	4	3	3	782	843	3	2

Amṣam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which							
			Details regarding							
			Wet or							
			IIa.		IIb.		IIIa.		IIIb.	
			No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
			92	93	94	95	96	97	98	99
		PONNANI TALUK.								
Tālakād	95	Vaḍakke Kudilil Sangunni Menon .	..	..	..	..	..	..	..	..
Kodanād ..	96	Trtāla Dēvasvam	..	..	..	..	..	..	4	1
Kanyiramuku ..	97	Talliyil do.	..	..	..	..	..	..	..	..
Edappal	98	Polpākara Nārāyanan Nambūtiri ..	..	..	..	..	..	..	..	..
Rayirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	..	..	..	..	..	..	..	..
Mēlmuri ..	100	Tirumangalat Ganapati Mussad ..	..	..	..	..	..	..	..	..
Pallipuram ..	101	Blahayil Ammunni Nāyar	..	..	..	..	..	..	..	..
Kalpakanchēri ..	102	Mandāyapurath Pathumma ..	..	..	..	..	..	..	..	..
Vellianköd ..	103	Guruvāyūr Dēvasvam	..	..	..	..	..	..	..	..
Nattika	104	Chērtēdat Kunynyikkaḷavan ..	..	..	..	..	..	..	..	..
Purattūr	105	Maḍathumkiḷil Kittunni Nāyar ..	..	..	..	..	..	..	1	1
Kotachira ..	106	Vengattur Tātha Nārāyanan Nambūtiri.	..	..	..	..	..	..	2	2
Vettam	107	Vettatkāvu Dēvasvam	..	..	..	..	..	..	1	1
Katikkāt ..	108	Kattumadat Nambūtiri	..	..	..	..	..	..	..	..
Irimbili	109	Āḷuvanchēri Tambrākkal	..	..	..	..	..	..	..	..
Isvaramangalam .	110	Tirumalassēri Kōttayil Tamburan..	..	..	..	..	..	..	..	..
		Total ..	..	..	..	..	..	..	8	6

DISTRICT

Taluks.								
1. Chirakkal	..	..	..	..	..	..	..	..
2. Kottayam	19	8	..	..	..	..	80	31
3. Kurumbranād	..	..	..	..	..	..	12	10
4. Wynād	..	..	..	..	..	..	..	..
5. Calicut	..	..	..	..	..	..	18	13
6. Ernād	..	..	..	..	..	..	11	8
7. Walluvanād	..	..	..	..	..	..	11	9
8. Palghat	..	..	..	..	..	..	35	30
9. Ponnani	..	..	..	..	..	..	8	5
Total ..	19	8	..	..	..	..	173	106

these Lands are held from the Janmi—(*Continued*).

actual Cultivators holding from intermediaries—(*Continued*).

Dry Lands held on										Gardens held on			
IV.		Va.		Vb.		Vc.		Total of Columns 90 to 107.		I.		IIa.	
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
100	101	102	103	104	105	106	107	108	109	110	111	112	113
..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	3	..	..	..	..	59	20	73	24	..	..	..	..
2	1	..	..	..	..	48	31	50	32	..	..	..	..
..	..	..	..	..	..	11	7	11	7	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	2	..	..	..	..	8	2	10	4	..	..	..	..
..	..	..	..	1	1	..	..	1	1	..	..	..	..
..	..	..	..	..	..	3	3	3	3	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	3	..	..	..	..	68	50	73	54	..	..	..	..
6	3	..	..	..	..	65	34	73	39	..	..	..	..
5	4	..	..	..	..	10	10	16	15	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	20	..	..	..	..	10	2	34	22	..	..	..	..
31	17	..	..	..	..	495	96	526	113	..	..	..	..
84	53	..	..	1	1	777	255	870	314	..	..	..	..

SUMMARY.

..	..	..	..	42	27	8	5	50	32	..	..	..	..
..	..	..	..	63	37	11	8	173	84	2	1	..	..
..	..	32	21	8	6	26	25	78	62	..	..	..	..
..	..	..	..	..	..	20	13	20,	13	..	..	..	..
12	8	17	7	1	1	10	9	58	38	2	2	..	..
46	30	..	..	100	70	161	96	318	204	..	..	..	..
70	51	3	3	..	..	351	212	435	276	..	..	..	..
117	82	1	1	..	..	768	475	922	590	..	..	..	..
84	53	..	..	1	1	777	255	870	314	..	..	..	..
329	224	53	32	215	142	2,132	1,098	2,924	1,612	4	3	..	..

Amşam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Tenures on which — Details regarding actual — Gardens — IIb. No of Lands.	IIb. No. of Persons.	IIIa. No. of Lands.	IIIa. No. of Persons.	IIIb. No. of Lands.	IIIb. No. of Persons.	IV. No. of Lands.	IV. No. of Persons.
			114	115	116	117	118	119	120	121
		PONNANI TALUK.								
Tâlakâd	95	Vadakke Kudilil Sangunni Menon .	..	..	..	..	..	..	..	..
Kodanâd ..	96	Tritala Dêvasvam	..	..	..	..	1	1	1	1
Kanyiramuku ..	97	Talliyı do.	..	..	..	..	..	..	..	..
Edappal	98	Polpâkara Nârâyanan Nambûtiri ..	..	..	..	..	..	..	..	..
Rayirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	..	..	..	..	..	..	..	..
Mêlmuri ..	100	Tirumangalat Ganapati Mussad ..	..	..	..	..	..	..	1	1
Pallipuram ..	101	Blahayil Ammunni Nâyar ..	..	..	..	..	..	..	..	..
Kalpakanchêri ..	102	Mandâyapurath Pathumma ..	..	..	..	..	..	..	..	..
Velliankôd ..	103	Guruvâyûr Dêvasvam	..	..	..	..	..	..	..	..
Nattika	104	Chêrtadat Kunynyikkalavan ..	..	..	..	..	..	..	..	..
Purattûr ..	105	Madathumkilil Kittunni Nayar ..	..	..	..	..	..	..	4	3
Kotachira ..	106	Vengattur Tatha Nârâyanan Nambûtiri.	..	..	..	..	..	..	..	..
Vettam	107	Vettatkâvu Dêvasvam	..	..	..	..	2	1	7	7
Kattikkat ..	108	Kattumadat Nambûtiri	..	..	..	..	..	..	..	..
Irimbili	109	Âluvanchêri Tambrâkkal	..	..	..	..	..	..	..	..
Isvaramangalam .	110	Tirumalassêri Kôttayil Tambûran ..	..	..	..	..	..	..	19	13
			..	..	..	..	3	2	32	25

DISTRICT

TALUKS.	114	115	116	117	118	119	120	121
1. Chirakkal	..	..	..	..	..	..	1	1
2. Kottayam	..	..	..	..	121	49	..	..
3. Kurumbranâd	..	..	..	..	93	68	..	..
4. Wynâd	..	..	..	..	..	..	..	..
5. Calicut	..	..	..	..	14	13	19	14
6. Ernâd	..	..	..	..	26	18	13	11
7. Walluvanâd	..	..	..	..	13	9	5	5
8. Palghat	..	..	..	..	..	..	..	..
9. Ponnani	..	..	..	..	3	2	32	25
Total ..	..	..	..	..	270	159	70	56

these Lands are held from the Janmi—(*Continued*).

Cultivators holding from intermediaries—(*Continued*). held on—(*Continued*.)								Actual Cultivators holding their Lands direct from the Janmi.		Actual Cultivators holding their Lands from intermediaries.		Total of Columns 130 to 133.	
Va.		Vb.		Vc.		Total of Columns 110 to 127.		Total of Columns 28, 29, 48 and 49.		Total of Columns 108, 109, 128 and 129.			
No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.	No. of Lands.	No. of Persons.
122	123	124	125	126	127	128	129	130	131	132	133	134	135
..	..	..	..	..	..	..	..	62	16	..	..	62	16
..	..	..	..	1	1	3	3	57	19	76	27	133	46
..	..	..	..	30	11	30	11	53	26	80	43	133	69
..	..	..	..	2	2	2	2	60	32	13	9	73	41
..	..	..	..	..	..	..	..	49	39	..	..	49	39
..	..	..	..	..	..	1	1	36	23	11	5	47	28
..	..	1	1	..	..	1	1	127	120	2	2	129	122
..	..	..	..	1	1	1	1	106	80	4	4	110	84
..	..	..	..	..	..	..	..	51	32	..	..	51	32
..	..	1	1	..	..	1	1	98	69	1	1	99	70
..	..	..	..	31	12	35	15	5	4	108	69	113	73
..	..	..	..	..	..	..	..	242	77	73	39	315	116
..	..	..	..	3	3	12	11	32	26	28	26	60	52
..	..	..	..	..	..	..	..	71	69	..	..	71	69
..	..	..	..	1	1	1	1	52	31	35	23	87	54
..	..	..	..	70	46	89	59	88	56	615	172	703	228
..	..	2	2	139	77	176	106	1,189	719	1,046	420	2,235	1,139

SUMMARY.

1	1	..	..	..	..	2	2	3,016	1,550	52	34	3,068	1,584
65	44	1	1	3	2	192	97	676	441	365	181	1,041	622
123	103	10	9	16	16	242	196	1,035	599	320	258	1,355	857
..	..	..	..	17	14	17	14	897	503	37	27	934	530
3	2	..	..	6	5	44	36	589	291	102	74	691	365
..	..	5	4	24	19	68	52	898	577	386	256	1,284	833
..	..	..	..	23	20	41	34	1,108	603	476	309	1,584	912
..	..	..	..	..	..	..	..	920	562	922	590	1,842	1,152
..	..	2	2	139	77	176	106	1,189	719	1,046	420	2,235	1,139
192	160	18	16	228	153	782	537	10,328	5,845	3,706	2,149	14,034	7,994

Amşam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding the actual — Length — Wet — Immemorial. I. No. of Lands. 136	IIa. No. of Lands. 137	IIb. No. of Lands. 138	IIIa. No. of Lands. 139	IIIb. No. of Lands. 140	IV. No. of Lands. 141	Va. No. of Lands. 142	Vb. No. of Lands. 143
		PONNANI TALUK.								
Talakād	95	Vadakke Kudilil Sangunni Menon.	..	..	..	..	..	..	..	..
Kodanād ..	96	Tritāla Dēvasvam	..	..	..	..	23	..	18	..
Kanyiramuku ..	97	Talliyil do.	..	1	..	..	1	..	..	..
Edappal	98	Polpākara Nārāyanan Nambūtiri ..	..	..	..	..	..	..	..	..
Rayirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	..	..	..	..	..	..	..	..
Melmuri ..	100	Tirumangalat Ganapati Mussad ..	..	..	..	..	..	..	..	..
Pallipuram ..	101	Blahayil Ammunni Nāyar ..	..	..	..	..	..	..	..	..
Kalpakanchēri ..	102	Mandāyapurath Pathumma ..	..	..	..	..	..	..	..	..
Vellianköd ..	103	Guruvāyūr Dēvasvam	..	..	..	..	..	..	..	..
Nāttika	104	Chertedat Kunyuyikkalavan ..	..	..	..	..	..	..	..	..
Purattūr ..	105	Madathumkilil Kittunni Nāyar ..	..	..	..	..	..	..	..	..
Kotachira ..	106	Vengattur Tatha Nārāyanan Nambūtiri.	..	..	..	..	51	..	..	..
Vettam	107	Vettatkāvu Dēvasvam	..	..	..	..	..	..	..	..
Katikkāt ..	108	Kattumādat Nambūtiri	..	..	..	..	..	..	..	..
Irimbili	109	Āluvanchēri Tambrākkal	..	..	..	..	..	..	..	..
Isvaramangalam .	110	Tirumalassēri Kōttayil Tamburan.	..	..	..	..	..	..	..	..
		Total ..	..	1	..	..	75	..	18	..

DISTRICT

Taluks.	I. 136	IIa. 137	IIb. 138	IIIa. 139	IIIb. 140	IV. 141	Va. 142	Vb. 143
1. Chirakkal ..	24	..	..	1	..	..	..	38
2. Kottayam	..	..	..	..	..	..	..	..
3. Kurumbranād	..	..	..	..	..	..	..	..
4. Wynad ..	57	..	..	1	10	..	..	..
5. Calicut ..	..	..	..	..	..	..	..	..
6. Ernād ..	..	..	..	..	..	..	..	..
7. Walluvanād	7	..	..	..	2	..	..	..
8. Palghat ..	..	..	..	..	..	..	..	..
9. Ponanni ..	..	1	..	..	75	..	18	..
Total ..	88	1	..	2	87	..	18	38

Cultivators of this Janmi's Lands in this Amsam.

of Possession.

or Dry Lands.

		Above 30 Years, but not Immemorial.									
Vc.	Total of Columns 136 to 141.	I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 146 to 154.
No. of Lands.	No. of Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
144	145	146	147	148	149	150	151	152	153	154	155
..	..	13	..	..	..	..	..	..	..	..	13
5	46	..	..	..	..	..	..	..	..	..	..
..	2	..	2	..	..	7	..	..	..	3	12
..	..	..	..	..	..	2	..	..	..	5	7
..	..	..	..	..	..	3	1	..	..	2	6
..	..	..	..	..	..	2	..	..	..	..	2
..	..	..	..	..	..	2	..	..	3	..	5
..	..	..	..	..	..	13	..	..	..	..	13
..	..	..	..	..	..	1	..	..	..	..	1
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	..	..	..	6	7
8	59	..	..	..	..	3	..	..	..	8	11
..	..	..	..	..	..	4	..	..	..	1	5
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	23	2	..	..	..	25
..	..	..	..	..	..	11	1	..	..	67	79
13	107	13	2	..	..	72	4	..	3	92	186

SUMMARY.

..	63	7	4	3	..	3	2	3	387	200	609
..	..	..	24	..	..	63	7	..	223	9	326
..	..	..	..	..	..	92	..	96	59	14	261
70	138	6	..	..	3	..	..	72	1	23	105
..	..	..	..	..	..	126	1	34	..	25	186
..	..	..	..	..	..	161	5	..	26	29	221
..	9	6	..	..	..	386	10	2	..	102	506
..	..	55	2	..	..	445	19	17	..	80	618
13	107	13	2	..	..	72	4	..	3	92	186
83	317	87	32	3	3	1,348	48	224	699	574	3,018

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding the actual Cultivators — Length — Wet — Under 30 Years, but for or above 12 Years. I. Lands.	IIa. Lands.	IIb. Lands.	IIIa. Lands.	IIIb. Lands.	IV. Lands.	Va. Lands.	Vb. Lands.	Vc. Lands.	Total of Columns 156 to 164. Lands.
			156	157	158	159	160	161	162	163	164	165
		PONNANI TALUK.										
Talakad	95	Vadakke Kudilil Sangunni Menon.	1	..	..	1	..	..	..	..	1	3
Kodanad ..	96	Tritala Dēvasvam	..	..	..	..	2	1	..	..	9	12
Kanyiramuku ..	97	Talliyil do.	..	..	..	..	1	..	..	..	18	19
Edappal	98	Polpākara Nārāyanan Nambūtiri ..	..	..	..	..	..	..	..	..	1	1
Rayirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	..	..	..	..	3	3	..	..	..	6
Melmuri ..	100	Tirumangalat Ganapati Mussad ..	..	..	..	..	2	2	..	..	3	7
Pallipuram ..	101	Blahayil Ammunni Nāyar	..	..	..	..	9	..	..	6	..	15
Kalpakanchēri ..	102	Mandāyapurath Pathumma ..	..	..	..	..	9	3	..	..	..	12
Vellianköd ..	103	Guruvāyūr Dēvasvam	..	..	..	..	7	..	..	..	..	7
Nattika	104	Chertedat Kunynyikkalavan ..	..	..	..	..	..	..	..	2	..	2
Purattūr ..	105	Madathumkilil Kittunni Nāyar ..	..	..	..	..	..	2	..	..	11	13
Kotachira ..	106	Vengattur Tatha Nārāyanan Nambūtiri.	..	..	..	..	17	..	..	..	46	63
Vettam	107	Vettatkāvu Dēvasvam	..	..	..	..	..	1	..	..	3	4
Kattikkāt ..	108	Kāttumadat Nambūtiri	..	..	..	..	..	..	..	7	..	7
Irimbili	109	Āluvanchēri Tambrākkal	..	..	..	..	..	5	..	..	9	14
Isvaramangalam .	110	Tirumalassēri Kōttayil Tamburan.	..	..	..	..	4	5	..	..	101	110
		Total ..	1	..	..	1	54	22	..	15	202	295

DISTRICT

TALUKS.	156	157	158	159	160	161	162	163	164	165
1. Chirakkal ..	..	4	..	1	..	..	..	232	250	487
2. Kottayam ..	..	3	..	..	12	..	..	113	3	131
3. Kurumbranād	..	..	..	..	19	..	21	22	18	80
4. Wynād ..	..	1	3	2	..	..	11	..	18	35
5. Calicut ..	..	..	..	..	43	2	17	..	36	98
6. Ernād ..	..	..	..	..	41	15	..	16	21	93
7. Walluvanād	..	..	..	..	53	14	..	..	90	157
8. Palghat	3	2	..	..	64	21	6	..	168	264
9. Ponnani ..	1	..	..	1	54	22	..	15	202	295
Total ..	4	10	3	4	286	74	55	398	806	1,640

of this Jamni's Lands in this Amsam—(*Continued*).

of Possession—(*Continued*).

or Dry Lands—(*Continued*).

Under 12 Years.										Garden Lands. Immemorial.			
I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 166 to 174.	I.	IIa.	IIb.	IIIa.
Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
166	167	168	169	170	171	172	173	174	175	176	177	178	179
..	..	..	..	..	..	..	..	6	6*	..	..	..	..
..	..	..	..	..	10	6	..	36	52	..	..	..	..
..	..	..	..	7	..	..	..	27	34	..	..	..	..
..	..	..	..	5	..	..	..	27	32	3	..	..	..
..	..	..	..	1	13	..	..	7	21	..	..	..	..
..	..	..	..	6	2	..	..	7	15	..	..	..	..
..	..	..	1	6	..	..	39	..	46	..	..	..	..
..	..	..	..	9	10	..	..	14	33	..	..	..	..
..	..	..	..	10	..	..	..	..	10	..	..	..	..
..	..	..	1	1	..	..	48	..	60	..	..	..	..
..	..	..	..	3	2	..	..	51	56	..	..	..	..
..	..	..	..	8	9	..	..	109	126	..	..	..	..
..	..	..	..	3	5	..	..	6	14	..	..	..	..
..	..	..	..	1	..	..	3	..	4	..	..	..	..
..	..	..	..	7	19	..	..	2	28	..	..	..	..
..	..	..	..	4	21	..	..	343	368	..	..	..	..
..	..	..	2	71	91	6	90	635	895	3	..	..	..

SUMMARY.

4	..	9	1	..	1	1	254	346	616	3	..	..	..
..	3	..	..	5	..	..	145	5	161	..	..	..	..
..	..	..	..	27	..	26	24	29	106	..	..	..	..
..	3	..	5	4	1	..	26	56	94	56	1	..	..
..	..	..	..	56	10	13	4	58	141	..	..	..	..
..	..	..	..	55	36	..	65	178	334	..	..	..	..
..	..	..	..	55	59	1	..	444	669	16	..	..	..
11	1	..	..	85	79	3	..	732	911	..	..	..	..
..	..	..	2	71	91	6	90	635	895	3	..	..	..
15	7	9	8	358	277	50	610	2,483	3,817	78	1	..	..

* 3 (unknown).

Amṣam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding the actual Cultivators — Length — Garden — Immemorial—(*Continued*). IIIb. Lands.	IV. Lands.	Va. Lands.	Vb. Lands.	Vc. Lands.	Total of Columns 176 to 184. Lands.	Above — I. Lands.	IIa. Lands.	IIb. Lands.
			180	181	182	183	184	185	186	187	188
		PONNANI TALUK.									
Talakad	95	Vaḍakke Kudilil Sangunni Menon .	..	..	..	..	..	..	27	..	..
Kodanad ..	96	Tritala Dēvasvam	3	..	10	..	..	13	..	..	..
Kanyiramuku ..	97	Talliyil do.	6	..	..	..	..	6	3	3	..
Edappal	98	Polpākara Nārāyanan Nambūtiri ..	3	..	..	..	3	9	..	..	..
Rayirimangalam.	99	Kilakiniyakat Koyakkutti Naha ..	..	..	..	..	..	..	..	..	..
Mēlmuri ..	100	Tirumangalat Ganapati Mussad ..	..	..	..	..	..	..	..	..	..
Pallipuram ..	101	Blabayil Ammunni Nāyar	..	..	..	..	..	..	..	..	..
Kalpakanchēri ..	102	Mandāyapurath Pathumma ..	..	..	..	..	..	..	..	..	..
Vellianköd ..	103	Guruvāyūr Dēvasvam	..	..	..	..	..	..	..	..	..
Nattika	104	Chērtēdat Kunyuyikkaḷavan ..	..	..	..	..	..	..	..	..	..
Purattūr ..	105	Maḍathumkiḷil Kittunni Nāyar ..	..	..	..	..	..	..	..	..	..
Kotachira ..	106	Vengattur Tatha Nārāyanan Nambūtiri.	19	..	..	..	2	21	..	..	..
Vettam	107	Vettatkāvu Dēvasvam	..	..	..	..	..	..	..	..	..
Kattikkat ..	108	Kattumādat Nambūtiri	..	..	..	..	..	..	1	..	..
Irimbili	109	Āluvanchēri Tambrākkal	..	..	..	..	..	..	..	..	..
Isvaramangalam.	110	Tirumalasseri Kōttayil Tamburan..	2	..	..	..	1	3	..	..	..
		Total ..	33	..	10	..	6	52	31	3	..

DISTRICT

Taluks.	IIIb.	IV.	Va.	Vb.	Vc.	Total	I.	IIa.	IIb.
1. Chirakkal	..	..	..	13	..	16	4	..	1
2. Kottayam	..	..	..	..	..	..	..	..	..
3. Kurumbranād	..	..	..	..	..	..	..	..	..
4. Wynād	5	..	..	..	47	109	1	1	5
5. Calicut	..	..	..	..	..	..	..	..	..
6. Ernād	..	..	..	..	..	..	..	..	..
7. Walluvanād	5	..	..	..	5	26	18	..	..
8. Palghat	..	..	..	..	..	..	..	..	..
9. Ponnani	33	..	10	..	6	52	31	3	..
Total ..	43	..	10	13	58	203	54	4	6

of this Janmi's Lands in this Amsam—(*Continued*).

of Possession—(*Continued*).

Lands—(*Continued*).

30 Years, but not Immemorial.							Under 30 Years, but for or above 12 Years.									
IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 186 to 194.	I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 196 to 204.
Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205
..	..	..	..	..	1	28	2	..	..	..	1	..	..	..	1	4
..	2	..	1	..	..	3	..	..	..	..	3	..	..	..	..	3
..	13	..	..	..	4	23	..	..	..	..	3	..	..	..	9	12
..	1	..	..	..	..	1	..	..	..	..	1	..	..	..	..	1
..	2	2	..	..	1	5	..	..	..	..	2	3	..	..	2	7
..	7	..	..	..	..	7	..	..	..	..	8	1	..	..	..	9
..	13	..	..	..	..	13	..	..	..	..	21	..	..	..	..	21
..	10	..	..	..	..	10	..	..	..	..	24	..	..	..	..	24
..	9	..	..	..	..	9	..	..	..	..	17	..	..	..	..	17
..	1	..	..	3	..	4	..	..	..	..	2	..	..	..	3	5
..	4	..	..	..	4	8	..	..	..	..	..	..	..	..	2	2
..	8	..	..	..	1	9	..	..	..	..	15	..	..	..	..	15
..	16	2	..	..	1	19	..	..	..	..	2	..	..	..	1	3
..	5	..	..	..	..	6	..	..	..	..	23	..	..	..	..	23
..	16	..	..	..	1	17	..	..	..	..	..	1	..	..	..	1
..	29	3	..	..	28	60	..	..	..	..	10	6	..	..	22	38
..	136	7	1	3	41	222	2	..	..	..	132	11	..	..	40	185

SUMMARY.

..	1	3	92	427	18	546	..	..	3	..	..	5	47	235	76	366
..	93	..	56	34	5	188	..	..	..	..	17	..	54	20	1	92
1	345	..	162	27	22	557	..	1	..	..	50	..	61	10	28	145
..	..	..	24	..	31	62	1	..	..	..	..	..	49	2	57	109
..	93	2	16	..	7	118	1	..	..	..	36	4	8	..	10	59
..	238	6	..	2	19	264	..	..	..	..	129	4	..	2	17	152
..	160	1	8	..	36	223	3	..	..	..	24	1	..	..	13	41
..	..	..	..	..	43	43	..	..	..	..	..	..	..	..	3	3
..	136	7	1	3	41	222	2	..	..	..	132	11	..	..	40	185
1	1,066	18	359	493	222	2,223	7	1	3	..	388	25	219	269	240	1,152

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding the actual Cultivators — Length of Possession—(Continued). Garden Lands—(Continued). Under 12 Years.									
			I.	IIa.	IIb.	IIIa.	IIIb.	IV.	Va.	Vb.	Vc.	Total of Columns 206 to 214.
			Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.	Lands.
			206	207	208	209	210	211	212	213	214	215
		PONNANI TALUK.										
Tālakād	95	Vadakke Kudilil Sangunni Menou.	2	..	..	..	1	..	..	..	2	5
Kodanad ..	96	Tritāla Dēvasvam	..	..	..	..	..	1	2	..	1	4
Kanyiramuku ..	97	Talliyil do.	..	..	..	..	7	..	..	..	18	25
Edappal	98	Polpākara Nārāyanan Nambūtiri ..	..	..	..	..	17	2	..	..	3	22
Rayirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	..	..	..	..	..	3	..	..	1	4
Mēlmuri ..	100	Tirumangalat Ganapati Mussad ..	..	..	..	..	5	..	..	..	2	7
Pallipuram ..	101	Blahayil Ammunni Nāyar ..	..	..	..	1	16	..	..	12	..	29
Kalpakanchēri ..	102	Mandāyapurath Pathumma ..	..	..	..	..	16	1	..	..	1	18
Velliankōd ..	103	Guruvāyūr Dēvasvam	..	..	..	..	7	..	..	..	..	7
Nattika	104	Chērtedat Kunynyikkalavan ..	..	..	..	..	3	..	..	85	..	88
Purattūr ..	105	Madathumkilil Kittunni Nāyar ..	..	..	..	..	1	5	..	..	21	27
Kotachira ..	106	Vengattur Tātha Nārāyanan Nambūtiri.	..	..	..	..	11	..	..	..	..	11
Vottam	107	Vettatkāvu Dēvasvam	..	..	..	..	8	5	..	..	2	15
Katikkāt ..	108	Kattumadat Nambūtiri	..	..	..	..	31	..	..	..	..	31
Irimbili	109	Āluvanchēri Tambrākkal	..	..	..	..	2	..	..	..	..	2
Isvaramangalam .	110	Tirumalassēri Kōttayil Tamburan.	..	..	..	..	4	7	..	..	34	45
		Total ..	2	..	..	1	129	24	2	47	85	290

DISTRICT

TALUKS.	I. (206)	IIa. (207)	IIb. (208)	IIIa. (209)	IIIb. (210)	IV. (211)	Va. (212)	Vb. (213)	Vc. (214)	Total (215)
1. Chirakkal	9	..	1	..	..	1	41	218	92	362
2. Kottayam	2	..	..	..	17	..	99	24	1	143
3. Kurumbranād	..	..	..	..	72	..	100	11	23	206
4. Wynād	3	..	..	3	1	..	..	103	172	282
5. Calicut	1	..	..	..	34	13	21	..	20	89
6. Ernād	..	..	1	..	76	10	..	2	56	145
7. Walluvanād	..	..	..	..	29	8	..	..	26	63
8. Palghat	..	..	..	..	..	..	..	..	3	3
9. Ponnani	2	..	..	1	129	24	2	47	85	290
Total ..	17	..	2	4	358	66	263	405	478	1,583

of this Janmi's Lands in this Amsam—(*Continued*).

Advances of Money made by actual Cultivators to the Janmi or Intermediaries for these Lands.			Distribution of the Produce.				
			Money Value of average Gross Produce of these Lands.			Money Value paid by the actual Cultivator for his share of the Produce.	
Secured on the Land.	Not secured on the Land.	Total of Columns 216 and 217.	As per Janmi's Estimate.	As per actual Cultivator's Estimate.	As per Government Accounts or other information.	Rent.	Interest on Advances secured on Land (Col. 216) and recoupment of Principal and Interest on Advances not secured on Land (Col. 217).
216	217	218	219	220	221	222	223
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
227 8 0	..	227 8 0	822 1 0	555 0 0	625 12 6	183 5 10	26 7 10
2,394 7 0	1,202 13 9	3,597 4 9	1,501 2 2	3,326 9 5	3,635 7 0	1,956 10 10	629 13 1
1,396 10 8	77 4 7	1,473 15 3	*	1,919 5 9	2,445 3 0	1,398 5 8	188 10 10
682 12 10	232 14 0	915 10 10	1,114 11 10	1,285 7 2	1,533 15 8	756 5 1	170 10 1
4,331 0 0	45 0 0	4,376 0 0	1,970 12 1	1,516 9 2	2,200 8 4	749 5 6	579 8 9
439 4 9	96 12 0	536 0 9	645 8 1	552 3 10	798 12 7	336 11 10	110 10 10
6,695 10 1	881 13 9	7,577 7 10	4,766 7 11	4,378 0 8	5,129 5 6	2,014 8 11	671 2 4
4,303 0 0	309 0 0	4,612 0 0	1,723 10 11	1,966 0 4	3,300 15 9	1,075 7 9	317 0 8
2,179 6 11	1,011 0 0	3,190 6 11	891 15 0	891 14 8	1,155 15 0	100 11 3	414 1 10
894 6 11	90 0 0	984 6 11	1,142 10 9	986 13 3	1,505 7 8	650 13 11	122 6 8
802 13 9	79 0 0	881 13 9	2,505 10 8	2,518 11 1	2,895 2 9	1,726 1 5	135 11 2
7,884 7 2	1,548 10 1	9,433 1 3	7,697 3 8	6,705 4 8	7,379 14 11	3,989 12 2	1,284 13 11
1,723 3 4	148 8 0	1,871 11 4	1,007 3 7	927 11 11	1,384 7 5	611 13 8	254 10 1
1,941 14 4	943 0 0	2,884 14 4	1,572 15 9	1,572 15 9	2,026 12 8	311 2 10	340 6 9
2,822 11 6	575 0 0	3,397 11 6	1,620 5 4	1,310 4 11	1,865 2 8	579 9 7	485 5 10
3,790 5 0	342 13 2	4,133 2 2	15,181 11 3	14,247 7 2	15,990 11 2	10,503 10 6	573 15 8
42,509 10 3	7,583 9 4	50,093 3 7	44,104 2 0	44,660 7 9	52,773 10 7	26,841 8 9	6,205 7 11

SUMMARY.

19,339 14 6	6,822 6 0	26,162 4 6	50,233 6 2	42,593 14 5	42,411 10 8	30,236 3 3	3,133 4 6
31,914 9 10	9,898 4 0	41,842 13 10	17,903 10 5	12,750 1 5	19,853 14 1	11,168 5 0	5,358 0 11
23,233 3 5	24,490 4 0	47,723 7 5	20,579 7 10	16,115 8 6	18,877 12 2	12,132 11 6	8,451 5 7
5,132 12 0	112 0 0	5,244 12 0	1,31,868 7 10	1,11,379 0 0	1,46,457 4 9	5,458 4 7	624 5 3
10,047 7 6	5,399 14 0	15,447 5 6	8,036 10 10	7,320 6 7	10,296 10 2	7,084 7 1	2,721 15 2
30,574 0 11	9,721 8 0	40,295 8 11	30,000 6 2	29,057 9 2	38,426 8 4	16,859 6 10	5,509 1 1
36,285 2 0	10,418 4 9	46,703 6 9	32,640 15 5	33,264 6 10	36,033 14 8	22,479 5 8	6,770 15 3
1,40,834 7 3	41,159 2 2	1,81,993 9 5	94,936 0 3	92,303 0 2	1,22,532 13 9	59,112 1 0	19,328 12 5
46,509 10 3	7,583 9 4	50,093 3 7	44,104 2 0	44,660 7 9	52,773 10 7	26,844 8 9	6,205 7 11
3,39,901 3 8	1,15,605 4 3	4,55,506 7 11	4,30,303 2 11	3,89,444 6 10	4,87,664 3 2	1,91,375 5 7	58,103 4 1

* Temple manager was unable to furnish the information.

Statistics regarding

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Distribution of the Produce—(*Continued*). Money Value paid by the actual Cultivator for his share of the Produce—(*Continued*). Government Assessment.	Distribution of the Produce—(*Continued*). Money Value paid by the actual Cultivator for his share of the Produce—(*Continued*). Total of Columns 222 to 224.	Share of Produce left over for the actual Cultivator's Expenses (including seed and all charges). Rent, &c. (Column 225), deducted from Gross Produce, Janmi's Estimate (Column 219).	Share of Produce left over for the actual Cultivator's Expenses (including seed and all charges). Rent, &c. (Column 225), deducted from Gross Produce, actual Cultivator's Estimate (Column 220).	Share of Produce left over for the actual Cultivator's Expenses (including seed and all charges). Rent, &c. (Column 225), deducted from Gross Produce as per Government or other Estimate (Column 221).
			224	225	226	227	228
		PONNANI TALUK.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Talakad ..	95	Vadakke Kudilil Sangunni Menon.	148 11 9	358 9 5	463 7 7	196 6 7	267 3 1
Kodanad ..	96	Tritala Dēvasvam	45 2 7	2,531 10 6	—1,030 8 4	794 14 11	1,003 12 6
Kānyiramuku ..	97	Talliyil do.	88 7 10	1,675 8 4	*Vide* Col. 219	243 13 5	769 10 8
Edappal	98	Polpākara Nārāyanan Nambūtiri ..	44 3 1	971 2 3	143 9 7	314 4 11	562 13 5
Rayirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	..	1,328 14 3	641 13 10	187 10 11	871 10 1
Mēlmuri ..	100	Tirumangalat Ganapati Mussad ..	..	447 6 8	198 1 5	104 13 2	351 5 11
Pallipuram ..	101	Blahayil Ammunni Nāyar	70 15 11	2,756 11 2	1,949 12 9	1,621 5 6	2,372 10 4
Kalpakanchēri ..	102	Mandāyapurath Pathumma ..	88 12 7	1,481 5 0	242 5 11	484 11 4	819 10 9
Vellianköd ..	103	Guruvāyūr Dēvasvam	145 15 3	660 12 4	231 2 8	231 2 4	495 2 8
Nattika	104	Chērtēdat Kunynyikkalavan ..	4 11 7	677 15 9	464 11 0	308 13 6	827 7 11
Purattūr ..	105	Madathumkilil Kittunni Nāyar ..	11 14 8	1,873 11 3	631 15 5	644 15 10	1,021 7 6
Kotachira ..	106	Vengattur Tatha Nārāyanan Nambūtiri.	367 4 6	5,641 14 7	2,055 5 1	1,063 6 1	1,738 0 4
Vettam	107	Vettatkāvu Dēvasvam	76 0 2	942 7 11	64 11 8	— 14 12 0	441 15 6
Kattikkāt ..	108	Kāttumādat Nambūtiri	146 12 5	798 6 0	774 9 9	774 9 9	1,228 6 8
Irimbili	109	Āluvanchēri Tambrākkal	132 10 7	1,197 10 0	422 11 4	112 10 11	667 8 8
Isvaramangalam .	110	Tirumalasseri Kōttayil Tamburan..	108 0 6	11,185 10 8	3,996 0 7	3,061 12 6	4,805 0 6
		Total ..	1,479 11 5	34,529 12 1	11,249 14 3	10,130 11 8	18,243 14 6

DISTRICT

TALUKS.	224	225	226	227	228
1. Chirakkal	343 1 8	33,712 9 5	16,520 12 9	8,881 5 0	8,699 1 3
2. Kottayam	471 9 6	16,997 15 5	905 11 0	— 4,247 14 0	2,855 14 8
3. Kurumbranād	379 12 4	20,963 13 4	— 384 5 6	— 4,848 4 10	— 2,086 1 2
4. Wynād	3,332 0 3	9,414 10 1	1,22,453 13 9	1,01,964 5 11	1,37,042 10 8
5. Calicut	86 15 7	9,893 5 10	— 1,856 11 0	— 2,572 15 3	403 4 4
6. Ernād	1,038 8 8	23,407 0 7	6,593 5 7	5,650 8 7	15,019 7 9
7. Walluvanād	959 10 2	30,209 15 1	2,431 0 4	3,054 7 9	5,823 15 7
8. Palghat	4,226 5 3	82,667 2 8	12,268 13 7	9,635 13 6	39,865 11 1
9. Ponnani	1,479 11 5	34,529 12 1	11,249 14 3	10,130 11 8	18,243 14 6
Total ..	12,317 10 10	2,61,796 4 6	1,70,182 6 9	1,27,648 2 4	2,25,867 14 8

the actual Cultivators of this Janmi's Lands in this Amsam—(*Continued*).

Share of Produce due to actual Cultivator as per Rickards' scheme of distribution.			The share left over for the actual Cultivator exceeds or falls short of the share he would be entitled to as per Rickards' scheme.					
According to Janmi's Estimate of Gross Produce (Column 219).	According to actual Cultivator's Estimate of Gross Produce (Column 220).	According to Government or other Estimate of Gross Produce (Column 221).	Janmi's Estimate (Columns 226, 229).		Actual Cultivator's Estimate (Columns 227, 230).		Government or other Estimate (Columns 228, 231).	
229	230	231	232		233		234	
			Plus.	Minus.	Plus.	Minus.	Plus.	Minus.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
437 13 9	311 1 9	238 9 6	25 9 10	..	..	114 11 2	28 9 7	..
1,031 6 1	1,685 6 6	1,791 9 2	..	2,061 14 5	..	890 7 7	..	787 12 8
Vide Col. 219	975 14 3	1,148 3 4	*Vide* Column 219.		..	732 0 10	..	378 8 8
692 10 7	772 0 4	860 3 2	..	549 1 0	..	457 11 5	..	297 5 9
930 14 10	814 8 7	1,144 9 8	..	289 1 0	..	626 13 8	..	272 15 7
349 13 6	314 4 10	406 8 5	..	151 12 1	..	209 7 8	..	55 2 6
2,203 10 0	2,068 11 8	2,428 7 10	..	253 13 3	..	447 6 2	..	55 13 6
968 0 7	1,048 2 11	1,232 14 10	..	725 10 8	..	563 7 7	..	413 4 1
382 15 0	382 14 11	472 1 1	..	151 12 4	..	151 12 7	23 1 7	..
511 6 11	453 8 5	634 4 7	..	46 11 11	..	144 10 11	193 3 4	..
1,428 8 6	1,286 12 7	1,399 7 1	..	796 9 1	..	641 12 9	..	377 15 7
4,026 14 6	3,664 4 11	3,935 14 8	..	1,971 9 5	..	2,600 14 10	..	2,197 14 4
561 13 0	535 7 5	708 10 8	..	497 1 4	..	550 3 5	..	266 11 2
625 8 10	625 8 10	755 2 1	149 0 11	..	149 0 11	..	473 4 7	..
973 4 0	802 9 5	931 3 0	..	550 8 8	..	689 14 6	..	203 10 4
7,568 7 7	6,946 12 0	7,623 0 5	..	3,572 7 0	..	3,884 15 6	..	2,817 15 11
22,693 3 8	22,688 1 4	25,710 13 6	174 10 9	11,618 0 2	149 0 11	12,706 6 7	718 3 1	8,185 2 1

SUMMARY.

24,543 5 3	21,542 1 0	21,696 14 11	657 6 11	8,679 15 5	310 4 8	12,971 0 8	520 9 10	13,518 7 6
9,122 14 4	7,397 13 0	9,863 8 0	12 7 1	8,229 10 5	..	11,645 11 0	..	7,007 9 4
9,620 2 9	7,896 4 11	8,856 0 5	..	10,004 8 3	..	12,744 9 9	..	10,942 1 7
59,620 13 2	51,563 6 6	65,557 14 10	62,833 0 7	..	50,400 15 5	..	71,484 11 10	..
4,806 2 4	4,672 12 6	5,726 11 6	..	6,662 13 4	..	7,245 11 9	..	5,323 7 2
14,189 1 8	14,047 2 11	18,342 12 7	321 3 4	7,916 15 6	..	8,396 10 4	455 14 1	3,779 2 11
16,099 15 0	16,167 3 11	17,410 5 2	..	13,668 14 8	63 0 2	13,175 12 4	313 2 6	11,899 8 1
56,653 0 0	58,695 1 11	66,188 13 9	..	44,384 2 5	..	49,059 4 5	1,334 1 10	27,659 4 6
22,693 3 8	22,688 1 4	25,710 13 6	174 10 9	11,618 0 2	149 0 11	12,706 6 7	718 3 1	8,185 2 1
2,17,348 10 2	2,04,670 0 0	2,39,353 14 8	63,998 12 8	1,11,165 0 1	50,923 5 2	1,27,945 2 10	74,826 11 2	88,312 11 2

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding							
			Their other							
			Held from other Janmis.				Belonging to themselves.			
			Cultivated by themselves.		Cultivated by Sub-tenants.		Cultivated by themselves.		Cultivated by Sub-tenants.	
			Wet or Dry.	Garden.	Wet or Dry.	Garden.	Wet or Dry.	Garden.	Wet or Dry.	Garden.
			235	236	237	238	239	240	241	242
		PONNANI TALUK.								
Talakad	95	Vadakke Kudilii Sangunni Menon.	15	11	6	3	1	2	1	..
Kodanad ..	96	Tritala Devasvam	97	18	5	..	..	..	21	..
Kanyiramuku ..	97	Talliyil do.	72	72	4	5	11	6	..	2
Edappal	98	Polpākara Nārāyanan Nambūtiri ..	79	32	24	7	4	6	6	..
Rayirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	24	42	7	2	2	9	3	2
Mēlmuri ..	100	Tirumangalat Ganapati Mussad ..	23	11	..	..	9	1	..	..
Pallipuram ..	101	Blahayil Ammunni Nayar	465	364	17	41	262	192	30	26
Kalpakanchēri ..	102	Mandāyapurath Pathumma.. ..	21	46	8	1	2	3	..	..
Vellianköd ..	103	Guruvāyūr Dēvasvam	63	56	..	..	..	..	..	..
Nāttika	104	Chērtēdat Kunynyikkalavan ..	90	81	..	..	21	13	..	..
Purattūr ..	105	Mādathumkilil Kittunni Nāyar ..	117	95	43	22	50	31	22	14
Kotachira ..	106	Vengattur Tatha Nārāyanan Nambūtiri.	268	35	24	..	71	14	29	..
Vettam	107	Vettatkāvu Dēvasvām	34	29	3	..	4	8	2	..
Kattikkāt ..	108	Kattumādat Nambūtiri	163	222	..	..	..	..	..	..
Irimbili	109	Aluvanchēri Tambrākkal	154	62	10	..	44	18	16	5
Isvaramangalam .	110	Tirumalasseri Kōttayil Tamburan..	360	112	7	3	92	49	136	27
		Total ..	2,045	1,288	158	84	573	352	266	75

DISTRICT

TALUKS.	235	236	237	238	239	240	241	242
1. Chirakkal	2,322	1,146	265	36	480	1,136	1,097	877
2. Kottayam	648	531	54	64	122	555	34	167
3. Kurumbranād	762	960	126	308	153	313	251	869
4. Wynad	373	363	71	50	107	109	81	178
5. Calicut	449	382	84	46	154	348	150	195
6. Ernād	1,879	962	396	126	318	385	240	136
7. Walluvanad	2,563	421	249	101	496	59	82	36
8. Palghat	1,146	..	113	..	197	..	51	..
9. Ponnani	2,045	1,288	158	84	573	352	266	75
Total ..	12,187	6,053	1,516	815	2,600	3,257	2,252	2,533

the actual Cultivators of this Janmi's Lands in this Amsam—(*Continued*).

Holdings.		Their other sources of Income, including the services of members of their households.						Their financial position.							
Total of															
Columns 235, 237, 239, 241.	Columns 236, 238, 240, 242.	Professional.	Domestic.	Commercial.	Industrial.	Indefinite.	Total of Columns 245 to 249.	Indebtedness.				Money lent out on Interest.			
Wet or Dry.	Garden.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Amount.			Persons.	Amount.		
243	244	245	246	247	248	249	250	251	252			253	254		
									RS.	A.	P.		RS.	A.	P.
23	16	1	..	1	..	12	14	5	600	0	0	3	175	0	6
123	18	11	6	10	13	10	50	34	10,532	0	0	17	4,370	0	0
87	85	9	..	15	20	67	111	45	5,424	0	4	24	1,902	15	11
113	45	..	5	2	24	21	52	35	5,218	0	0	4	285	0	0
36	55	..	..	13	..	22	35	18	2,685	0	0	7	2,725	0	0
32	12	..	..	1	4	16	21	15	1,058	1	7	2	200	0	0
774	622	..	..	17	..	79	96	68	50,307	0	0	17	33,015	0	0
31	50	2	3	4	6	72	87	48	7,655	0	0	4	605	0	0
63	56	3	..	5	..	90	98	10	4,740	0	0	8	5,807	0	0
111	94	..	2	13	..	50	65	50	5,082	2	4	26	4,184	0	0
232	162	8	..	3	5	20	36	59	9,391	7	0	8	2,511	0	0
392	49	12	14	6	9	77	118	97	33,052	0	0	26	4,585	0	0
43	37	2	..	5	4	29	40	11	1,690	0	0	4	600	0	0
163	222	..	2	9	1	59	71	7	8,850	0	0	13	33,900	0	0
224	85	..	..	2	2	38	42	24	2,086	14	0	1	200	0	0
595	191	31	8	14	36	81	170	175	22,275	15	4	44	4,420	0	6
3,042	1,799	79	40	120	124	743	1,106	701	1,70,647	8	7	208	99,485	0	5

SUMMARY.

4,164	3,195	137	45	179	349	2,621	3,331	777	2,50,063	1	6	275	2,02,059	3	0
858	1,317	41	8	95	111	832	1,087	348	69,366	0	0	88	27,006	0	0
1,292	2,450	47	16	112	64	310	549	438	81,755	8	0	107	30,317	0	0
632	700	10	10	37	7	87	151	240	2,97,370	0	0	112	1,49,855	0	0
837	971	20	3	38	17	50	128	249	47,956	4	0	44	6,603	0	0
2,833	1,609	43	13	61	25	424	566	373	1,12,104	0	0	121	41,296	9	8
3,390	617	70	28	35	107	269	519	579	1,23,420	7	6	306	62,317	8	5
1,507	..	62	17	84	128	150	431	696	5,86,035	0	11	145	1,32,301	5	10
3,042	1,709	79	40	120	124	743	1,106	701	1,70,647	8	7	208	99,485	0	5
18,566	12,658	499	190	761	932	5,486	7,866	4,401	17,38,717	14	6	1,406	7,51,240	11	4

Amsam.	Estate Number.	Name of the Janmi and his Consecutive Number in this statement.	Statistics regarding — Their — Reasons given for — Connected with Agriculture. Land or House Improvements.	Purchase of Stock.	Excessive Rents.	Renewal Expenses.	Bad Season.	Loss of Stock.	Accidents.	Miscellaneous.
			Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.	Persons.
			255	256	257	258	259	260	261	262
		PONNANI TALUK.								
Talakād	95	Vadakke Kudilil Sangunni Menon.	..	..	..	1	2	..	..	..
Kodanad ..	96	Tritala Dēvasvam	7	13	6	10	1	..	..	1
Kanyiramuku ..	97	Talliyil do.	12	..	1	..	5	..	..	1
Edappal	98	Polpākara Nārāyanan Nambūtiri ..	5	3	1	2	9	4	..	..
Rayirimangalam .	99	Kilakiniyakat Koyakkutti Naha ..	..	..	2	..	10	..	..	..
Mēlmuri ..	100	Tirumangalat Ganapati Mussad ..	..	..	..	..	10	..	..	..
Pallipuram ..	101	Blahayil Ammunni Nāyar	27	..	..	..	29	..	..	..
Kalpakancheri ..	102	Mandāyapurath Pathumma ..	3	..	..	..	12	..	..	1
Velliankōd ..	103	Guruvāyūr Dēvasvam	..	..	..	..	10	..	..	..
Nāttika	104	Chertedat Kunynyikkalavan ..	..	..	..	..	27	..	..	1
Purattūr ..	105	Mādathumkilil Kittunni Nāyar ..	..	4	2	..	21	..	..	..
Kotachira ..	106	Vengattur Tatha Nārāyanan Nambūtiri.	25	21	6	10	16	7	..	..
Vettam	107	Vettatkāvu Dēvasvam	..	..	..	..	4	..	..	..
Kattikkāt ..	108	Kattumādat Nambūtiri	..	..	..	..	..	..	..	1
Irimbili	109	Āluvanchēri Tambrākkal	1	..	1	24	20	..	..	..
Isvaramangalam .	110	Tirumalasseri Kōttayil Tamburan..	12	15	52	3	47	12	..	..
		Total ..	92	56	71	60	223	23	..	5
		Percentages ..	8·9	5·4	6·9	4·0	21·6	2·2	..	0·5
			50·4							

DISTRICT

TALUKS.	Land or House Improvements.	Purchase of Stock.	Excessive Rents.	Renewal Expenses.	Bad Season.	Loss of Stock.	Accidents.	Miscellaneous.
1. Chirakkal	180	10	25	12	280	25	..	8
2. Kottayam	52	27	28	89	39	..	..	5
3. Kurumbranād	125	..	15	146	36	..	..	3
4. Wynad	48	30	3	1	43	19	4	2
5. Calicut	10	21	14	3	38	3	3	..
6. Ernād	37	12	8	55	38	5	..	9
7. Walluvanād	70	4	25	113	250	128	..	..
8. Palghat	122	22	32	175	275	11	..	7
9. Ponnani	92	56	71	50	223	23	..	5
Total ..	736	182	221	644	1,222	214	7	39
Percentages ..	12·9	3·2	3·9	11·3	21·4	3·7	0·1	0·7
	57·2							

the actual Cultivators of this Janmi's Lands in this Amsam—(*Continued*).

financial position—(*Continued*).

incurring Debt.							Of the Persons entered in Column 135			
Connected with Family, Trade, &c.					Number of Dependants.		The following are reported to be			The following are not reported on.
Wedding and other Ceremonies.	Sickness.	Family Maintenance.	Trade Losses.	Miscellaneous.			In good circumstances.	Fairly well off.	Badly off.	
Persons.	Persons.	Persons.	Persons.	Persons.	Adults.	Children.				
263	264	265	266	267	268	269	270	271	272	273
3	..	1	..	..	44	42	..	4	6	6
7	..	18	2	..	232	98	..	20	17	9
9	1	22	1	..	267	234	..	20	38	11
3	..	17	..	..	178	133	..	9	28	4
2	..	..	4	..	176	118	1	11	22	5
4	..	3	..	..	80	60	..	5	15	8
31	..	10	3	..	449	398	15	29	76	2
32	..	8	1	..	191	287	2	9	62	11
..	..	..	..	..	193	97	7	10	5	10
17	..	35	2	..	240	255	..	5	54	11
7	..	48	1	3	344	242	2	18	47	6
28	..	46	..	..	613	372	4	37	63	12
9	..	11	..	..	172	167	..	16	29	7
6	..	1	..	..	220	129	11	15	43	..
1	..	22	..	..	223	158	1	11	28	14
19	..	70	3	2	786	552	7	69	107	45
177	1	312	17	5	4,408	3,322	50	288	640	161
17·2	0·1	30·2	1·6	0·5						
49·6										

SUMMARY.

263	264	265	266	267	268	269	270	271	272	273
107	40	212	16	6	6,703	4,984	63	447	836	238
86	32	90	6	15	2,851	2,413	41	171	333	77
48	3	116	6	1	3,293	2,536	40	235	450	132
22	13	87	15	7	1,830	1,154	146	46	214	124
99	2	49	12	2	1,867	1,416	11	45	287	22
59	16	190	12	5	3,115	2,536	30	181	508	114
37	5	292	16	..	3,892	2,440	64	245	463	140
36	2	150	8	12	5,231	3,053	115	363	524	150
177	1	312	17	5	4,408	3,322	50	288	640	161
671	114	1,498	108	53	33,190	23,854	560	2,021	4,255	1,158
11·8	2·0	26·2	1·9	0·9						
42·8										

APPENDIX V.—IMPROVEMENT RATES.

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APPENDIX V.

IMPROVEMENT RATES.

CUSTOMARY AND OTHER RATES NOW PAID FOR IMPROVEMENTS, AND SUGGESTIONS MADE BY DISTRICT MUNSIFS AND VILLAGE AUTHORITIES.

CHIRAKKAL TALUK.

In the Chirakkal Taluk the custom is to pay for the *Kulikkūr* improvements, categorically called the "*Nālubhayam*" or the four improvements, namely, the coconut, areca and jack trees, and pepper. But even in respect of these the customary rates granted are neither adequate nor uniform, a state of things which the subjoined statement will serve to illustrate.

Description of Improvements.	Customary Rates given for Improvements. Maximum.	Customary Rates given for Improvements. Minimum.	Rates granted by Courts in executing Decrees. Maximum.	Rates granted by Courts in executing Decrees. Minimum.	Rates recommended by Village Officers. Maximum.	Rates recommended by Village Officers. Minimum.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Coconut.						
(a.) V, or highest stage	1 0 0	0 8 0	1 0 0	0 8 0	3 0 0	0 8 0
(b.) Kulachad (Come to bearing) ..	0 0 7	0 8 0	0 12 0	0 9 7	3 0 0	0 8 0
(c.) Maram (Plant with trunk formed).	0 6 5	0 6 5	0 8 0	0 6 5	1 0 0	0 6 5
(d.) Kili (Plant with split leaves) ..	0 6 5	0 3 2	0 6 5	0 2 0	0 12 0	0 3 2
(e.) Kuḻi (Plant in pit)	0 3 3	0 1 7	0 3 3	0 1 7	0 6 5	0 2 0
Areca.						
(a.) Areca (Full bearing)	0 4 0	0 0 10	0 4 0	0 0 10	0 6 5	0 0 10
(b.) Nālandu (Four years old) ..	0 2 0	0 0 6	0 2 0	0 0 6	0 2 5	0 0 8
(c.) Tānatu (Below the above stage).	0 6 0	0 5 0	0 6 0	..	0 1 0	0 0 5
(d.) Siṣu (Young plant)	0 0 5	0 0 5	0 0 5	0 0 5	0 0 10	0 0 6
Jack.						
(a.) Full bearing—First class ..	2 0 0	0 9 7	2 0 0	0 4 0	4 0 0	0 8 0
(b.) About to bear (Kāyakkadu-thad).*	0 12 10	0 12 10	0 12 10	0 9 7	1 0 0	1 0 0
(c.) Toi (Small plant)	0 9 7	0 3 2	0 12 0	0 3 2	0 12 0	0 3 2
(d.) Aphalam (Gone out of bearing).*	0 12 10	0 12 10	0 12 10	0 9 7	1 0 0	1 0 0
(e.) Mūlapilāvu (Jack at the four corners of a garden).	2 0 0	0 12 0	4 0 0	0 8 0	4 0 0	1 0 0
(f.) Mūlapilāvu plant	1 0 0	0 9 7	1 0 0	0 9 7	1 0 0	0 9 7
Pepper.						
(a.) Pepper (Bearing)—First class.	0 2 0	0 0 10	0 2 0	0 0 10	0 4 0	0 0 10
(b.) Kuḻi Valli (Vine first put into the hole).	0 1 0	0 0 5	0 1 0	0 0 5	0 2 0	0 0 5

Rates of Assessment on each productive Coconut Tree per annum (Coconut (a.)–(e.)):

Āttuveppu. First Class. Maximum.	Āttuveppu. First Class. Minimum.	Āttuveppu. Second Class. Maximum.	Āttuveppu. Second Class. Minimum.	Karaveppu. First Class. Maximum.	Karaveppu. First Class. Minimum.	Karaveppu. Second Class. Maximum.	Karaveppu. Second Class. Minimum.	Karaveppu. Third Class. Maximum.	Karaveppu. Third Class. Minimum.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
0 2 4 4/5	0 2 2 22/25	0 2 0 24/25	0 1 11 1/25	0 1 9 3/25	0 1 7 1/5	0 1 5 7/25	0 1 3 9/25	0 1 1 11/25	0 0 11 13/25

Areca (a.)–(d.): Rates of Assessment on each productive tree per annum.

Maximum.	Minimum.
0 0 5 19/25	0 0 3 21/25

Jack (a.)–(f.): Rates of Assessment on each productive tree per annum.

Maximun.	Minimum.
0 3 2 2/5	0 3 2 3/5

Pepper (a.)–(b.): Exempt from tax.

* In 1 amṣam.

2. The Adhikāri of Kalliād mentions coffee as one of the improvements paid for at the customary rate of 10 pies, which is also said to be paid by the Civil Courts, but which he recommends to be raised to 2 annas. He is the only Adhikāri in the taluk who includes coffee in the list of improvements, and is probably wrong in his list, especially as the Munsif of Kavāi excludes the item from the improvement return submitted by him.

3. The village officers of the taluk recommend the payment of compensation for certain improvements, which, on the eviction of a tenant, at present pass from him to the Janmi without the payment of any value whatever. Their particulars will appear from the subjoined table. The value does not appear to have been fixed on any principle. We find that a teak tree and a cashew-nut tree are valued alike, though a great deal of care is necessary for the up-keep of the former, whereas the latter requires no more than nominal care.

Description of Improvements recommended to be paid for.	Rates proposed. Maximum. RS.	A.	P.	Minimum. RS.	A.	P.	Remarks.		
1. Talipot palm	0	8	0	0	3	0	Proposed only in 2 amsams out of 43.		
2. Betel vines	0	8	0	0	0	5	Proposed in	12 do.	do.
3. Cashew-nut tree	1	0	0	0	2	0	Do	5 do.	do.
4. Goa Mango tree	0	6	5	0	2	0	Do.	2 do.	do.
5. Mango tree (First sort)	0	6	0	0	1	0	Do.	12 do.	do.
6. Do. (Second sort)	0	0	6	0	0	6	Do.	1 amsam	do.
7. Plantain tree	0	4	0	0	0	6	Do.	17 amsams	do.
8. Teak	1	0	0	0	3	0	Do.	10 do.	do.
9. Tamarind tree	0	8	0	0	1	0	Do.	17 do.	do.
10. Gooseberry tree	0	0	6	0	0	6	Do.	1 do.	do.
11. Palmyra tree	0	4	0	0	1	0	Do.	3 do.	do.
12. Coffee tree	0	1	0	0	0	5	Do.	7 do.	do.
13. Lime tree	0	0	6	0	0	6	Do.	1 amsam	do.
14. Punna (*Calophyllum inophyllum*)	0	1	0	0	0	6	Do.	2 amsams	do.

4. The majority of the village officers are silent on the point of special customs which govern the payment of compensation for improvements. The Adhikāri of Pāppinissēri states that the Janmi is not entitled to any share of the improvement raised on his lands, but that he must fully pay for them. This apparently refers to the Nālubhayam, " four improvements," already referred to in paragraph 1 above. As to plantain trees, the Adhikāris of Kayaralam and Chēlēri state that at his eviction the tenant is not allowed any value for such trees, but that he is permitted to remove them, leaving one tree in each pit for the Janmi. Although this does not seem to be the universal practice—seventeen out of forty-three village officials having recommended compensation for them (*vide* statement subjoined to the last paragraph)—the reason of the custom is apparent. Plantain trees do not generally suffer by transplantation even at an advanced stage.

5. Thirty-five out of forty-three village officers are agreed in fettering in one way or another the tenants from making improvements unreasonably, and suggest means for attaining the end in view. They may be summarized as follows:—

Seventeen of the Adhikāris propose that if too many improvements be raised by tenants without the permission of the Janmi, only half of the customary rates given in the statement subjoined to paragraph 1 above should be given for them.

Thirteen of the Adhikāris propose that only 72 coconuts and 108 arecas should be planted per acre, and that jack and pepper should not find a place among them, but should be confined to elevated grounds. Infringement of this condition to be met by the allowance of half the customary rates for the improvements.

One Adhikāri proposes that the number of improvements should be restricted to 60 coconuts, 108 arecas, and 12 jacks per acre, or that the entire Kuḻikkāṇam should be fixed on the extent of the land improved. Another Adhikāri makes a similar recommendation, but strikes out jacks from his list.

One Adhikāri restricts the improvements to 60 coconuts and 96 arecas per acre, and attaches no penalty if more are planted; but another proposes 72 coconuts, 120 arecas, and 10 jacks per acre, with no compensation for the excess number. But a third Adhikāri is in favor of fixing the number of trees to be planted per acre at the time of the lease, and adds that no value should be paid to those planted in excess of the specification.

6. As to *Chamayam* improvements (buildings, &c.), the majority of the Adhikāris are in favor of awarding the price of materials without making any allowance for the labor employed in raising the building. The maximum price proposed for laterite is Rs. 46 and the minimum Rs. 15 per 1,000 hewn stones, whilst the price of prepared timber varies from Rs. 5 to 12 per candy.

7. In regard to the restrictions to be put on tenants in the matter of *Chamayam* improvements, the Adhikāri of Payannūr is of opinion that if too costly buildings are erected, they should be paid half the value fixed by arbitrators; but the Adhikāri of Pattuvam expresses the same view, with the qualification that if the *Chamayam* improvement was raised with the permission of the Janmi they must be fully paid for, however high the value fixed may be. The Adhikāri of

Ēlōm thinks that one-third the price fixed by arbitrators only need be paid in the absence of a contract to the contrary.

8. The District Munsif of Taliparamba makes the following suggestions for the improvement of the condition of tenants :—

First.—There should be a rule that the landlord should* not evict a simple tenant or tenant-at-will from his holdings against the latter's will, provided that the tenant regularly pays the rent to the landlord, and yields to all his reasonable demands, and takes good care of the property, and does not in any way conduct himself in such a manner as will be detrimental to the interests of the landlord, and provided also that the landlord does not stand in need of the land for any particular purpose of his own.

* This is at least a disinterested opinion, for the District Munsif himself belongs to one of the Randatara Achanmar families, holding extensive landed property.

Second.—A landlord may not evict a tenant who has improved the land, even after the value of improvements is paid to him. The tenant, if he is so willing, must be allowed to retain possession subject to the conditions specified in the paragraph above.

Third.—Subject to the above conditions, the landlord may not turn out a mortgagee in possession to enable him to create a mortgage in favor of a third party.

Fourth.—The rates of the value of improvements offered by landlords to tenants in North Malabar must be considerably enhanced, the present rates being entirely inadequate and uncertain. Some rules should be framed fixing the rates of the value of all descriptions of land improvements, and authoritative provisions must also be made for fixing the value of those improvements regarding which it is not practicable to make any special rules. As regards cases of this nature, it would be well both to the landlord and tenant to have a rule to the effect that such improvements are not to be effected without obtaining the previous written sanction of the landlord. A similar provision is necessary to restrict the tenant from making unreasonably expensive buildings to harass the landlord.

Fifth.—It should be held that the improvements and buildings effected in contravention of the rules framed as above are at the risk of the tenant. In the case of such buildings the landlord, if so disposed, must be at liberty to take them on payment of a reasonable value. Should the tenant be unwilling to part with them for the price offered by the landlord, or should the latter be altogether unwilling to take them, the tenant must be compelled to pull down the building and remove the materials thereof. But in the case of such permanent improvements to the land as would entitle the tenant to *Veṭṭukāṇam* if he had conformed himself to the existing rules, the tenant must content himself with the compensation offered by the landlord, whatever may be the amount thereof. But when the amount offered by the landlord is altogether unreasonable and disproportionate, the Court should fix the amount of compensation, regard being had to the principles of equity and all the circumstances of the particular case.

Sixth.—There should further be a rule requiring the tenant to plant the various kinds of trees at certain fixed distance from each other, so as to prevent the lands from being crowded with trees.

Seventh.—As regards *Chamayam* or buildings, they should be paid according to their market value The amount of *Veṭṭukāṇam* (reclamation) is now fixed by the Court when no amount has been agreed upon between the landlord and tenant.

KŌTTAYAM TALUK.

The *Kuḻikkūr* improvements paid for in the Kōttayam Taluk and their rates are exhibited in the subjoined statement :—

Description of Improvements.	Customary Rates given for Improvements. Maximum.	Customary Rates given for Improvements. Minimum.	Rates granted by Courts in executing Decrees. Maximum.	Rates granted by Courts in executing Decrees. Minimum.	Rates recommended by Amsam Officers. Maximum.	Rates recommended by Amsam Officers. Minimum.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Coconut.						
(a.) V, or highest stage	0 9 7	0 6 0	..	..	1 0 0	0 6 0
(b.) Kulachad (Come to bearing) ..	0 9 7	0 4 0	..	..	0 12 10	0 4 0
(c.) Marum (Plant with trunk formed).	0 6 5	0 3 2	..	..	0 8 0	0 3 2
(d.) Āna-adi (Plant with trunk just above the ground).	0 4 0	0 3 2	..	..	0 4 0	0 3 2
(e.) Kuli (Plant with split leaves) ..	0 3 2	0 2 0	..	..	0 4 0	0 2 0
(f.) Kuli (Plant in pit)	0 1 8	0 1 0	..	..	0 2 0	0 1 0
Areca.						
(a.) Areca (Full bearing)	0 0 10	0 0 9½	..	..	0 1 8	0 0 10
(b.) Nalandu (Four years old) ..	0 0 10	0 0 5	..	..	0 1 4	0 0 5
(c.) Tāpatu (Below the above stage).	0 0 5	0 0 4	..	..	0 0 8	0 0 4
(d.) Sisu (Young plant)*	0 0 5	0 0 5	..	..	..	..
Jack.						
(a.) Full bearing—First class ..	1 9 7	0 6 5	..	..	1 0 0	0 6 5
(b.) About to bear (Kāyakkaduthad)†	0 4 0	0 4 0	..	..	0 4 0	0 4 0
(c.) Tei (Small plant) ..	0 6 5	0 0 5	..	..	0 6 5	0 0 5
(d.) Mūlapilāvu (Jack at the four corners of a garden).	3 3 2½	0 12 9½	..	..	3 3 2½	0 12 9½
(e.) Mulapilavu plant†	0 9 7	0 9 7	..	..	0 9 7	0 9 7
Pepper.						
(a.) Pepper (Bearing)—First class.	0 0 10	0 0 9½	..	..	0 1 7	0 0 10
(b.) Tāpatu†	0 0 5	0 0 5	..	..	0 0 6	0 0 6
(c.) Kuli Valli (Vine first put in hole).	0 0 5	0 0 4	..	..	0 0 5	0 0 4
Miscellaneous.						
Plantain trees	0 0 10	0 0 10	..	..	0 0 10	0 0 10

Rates of Assessment on each productive Coconut Tree per annum (Coconut, (a.)–(f.)):

Āttuveppu. First Class. Maximum.	Āttuveppu. First Class. Minimum.	Āttuveppu. Second Class. Maximum.	Āttuveppu. Second Class. Minimum.	Karaveppu. First Class. Maximum.	Karaveppu. First Class. Minimum.	Karaveppu. Second Class. Maximum.	Karaveppu. Second Class. Minimum.	Karaveppu. Third Class. Maximum.	Karaveppu. Third Class. Minimum.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
0 2 4⅘	0 2 2 22/25	0 2 0 24/25	0 1 11 21/25	0 1 9 3/25	0 1 5 7/25	0 1 5 7/25	0 1 1 11/25	0 1 1 11/25	0 0 9⅕

Areca (a.)–(d.): Rates of Assessment on each productive tree per annum.

Maximum.	Minimum.
0 0 8 12/25	0 0 4⅕

Jack (a.)–(e.): Rates of Assessment on each productive tree per annum.

Maximum.	Minimum.
0 4 9⅗	0 3 2⅖

Pepper (a.)–(c.): Exempt from tax.

* Only in 1 amsam.

† In 1 amsam.

From the above it will appear that a distinction is drawn between ordinary jack trees and those in the four corners of a garden. There is a general impression, bordering on superstition, in the taluks of Chirakkal and Kōttayam that jacks planted in the four corners of a compound thrive better than those planted elsewhere in the same compound. The former are therefore esteemed more valuable than the latter. It is clear that the distinction is at best imaginary. The reason of it is not known to local officers, but an ingenious explanation is to be found in the fact that jack trees require to be planted at considerable distances apart to secure abundance of produce. Planting them in the four corners of a garden places them as distant from one another as the size of the garden permits.

The limit seems to be per acre 4 jacks, 60 coconuts, and 1,200 arecas, or, as unofficial natives say, 6 jacks may be planted in a garden which will accommodate 100 coconuts and 1,000 arecas.

The *Kulikkūr* improvements which are not now paid for, but which in the opinion of the amşam officials should be paid for, are noted in the following statement with the rates proposed for them. The rates proposed are not wholly reasonable, as will appear from the fact that teak and sandal are valued less than cashew-nut tree, palmyra and talipot palms; in the same way coffee is valued less than betel vine. Other items will also appear in the statement, showing the unreasonable nature of the rates proposed.

Description of Improvements recommended to be paid for.	Rates proposed. Maximum			Rates proposed. Minimum.			Remarks.
	RS.	A.	P.	RS.	A.	P.	
(1.) Palm trees	0	0	6	0	0	6	Proposed in 1 amşam out of 28.
(2.) Plantain trees	0	2	0	0	0	10	Do. 3 amşams do.
(3.) Coffee	0	0	10	0	0	4	Do. 17 do. do.
(4.) Palmyra	1	0	0	0	0	10	Do. 19 do. do.
(5.) Gooseberry	0	1	0	0	0	5	Do. 16 do. do.
(6.) Tamarind	0	4	0	0	0	6	Do. 18 do. do.
(7.) Teak	0	8	0	0	1	0	Do. 18 do. do.
(8.) Mango	0	0	6	0	0	6	Do. 1 amşam do.
(9.) Goa Mango	0	4	0	0	0	10	Do. 14 amşams do.
(10.) Cashew-nut tree	1	0	0	0	2	0	Do. 4 do. do.
(11.) Betel vine	0	2	0	0	0	6	Do. 16 do. do.
(12.) Talipot palm	1	0	0	0	0	10	Do. 18 do. do.
(13.) Sandal	0	4	0	0	4	0	Do. 14 do. do.
(14.) Bamboos	0	4	0	0	4	0	Do. 2 do. do.
(15.) Sapan	0	4	0	0	0	6	Do. 6 do. do. The Tellicherry and Chavasseri Munsifs propose each 1 rupee.
(16.) Breadfruit tree	12	0	0	12	0	0	Proposed by the Tellicherry District Munsif.
(17.) Cacao	1	0	0	1	0	0	Do. do. do.

The Adhikāris of Kōttayam say nothing about the special customs bearing on the value of improvements. But the District Munsif of Tellicherry mentions the customs in vogue in these terms: "A deduction of 10 per cent. on the value of coconuts, arecas, jacks and pepper-vines, known as *Nālubhayam*, is allowed to the landlord as a matter of right." It seems, however, doubtful if this is so except in cases in which the cultivator who made the improvements was himself a trespasser. (*See* North Malabar Sub-Court Judgment in No. 32 of 1872.)

Twenty of the Adhikāris propose restrictions in the matter of improvements. They are noted below:—

One Adhikāri thinks that the number of trees to be planted per acre should be specified at the time of the lease, and, if the specification is exceeded, the excess should not be paid for.

Seventeen Adhikāris go further and state that in addition to the number, the nature of the improvements to be made should be specified.

One Adhikāri proposes that 72 coconuts and 108 arecas should be planted per acre, and that jacks and pepper-vines should be reared on elevated grounds. If this condition is violated only half the usual rates should be paid for the improvements. But another Adhikāri thinks that only 4 coconuts should be planted in 100 perukkams, that is, at the rate of 48 per acre, and 4 jacks in the space required for 100 coconuts, any number planted in excess being left without payment.

Only one Adhikāri makes any allusion to the matter of *Chamayam* improvements in the Kōttayam Taluk. He fixes Rs. 18 per 1,000 laterite stones required for building houses, and Rs. 18 to 25 for the same number of stones required for tanks and wells. As to timber he proposes Rs. 3 to 6 per candy according as the timber used is jungle wood or teak.

The District Munsif of Tellicherry proposes the market value of the materials, in addition to a moiety of the wages, with deductions for age.

Regarding the restrictions on holdings, one Adhikāri is of opinion that the expense at which *Chamayam* improvements should be erected should be specified at the time of the lease, the excess expenditure being disallowed by the landlord. But seventeen other Adhikāris state that the number and nature of the *Chamayam* should be specified.

In order to put the relations of landlord and tenant on a satisfactory footing, the Munsif of Tellicherry thinks "The value of improvements ought at once be raised from that now sanctioned by local usage. The present scale was probably fixed at a time when paddy was sold at less than Rs. 40 per 1,000 iḍangāḻis, which, I believe, was the scale adopted by the Government in revising land revenue on its assumption of sovereign power in Malabar. Further, I think Courts should be empowered to look behind the documents and to disregard stipulations for forfeiture of leases on flimsy grounds, such as the non-payment of a year's rent or non-planting within a year; that those species of improvements known in South Malabar as '*Kiḻachamayam*' and '*Veṭṭukāṇam*' ought to be authoritatively recognized; and that the levy of renewal fees at exorbitant rates ought to be checked by making it compulsory on the landlords to show the amount in the lease."

The District Munsif of Chāvasseri proposes, "first, that a tenant should not be evicted as long as he pays rent regularly; second, that nothing short of sheer neglect to raise improvements or any attempt on the part of the lessee to defraud the Janmi of his title should lead to dispossession; third, that the Janmi's right to rent should (inclusive of Government revenue) be limited to two-thirds of the produce of the land, *i.e.*, after deducting all expenses of cultivation; and fourth, that the tenant's interests in a land should on no account be sold in the execution of a decree passed on the Small Cause side of the Court when the amount sued for is below Rs. 50."

KURUMBRANĀD TALUK.

The subjoined statement shows the *Kuḻikkūr* improvements paid for in the Kurumbranād Taluk with their rates:—

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees.		Rates recommended by Amsam Officers.		Rates of Assessment on each productive Coconut Tree per annum.									
							Āttuveppu.				Karaveppu.					
							First Class.		Second Class.		First Class.		Second Class.		Third Class.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Coconut.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(a.) V, or highest stage	0 8 0	0 3 2	1 0 0	0 3 2	2 0 0	0 6 5										
(b.) Ottakayichad (Palm in its eighth or tenth year).*	0 7 0	0 7 0	0 8 0	0 8 0	1 0 0	1 0 0										
(c.) Kulachad (Come to bearing) ..	0 6 0	0 3 2	0 7 0	0 2 0	0 12 0	0 4 10										
(d.) Kulakkadutad (About to bear fruit).	0 4 0	0 4 0	0 6 5	0 4 0	0 12 10	0 0 10										
(e.) Maram (Plant with trunk formed).	0 5 0	0 2 5	0 6 0	0 1 7	0 12 0	0 3 2	0 2 2$\frac{22}{25}$	0 1 9$\frac{9}{25}$	0 1 11$\frac{1}{25}$	0 1 4$\frac{4}{5}$	0 1 7$\frac{1}{5}$	0 1 4$\frac{4}{5}$	0 1 3$\frac{9}{25}$	0 1 1$\frac{11}{25}$	0 0 11$\frac{13}{25}$	0 0 9$\frac{3}{5}$
(f.) Āna-aḍi (Plant with trunk just above the ground).	0 6 0	0 3 2	0 5 0	0 3 0	0 8 0	0 8 0										
(g.) Kutiracoḷamban	0 3 0	0 2 5	0 4 0	0 2 0	0 6 0	0 6 0										
(h.) Kiḷi (Plant with split leaves) ..	0 4 0	0 0 10	0 4 0	0 1 0	0 10 0	0 2 0										
(i.) Kuḻi (Plant in pit)	0 2 0	0 0 10	0 2 0	0 0 10	0 4 0	0 1 0										
Areca.																
(a.) Areca—Full bearing	0 1 0	0 0 8	0 1 8	0 0 5	0 4 0	0 0 10										
(b.) Areca—II class†	0 0 8	0 0 8	..	..	0 0 10	0 0 10										
(c.) Nalandu (Four years' old)‡ ..	0 0 9	0 0 6	0 0 10	0 0 4	0 1 9	0 0 6	Rates of Assessment on each productive tree per annum. Maximum. 0 0 7$\frac{1}{5}$ — Minimum. 0 0 4$\frac{8}{25}$									
(d.) Tāṇatu (Below the above stage)*	0 0 6	0 0 5	0 0 5	0 0 5	0 1 6	0 0 8										
(e.) Siṣu (Young plant)‡	0 0 3	0 0 3	0 0 3	0 0 3	0 1 0	0 0 3										
Jack.																
(a.) Full bearing—I class	4 0 0	0 12 10	4 0 0	0 12 0	6 6 5	0 12 10										
(b.) Do. II do.§ ..	3 3 2	2 0 0	..	..	5 0 0	2 0 0										
(c.) Do. III do.§ ..	1 9 7	1 0 0	..	..	2 0 0	2 0 0										
(d.) Do. IV do.§ ..	0 12 10	0 8 0	..	..	2 0 0	1 8 0										
(e.) Do. V do.§ ..	0 4 10	0 4 0	..	..	1 0 0	0 4 0										
(f.) Kāyakkaḍuthad (About to bear).‖	0 8 0	0 8 0	..	..	0 12 0	0 12 0	Rates of Assessment on each productive tree per annum. Maximum. 0 3 2$\frac{7}{8}$ — Minimum. 0 2 0									
(g.) Kāḍal-vechad (Tree with heart formed).‖	0 10 0	0 6 5	1 0 0	0 4 0	0 10 0	0 10 0										
(h.) Nuka Tei (Unbending plant if a yoke is put on it).†	0 4 10	0 4 10	0 4 10	0 3 0	..	..										
(i.) Kunta-vaḍi prāyam (Size of spear handle).†	0 3 2	0 3 2	0 3 2	0 2 0	..	..										

* In 5 amṣams. † In 1 amṣum. ‡ In 4 amṣams. § Badagara and Payanad Munsifs. ‖ In 2 amṣams.

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees.		Rates recommended by Village Officers.		Rates of Assessment on each productive Coconut Tree per annum.									
							Āttuveppu.				Karaveppu.					
							First Class.		Second Class.		First Class.		Second Class.		Third Class.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Jacks—(Continued).																
(*j.*) Kōl-prayam (Stick size)* ..	0 1 7	0 1 7	0 1 7	0 1 0	..	..	Rates of Assessment on each productive tree per annum. Maximum. 0 3 $2\frac{2}{3}$ Minimum. 0 2 0									
(*k.*) Arakkaḍutha Tei (Plant thick as a person's thigh).†	0 12 0	0 8 0	1 0 0	0 8 0	1 8 0	1 8 0										
(*l.*) Siṣu (Small plant)‡	0 12 0	0 1 7	1 0 0	0 3 0	1 8 0	0 4 0										
Pepper.																
(*a.*) Pepper bearing—First sort ..	0 4 0	0 0 10	0 8 0	0 0 10	0 6 0	0 0 10	Exempt from assessment.									
(*b.*) Do. do. Second sort.*	0 1 0	0 1 0	..	..	0 1 6	0 1 6										
(*c.*) Kayakkaḍuthad (About to bear.)†	0 0 10	0 0 10	0 1 0	0 0 10	..	..										
(*d.*) Kuḻi Valli (Vine in pit)* ..	0 0 5	0 0 5	0 0 10	0 0 3	0 0 5	0 0 5										
Miscellaneous.																
(1.) Coffee—Bearing§	0 8 0	0 1 0	0 8 0	0 0 6	0 8 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(2.) Plantain trees	0 3 2	0 0 1	0 4 0	0 0 2	0 3 2	0 0 1	..	..	..	..	..	..	..	..	..	..
(3.) Betel-vines—First sort ..	0 8 0	0 2 0	0 8 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..
(4.) Do. Second sort† ..	0 1 6	0 1 6	..	..	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(5.) Do. Third sort† ..	0 0 8	0 0 8	..	..	0 0 10	0 0 10	..	..	..	..	..	..	..	..	..	..
(6.) Do. (First put in pit.)†	0 1 8	0 1 7	0 2 0	0 1 0	0 1 8	0 1 8	..	..	..	..	..	..	..	..	..	..
(7.) Sapan (Kadal-vekkathatu)* ..	0 1 7	0 1 7	0 2 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..
(8.) Do. (Small plant)	0 2 0	0 2 0	0 3 2	0 1 1	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(9.) Do. First sort*	0 4 0	0 1 0	0 4 0	0 1 0	0 6 0	0 1 6	..	..	..	..	..	..	..	..	..	..
(10.) Talipot palm	1 0 0	0 4 0	1 0 0	0 2 0	1 0 0	0 6 0	..	..	..	..	..	..	..	..	..	..
(11.) Nintra Plantain—Bearing* ..	0 8 0	0 8 0	0 8 0	0 6 0	..	..	..	..	..	..	..	..	..	..	..	..
(12.) Do. do. Not bearing*	0 0 4	0 0 4	0 0 4	0 0 3	..	..	..	..	..	..	..	..	..	..	..	..
(13.) Mango tree*	0 8 0	0 8 0	0 8 0	0 8 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(14.) Goa Mango (large)‖	0 8 0	0 8 0	..	..	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(15.) Do. (small)‖	0 4 0	0 4 0	..	..	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(16.) Teak (large)*	2 8 0	0 6 5	4 0 0	0 6 5	2 8 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(17.) Do. (Young plant)	1 0 0	1 0 0	2 0 0	0 8 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(18.) Bamboos—First sort	0 8 0	0 3 2	0 8 0	0 3 0	0 10 0	0 3 2	..	..	..	..	..	..	..	..	..	..
(19.) Do. Second sort‖ ..	0 4 0	0 4 0	..	..	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..

*In 1 amṣam. † In 2 amṣams. ‡ In 6 amṣams. § In 12 amṣams. ‖ Payanad District Munsif.

The following statement shows the *Kuḻikkūr* improvements recommended to be paid for :—

Description of Improvements recommended to be paid for.		Rates proposed.						Remarks.
		Maximum.			Minimum.			
		RS.	A.	P.	RS.	A.	P.	
(1.) Palm trees ..	.. per tree ..	2	0	0	2	0	0	Recommended by Munsif of Badagara.
(2.) Plantain trees	.. per pit ..	0	4	0	0	0	5	Do. 26 Adhikāris.
(3.) Coffee ..	.. per tree ..	0	4	0	0	0	10	Do. 12 do.
(4.) Palmyra	do. ..	1	0	0	0	2	0	Do. 32 do.
(5.) Gooseberry ..	do. ..	0	2	0	0	2	0	Do. 3 do.
(6.) Tamarind	do. ..	1	0	0	0	1	0	Do. 36 do.
(7.) Do. 2nd sort..	do. ..	1	0	0	1	0	0	Do. Munsif of Payanād.
(8.) Teak	do. ..	5	0	0	0	8	0	Do. 31 Adhikāris.
(9.) Mango tree ..	do. ..	1	0	0	0	1	0	Do. 35 do.
(10.) Do. 2nd sort.	do. ..	1	0	0	1	0	0	Do. Munsif of Payanād.
(11.) Goa Mango ..	do. ..	0	2	0	0	2	0	Do. 2 Adhikāris.
(12.) Cashew-nut tree ..	do. ..	1	0	0	1	0	0	Do. Munsif of Payanād.
(13.) Do. 2nd sort..	do. ..	0	8	0	0	8	0	Do. do.
(14.) Betel vines	.. per pit ..	0	8	0	0	0	10	Do. 17 Adhikāris.
(15.) Talipot palm	.. per tree ..	1	0	0	0	4	0	Do. 35 do.
(16.) Breadfruit tree ..	do. ..	0	8	0	0	8	0	Do. 6 do.
(17.) Bamboos ..	.. per clump.	1	0	0	0	1	0	Do. 21 do.
(18.) Do. (small size).	do. ..	0	1	7	0	1	7	Do. 1 Adhikāri.
(19.) Sapan ..	.. per tree ..	0	8	0	0	1	0	Do. 8 Adhikāris.
(20.) Elephant palm ..	do. ..	1	0	0	1	0	0	Do. 1 Adhikāri.
(21.) Tuvara (*Cajanus Indicus*) ..	.. per plant..	0	0	2	0	0	2	Do. District Munsif of Badagara.
(22.) Mādali (*Citrus medica*)	do. ..	0	4	0	0	4	0	Do. do. do.
(23.) Pomegranate ..	do. ..	0	4	0	0	4	0	Do. do. do.
(24.) Avara (Country bean) ..	.. per pit ..	0	2	0	0	2	0	Do. do. do.
(25.) Lemon ..	.. per tree ..	0	4	0	0	4	0	Do. do. do.
(26.) Inthu (a *Cycas*) ..	do. ..	0	4	0	0	1	0	Do. do. do. and 8 Adhikāris.
(27.) Payana (*Pinus Dammara*) ..	do. ..	1	0	0	0	1	0	Do. do. Payanād and 1 Adhikāri.
(28.) Chēmbu (*Caladium esculentum*)	.. each ..	0	0	6	0	0	6	Do. do. Badagara.
(29.) Chēna (Yam) ..	do. ..	0	0	6	0	0	6	Do. do. do.
(30.) Āyini tree (*Artocarpus pubescens*) ..	per tree ..	1	0	0	0	4	0	Do. 7 Adhikāris.
(31.) Pūḻa (*Bombax Malabaricum*) ..	do. ..	0	4	0	0	4	0	Do. 5 do.
(32.) Punna (*Calophyllum inophyllum*) ..	do. ..	0	8	0	0	8	0	Do. 1 Adhikāri.
(33.) Eranhi (*Mimusops elengi*)	do. ..	1	0	0	1	0	0	Do. District Munsif of Badagara.
(34.) Kūvaḷam (*Cratæva religiosa*)	do. ..	0	8	0	0	8	0	Do. 6 Adhikāris.
(35.) Kariveppu (*Comunum Malabaricum*) ..	do. ..	0	1	0	0	1	0	Do. 1 Adhikāri.

In regard to the special customs relating to *Kuḻikkūr* improvements, the District Munsif of Badagara and thirty Adhikāris refer to the custom mentioned by the District Munsif of Tellicherry that in the case of coconuts, arecas, jacks, and pepper the practice is to allow 10 per cent. of the value to the landlord. But one of the Adhikāris qualifies this by asserting that the practice is conformed to when the value of improvement is adjusted by the Janmi and tenant voluntarily. But if the Janmi brings an action against the tenant, he forfeits his share. It has already been noticed, in reference to a similar custom in Kōttayam Taluk, that the deduction of 10 per cent. is only made when the cultivator who made the improvements was a trespasser.

Fourteen of the Adhikāris state that if 4 jacks were planted in the space required for 100 coconuts, then the former used to be paid at the rate of Rs. 3-3-2, Rs. 2-6-5, Rs. 1-9-7, and Rs. 0-12-10; but if more jacks were planted, they were paid at the rate allowed per coconut tree. But another Adhikāri says that the rates paid in his amsam, if the above restriction was attended to, were Rs. 3-3-2, Rs. 1-9-7, Rs. 0-12-10, and Rs. 0-6-5 per jack tree.

As to restrictions the District Munsif of Badagara thinks that tenants should not be permitted to plant more than 60 coconut trees and 4 jack trees per acre, nor more than 1 areca tree for every 4 coconut trees.

The District Munsif of Payanād is of opinion that a tenant should not be allowed to plant coffee, sapan, and betel on parambas without the landlord's permission, as the first ceases to bear after four or five years, the second after ten or twelve years, and the third after three years.

Four of the Adhikāris think that only 4 coconuts should be planted in 100 perukkams, that is, about 48 per acre, and 4 jacks in the space required for 100 coconuts, that is, about 2 per acre, any in excess of the above restriction to have no compensation. Four other Adhikāris restrict the number to be planted in 100 perukkams to 5 coconuts (about 60 per acre), 8 arecas (about 96 per acre), and 8 pepper-vines (about 96 per acre), and to 4 jacks in the room required for 100 coconuts (about 2½ per acre). Eight of the Adhikāris state that only one-fourth of the usual rates should be paid when too many improvements are made. Three of the Adhikāris say that 60 coconuts, 5

jacks, 60 arecas, and 60 pepper-vines should be planted per acre. One Adhikāri limits 5 coconuts to 100 perukkams (about 60 per acre), and 4 jacks in the space of 100 coconuts (about 2½ per acre), whilst another would put the proportions in a mixed garden at 60 coconuts, 8 jacks, 24 arecas, and 24 pepper-vines to an acre

Two other Adhikāris say that 60 coconuts, 10 jacks, 100 arecas, and 25 pepper-vines should be planted per acre, and that to plant more the permission of the landlord should be obtained.

The Amṣam Officers of Kurumbranād are silent on the point of *Chamayam* improvements.

The District Munsif of Badagara thinks that the Courts should be authorized to look behind the documents in view to render stipulations extinguishing the tenant's right in the event of arrears of rent null and void. As matters at present stand, the Courts are obliged to eject tenants who have fallen in arrears for a year or so, as the leases contain a covenant for ejectment under such circumstances.

The District Munsif of Payanād deprecates the present practice of inserting clauses in deeds for the surrender of the property on Janmi's demand and the tenant's habit of sub-leasing without the landlord's permission. He proposes that the improvements should be paid for at the "market rate," and that simple leases should hold good for six years instead of for one year as at present.

WYNĀD TALUK.

The *Kulikkūr* improvements paid for in the Wynād Taluk are exhibited in the subjoined statement :—

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Court in executing Decrees		Rates recommended by Amṣam Officials.		Rate of Assessment.	Remarks.
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.		
Jack.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.		
Jack, highest stage. Per tree ..	15 0 0	1 0 0	..	..	20 0 0	1 0 0	Free from tax.	Rate according to quality of wood. In all amṣams.
Miscellaneous.								
(1.) Coffee .. .. Per tree ..	0 8 0	0 6 0	..	..	0 10 0	0 8 0	Rs. 2 per acre	
(2.) Coffee plants .. Each ..	0 4 0	0 1 0	..	..	0 6 0	0 1 0	Do.	
(3.) Plantain trees. Per clump.	0 4 0	0 2 0	..	..	0 5 0	0 4 0	..	
(4.) Teak .. .. Per tree ..	10 0 0	5 0 0	..	..	15 0 0	10 0 0	..	In 3 amṣams.
(5.) Bamboos .. Per clump.	1 0 0	1 0 0	..	..	1 8 0	1 8 0	..	In 2 amṣams.
(6.) Āyini (*Artocarpus pubescens*). Per tree ..	8 0 0	1 0 0	..	..	12 0 0	2 0 0	..	
(7.) Cardamom .. Per acre ..	10 0 0	5 0 0	8 0 0	4 0 0	12 0 0	6 0 0	..	In 5 amṣams.

The *Kulikkūr* improvements recommended to be paid for are noted below :—

Description of Improvements.	Rates proposed.		Remarks.
	Maximum.	Minimum.	
	RS. A. P.	RS. A. P.	
(*a.*) Lime .. .. Per tree.	0 10 0	0 10 0	
(*b.*) Chēmbu .. .. Each ..	0 1 0	0 1 0	
(*c.*) Chēna (Yam) .. .. Do. ..	0 4 0	0 2 0	
(*d.*) Sugarcane .. .. Do. ..	0 4 0	0 4 0	
(*e.*) Tobacco .. .. Do. ..	0 0 3	0 0 3	
(*f.*) Ginger .. (Per 1 carpenter's Kōl square ground).	0 2 0	0 2 0	
(*g.*) Saffron .. .. Each ..	0 1 0	0 1 0	

The remarks of the District Munsif of Vaitri refer to the state of affairs in South Malabar and not to that of Wynād. In regard to the *Kāṇam* tenure he makes the following suggestions: first, the renewal fee should be limited to 20 per cent. on the *Kāṇam* amount; secondly, the *Janmi* should be prevented from enhancing the *Michchāram*, except with the consent of the tenant or by an order of a Civil Court; thirdly, whatever amount is advanced by the tenant in excess of the renewal fees should be added to the *Kāṇam* amount and the *Michchāram* reduced in proportion; fourthly, the original *Kāṇam* holder should be protected against ejectment at the instance of or for a third party; fifthly, the *Kāṇam* holder should be prohibited from assigning the holding to a third party without the written consent of the *Janmi*; and sixthly, tenants holding under improving leases should be allowed to hold for not less than thirty years.

The Amṣam Officers offer no remarks worth mention.

CALICUT TALUK.

The following statement shows the *Kulikkūr* improvements paid for in the Calicut Taluk :—

Description of Improvements.	Customary Rates given for Improvements. Maximum.	Customary Rates given for Improvements. Minimum.	Rates granted by Courts in executing Decrees. Maximum.	Rates granted by Courts in executing Decrees. Minimum.	Rates recommended by Amşam Officers. Maximum.	Rates recommended by Amşam Officers. Minimum.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Coconut.						
(a.) V, or highest stage	2 0 0	0 8 0	1 0 0	0 8 0	6 0 0	0 8 0
(b.) IV stage*	0 11 0	0 11 0	0 11 0	0 11 0	3 0 0	3 0 0
(c.) III do.†	0 8 9	0 4 0	0 8 0	0 4 0	2 8 0	0 6 0
(d.) II do.‡	0 6 0	0 6 0	0 6 0	0 6 0	0 12 0	0 8 0
(e.) Otta Kāyichad (Tree eight or ten years old).§	0 7 0	0 7 0	0 7 0	0 7 0	0 7 0	0 7 0
(f.) Kulachad (Come to bearing) ..	0 8 0	0 6 0	0 12 0	0 7 0	1 0 0	0 6 0
(g.) Kulakkaduthad (About to bear)	1 8 0	0 4 3	0 6 0	0 4 3	3 0 0	0 4 3
(h.) Maram (Trunk formed) ..	1 0 0	0 4 0	0 8 0	0 5 0	2 0 0	0 5 0
(i.) Kutam	0 8 0	0 3 0	0 4 0	0 3 0	1 0 0	0 3 0
(j.) Āna-adi (With stump 4 inches over ground.)†	0 12 0	0 3 0	0 6 0	0 3 0	1 8 0	0 3 0
(k.) Sputam (Leaves expanded) ..	0 3 0	0 3 0	0 5 0	0 3 0	0 6 0	0 3 0
(l.) Kutirakolamban‖	0 2 0	0 2 0	0 2 0	0 2 0	0 2 6	0 2 6
(m.) Kiḷi (Split leaves)	0 4 0	0 1 0	0 4 0	0 1 0	0 8 0	0 1 0
(n.) Haya-puscha Taram (Horse-tail between Kiḷi and Kuḷi.)‖	0 2 0	0 2 0	0 2 0	0 2 0	0 2 0	0 2 0
(o.) Kuḷi Toi (Plant in pit) ..	0 2 0	0 1 0	0 2 0	0 1 0	0 4 0	0 1 0
Areca.						
(a.) Arecas—Bearing	0 1 0	0 0 5	0 2 0	0 0 5	0 7 3	0 0 5
(b.) Do. II sort‡	0 0 10	0 0 9	0 0 10	0 0 9	0 0 10	0 0 9
(c.) Do. III do.	0 0 8	0 0 6	0 0 8	0 0 6	0 0 8	0 0 6
(d.) Nalāṇḍu (Four years old) ..	0 0 9	0 0 2	0 1 0	0 0 6	0 2 0	0 0 2
(e.) Tāṇatu (Lower stage)	0 1 0	0 0 3	0 0 10	0 0 3	0 2 0	0 0 3
(f.) Pollatinhatu (Stage between Maram and Sişu).‖	0 0 4	0 0 4	0 0 4	0 0 4	0 0 4	0 0 4
(g.) Sişu (Young)	0 0 8	0 0 1	0 0 9	0 0 1	0 1 0	0 0 1
Jack.						
(a.) Jack—I sort	4 0 0	1 0 0	8 0 0	1 0 0	12 0 0	1 0 0
(b.) Do. II do.	3 0 0	1 0 0	5 0 0	1 0 0	5 0 0	2 0 0
(c.) Do. III do.	1 0 0	0 6 0	1 0 0	0 8 0	1 8 0	1 0 0
(d.) Kaya Tuḍangiyad (Begun to bear).	2 0 0	2 0 0	2 0 0	2 0 0	2 0 0	2 0 0
(e.) Kāyakkaḍuthad (About to bear).	3 0 0	0 12 0	5 0 0	0 12 0	5 0 0	0 12 0
(f.) A¶ jack that has attained full strength.¶	4 0 0	4 0 0	2 8 0	2 8 0	..	..

Rates of Assessment on each productive Coconut Tree per annum (for Coconut items (a.)–(o.)).

Āttuveppu. First Class. Maximum.	Āttuveppu. First Class. Minimum.	Āttuveppu. Second Class. Maximum.	Āttuveppu. Second Class. Minimum.	Karaveppu. First Class. Maximum.	Karaveppu. First Class. Minimum.	Karaveppu. Second Class. Maximum.	Karaveppu. Second Class. Minimum.	Karaveppu. Third Class. Maximum.	Karaveppu. Third Class. Minimum.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
0 2 2 22/25	0 1 8 4/25	0 1 11 1/25	0 1 3 3/25	0 1 11 1/75	0 0 11 19/25	0 1 3 9/25	0 0 8 2/5	0 0 10 9/25	0 0 5 21/25

Rate of Assessment on each productive tree per annum (for Areca items (a.)–(g.)).

Maximum.	Minimum.
0 0 6 19/25	0 0 3

(g.) Chavillatta Prāyam (Above dying stage).**	2	0	0	2	0	0	2	0	0	2	0	0	4	0	0	2	0	0										
(h.) Kādal Vecha Prāyam (With heart).‖	2	0	0	2	0	0	..			..			4	0	0	4	0	0										
(i.) Nuka Tei (Unbending) ..	1	0	0	0	8	0	4	0	0	0	8	0	2	0	0	0	8	0	Rate of Assessment on each productive tree per annum. Maximum. 0 2 11[illegible] | Minimum. 0 2 0									
(j.) Do. (Bending)*	0	8	0	0	8	0	0	8	0	0	8	0	0	8	0	0	8	0										
(k.) Kunta-vadi Prāyam (Spear handle size).	0	12	0	0	1	0	2	0	0	0	1	0	1	8	0	0	1	0										
(l.) Kudakkal Tei (Umbrella handle size).¶	0	4	0	0	4	0	..			..			..			..												
(m.) Kōl Prāyam (Stick size) ..	0	4	0	0	2	0	1	0	0	0	2	0	0	8	0	0	2	0										
(n.) Ayittatu (Plant as thick as a person's waist).¶	0	3	0	0	3	0	2	0	0	2	0	0	..			..												
(o.) Arakkaduttatu (Plant as thick as a person's thigh).‖	1	0	0	1	0	0	1	0	0	1	0	0	2	0	0	2	0	0										
(p.) Ara Ittatu*	2	0	0	1	8	0	3	0	0	2	0	0	3	0	0	3	0	0										
(q.) Viral size (Finger size)‖ ..	0	4	0	0	4	0	0	4	0	0	4	0	0	5	0	0	5	0										
(r.) Pula Tei (Small plant) ..	0	2	0	0	0	1	0	1	0	0	0	1	0	4	0	0	0	6										
Pepper.																												
(a.) Pepper—Bearing	1	4	0	0	2	0	1	4	0	0	2	0	3	12	0	0	2	0										
(b.) Do. II sort‡	0	6	0	0	4	0	0	6	0	0	4	0	0	6	0	0	6	0										
(c.) Do. III do.‡	0	4	0	0	2	0	0	4	0	0	2	0	0	4	0	0	4	0										
(d.) Kayakkaduttatu (About to bear)§	0	8	0	0	4	0	0	8	0	0	4	0	0	8	0	0	4	0										
(e.) Poyittiri (Vine with flowers appearing).‖	0	2	0	0	2	0	..			..			0	3	0	0	3	0										
(f.) Nakham Patinhatu (Vine with roots shooting out and fastening to tree).	0	1	0	0	1	0	..			..			0	2	0	0	2	0	Exempt from assessment.									
(g.) Kuli Valli (Vine in pit) ..	0	2	0	0	0	6	0	2	0	0	0	6	0	2	0	0	0	6										
(h.) Pepper three years old ..	0	4	0	0	2	0	0	4	0	0	2	0	0	8	0	0	2	0										
Miscellaneous.																												
(1.) Coffee	0	8	0	0	1	0	0	8	0	0	1	0	3	0	0	0	1	0	..	..	..	..	..	..	..	..	..	..
(2.) Coffee (Young plant) ..	0	4	0	0	0	6	0	4	0	0	1	0	0	4	0	0	1	0	..	..	..	..	..	..	..	..	..	..
(3.) Plantain	0	4	0	0	0	2	..			..			..			..			..	..	..	..	..	..	..	..	..	..
(4.) Do. Kulakkaduttatu (About to yield.)¶	0	0	6	0	0	6	..			..			0	1	0	0	1	0	..	..	..	..	..	..	..	..	..	..
(5.) Sapan (Chukappu vechad=red)‖	0	4	0	0	4	0	0	4	0	0	4	0	0	4	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(6.) Do. (Mullu vechad=thorny)**	0	4	0	0	4	0	0	4	0	0	4	0	0	8	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(7.) Do. (Plant thick as a finger)††	0	2	0	0	0	3	0	3	2	0	0	3	0	3	0	0	0	3	..	..	..	..	..	..	..	..	..	..
(8.) Do.—I sort	1	0	0	0	1	0	0	12	0	0	1	0	2	4	0	0	1	0	..	..	..	..	..	..	..	..	..	..
(9.) Talipot palm (Maram vechad=with trunk formed).¶	1	0	0	1	0	0	..			..			..			..			..	..	..	..	..	..	..	..	..	..
(10.) Talipot palm (Kudampirinhatu).¶	0	12	0	0	12	0	..			..			..			..			..	..	..	..	..	..	..	..	..	..
(11.) Talipot palm, Ola virinhatu (With splitting leaves).¶	0	2	0	0	2	0	..			..			..			..			..	..	..	..	..	..	..	..	..	..
(12.) Talipot Tei (Plant in pit)† ..	0	4	0	0	4	0	0	4	0	0	4	0	0	8	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(13.) Do. highest stage ..	1	0	0	0	2	0	1	0	0	0	2	0	7	0	0	0	2	0	..	..	..	..	..	..	..	..	..	..
(14.) Betel—I sort	1	0	0	0	1	0	1	0	0	0	1	0	3	0	0	0	2	0	..	..	..	..	..	..	..	..	..	..
(15.) Do. Kunaikkaduttatu (About to bud).§	0	1	0	0	1	0	0	1	0	0	1	0	0	2	0	0	1	0	..	..	..	..	..	..	..	..	..	..

* In 2 amsams. † In 6 amsams. ‡ In 4 amsams. § In 3 amsams. ‖ In 1 amsam. ¶ By District Munsif of Calicut. ** In 5 amsams. †† In 7 amsams.

Description of Improvements.	Customary Rates given for Improvements. Maximum.	Customary Rates given for Improvements. Minimum.	Rates granted by Courts in executing Decrees. Maximum.	Rates granted by Courts in executing Decrees. Minimum.	Rates recommended by Amsam Officers. Maximum.	Rates recommended by Amsam Officers. Minimum.	Rates of Assessment on each productive Coconut Tree per annum. Attuvoppu. First Class. Maximum.	Attuvoppu. First Class. Minimum.	Attuvoppu. Second Class. Maximum.	Attuvoppu. Second Class. Minimum.	Karavoppu. First Class. Maximum.	Karavoppu. First Class. Minimum.	Karavoppu. Second Class. Maximum.	Karavoppu. Second Class. Minimum.	Karavoppu. Third Class. Maximum.	Karavoppu. Third Class. Minimum.
Miscellaneous—(Continued).	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(16.) Betel, Kappipottiyatu (Vine in budding).*	0 2 0	0 2 0	0 3 0	0 2 0	0 4 0	0 3 0	..	..	..	..	..	..	..	..	..	..
(17.) Betel, Kuli Kodi (Vine in pit).†	0 4 0	0 0 6	0 2 0	0 1 0	0 2 0	0 0 6	..	..	..	..	..	..	..	..	..	..
(18.) Do. —II sort‡	0 4 0	0 4 0	0 6 0	0 4 0	0 6 0	0 6 0	..	..	..	..	..	..	..	..	..	..
(19.) Mango tree (Young—I class).§	0 2 0	0 2 0	0 2 0	0 2 0	0 4 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(20.) Do. (Big)	0 8 0	0 2 0	0 8 0	0 2 0	0 8 0	0 3 0	..	..	..	..	..	..	..	..	..	..
(21.) Goa Mango tree	0 8 0	0 2 0	0 8 0	0 2 0	1 0 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(22.) Do. do. (About to bear)‡	0 4 0	0 4 0	0 4 0	0 4 0	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(23.) Do. do. (Small plant).§	0 4 0	0 2 0	0 2 0	0 2 0	0 4 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(24.) Teak (Large)	0 4 0	0 4 0	0 4 0	0 4 0	0 10 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(25.) Do. (Tei = small plant) ..	0 2 0	0 1 0	0 1 0	0 1 0	0 4 0	0 1 0	..	..	..	..	..	..	..	..	..	..
(26.) Do. 8 virals or more in girth.‖	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(27.) Do. under 8 virals in girth‡	0 8 0	0 5 0	0 8 0	0 8 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(28.) Do. Vadi Prāyam (Stick size)‖	0 2 0	0 0 2	0 2 6	0 0 2	0 2 0	0 0 2	..	..	..	..	..	..	..	..	..	..
(29.) Do. Nuka Prāyam (Unbending if a yoke is put on.)‖	0 4 0	0 2 0	0 6 0	0 2 0	0 6 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(30.) Do. Sapling§	0 4 0	0 4 0	0 4 0	0 4 0	0 8 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(31.) Do. above sapling size* ..	1 0 0	1 0 0	..	..	2 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(32.) Bamboos—I sort	1 0 0	0 2 0	1 0 0	0 2 0	3 0 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(33.) Do. Mula vechad§ ..	0 8 0	0 8 0	0 8 0	0 8 0	1 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(34.) Do. Mullu vechad (Thorny).‡	0 4 0	0 4 0	0 4 0	0 4 0	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(35.) Do. Sisu (Plant)¶ ..	0 2 0	0 1 0	0 2 0	0 1 0	0 4 0	0 1 0	..	..	..	..	..	..	..	..	..	..
(36.) Ayini (*Artocarpus pubescens*) ..	2 0 0	0 8 0	2 0 0	0 8 0	4 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(37.) Do. Sisu (Young plant)§ ..	0 4 0	0 4 0	0 4 0	0 4 0	0 8 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(38.) Do. Tiri*	1 0 0	1 0 0	..	..	2 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(39.) Nirațți (*Jatropha montana*)‡ ..	0 8 0	0 8 0	..	..	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(40.) Do. Sisu (Young) ..	0 2 0	0 2 0	..	..	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(41.) Sago palm	0 12 0	0 4 0	0 12 0	0 4 0	0 12 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(42.) Do. Sisu (Young)* ..	0 8 0	0 1 0	..	..	1 0 0	0 1 0	..	..	..	..	..	..	..	..	..	..
(43.) Cashew-nut tree§	0 4 0	0 2 0	0 4 0	0 4 0	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(44.) Do. do. Sisu (Young)§	0 0 3	0 0 3	0 0 3	0 0 3	0 0 6	0 0 3	..	..	..	..	..	..	..	..	..	..
(45.) Palmyra—I sort	0 8 0	0 2 0	2 0 0	0 2 0	2 0 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(46.) Do. Young	0 2 0	0 2 0	0 2 0	0 2 0	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(47.) Tamarind	0 8 0	0 1 0	0 8 0	0 1 0	0 8 0	0 1 0	..	..	..	..	..	..	..	..	..	..
(48.) Do. Sisu (Young) ..	0 2 0	0 2 0	0 2 0	0 2 0	0 4 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(49.) Breadfruit tree—(Bearing).**	0 8 0	0 8 0	..	..	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(50.) Do. (About to bear)**	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(51.) Do. (Young plant).**	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..

* In 4 amsams. † In 7 amsams. ‡ In 1 amsams. § In 5 amsams. ‖ In 3 amsams. ¶ In 6 amsams. ** By District Munsif, Calicut.

The *Kuḻikkūr* improvements recommended to be paid for are noted below :—

Description of Improvements recommended to be paid for.	Rates proposed by the Adhikāris. Maximum. RS. A. P.	Minimum. RS. A. P.	Remarks.
(1.) Plantain tree	0 1 0	0 0 3	
(2.) Do. (Nintra Vāḻa)	0 1 0	0 1 0	Proposed by 1 Adhikari.
(3.) Coffee	1 0 0	0 2 0	Do. 9 Adhikāris.
(4.) Palmyra	1 0 0	0 2 0	
(5.) Tamarind	0 8 0	0 4 0	
(6.) Teak	4 0 0	0 4 0	Do. 8 do.
(7.) Mango tree	2 0 0	0 4 0	
(8.) Goa Mango	0 8 0	0 2 0	Do. 6 do.
(9.) Betel-vine	1 0 0	0 1 0	Do. 6 do.
(10.) Talipot palm	4 0 0	0 8 0	
(11.) Bamboos	1 0 0	0 2 0	
(12.) Sapan	1 0 0	0 1 0	
(13.) Inthu (a *Cycas*)	0 4 0	0 4 0	Do. 1 Adhikari.
(14.) Ayini tree (*Artocarpus pubescens*)	0 8 0	0 8 0	Do. 1 do.
(15.) Pūla (*Bombax Malabaricum*)	1 0 0	0 2 0	Do. 2 Adhikāris.
(16.) Sago palm	0 12 0	0 1 0	

As to the special customs relating to the payment of compensation for improvements, twelve of the Adhikāris out of forty-one say that when the Janmis pay for the tenants' improvements, 20 per cent. of the value is given as "Aḻi chilavu" over and above the sum fixed for the improvements.

The Adhikāris do not put forward any restrictions to be imposed on tenants in the matter of making improvements; but the District Munsif of Calicut thinks that a tenant should not plant more than 6 jack trees for every 100 coconut trees in a compound, and that the latter should be planted 24 feet apart from one another. He also thinks, but without stating his reasons, that coffee, sapan, and bamboos should not be planted in a garden set apart for coconut and areca trees.

As to *Chamayam* improvements (buildings, &c.), six of the Adhikāris propose a maximum of Rs. 25 with a minimum of Rs. 15 for 1,000 laterite stones, and Rs. 25 to Rs. 20 for 100 kōls of timber according to the description of wood employed.

In connection with the erection of *Chamayam*, the Munsif of Calicut is of opinion that no tenant should be allowed to erect houses or other buildings costing more than Rs. 500, or bathing tanks costing more than Rs. 100, or cattle-sheds worth more than Rs. 50, without previously obtaining the sanction of the landlord.

The District Munsif of Calicut proposes the following remedial measures for the amelioration of the tenants' condition: first, the suppression of the system of rack-renting paddy-lands; secondly, the declaration by law that *Veṟumpāṭṭam* leases import a tenancy from year to year, determinable on one year's notice, and not capable of assignment by the tenant without the consent of the landlord; thirdly, the diminution of the existing heavy expenses of eviction suits; fourthly, the extension of the *Kuḻikkāṇam* period from twelve to sixteen years; fifthly, a declaration that arrears of rent constitute a first charge on the value of tenants' improvements; sixthly, an enactment prohibiting the *Janmis* of the superior class, such as Rājas, Nambūtiris, Dēvasvams, &c., from evicting their existing *Kāṇakkār;* and seventhly, a declaration that all covenants inserted in leases for surrender of lands on demand are void.

ĒRNĀD TALUK.

The *Kuḻikkūr* improvements now paid for in the Ērnād Taluk are shown in the subjoined statement :—

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees.		Rates recommended by Amṣam Officers.		Rates of Assessment on each productive Coconut Tree per annum.									
							Āttuveppu.				Karaveppu.					
							First Class.		Second Class.		First Class.		Second Class.		Third Class.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Coconut.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(1.) V, or highest stage	5 0 0	0 8 0	7 8 0	0 8 0	12 0 0	1 8 0										
(2.) IV stage	4 0 0	2 0 0	4 8 0	2 0 0	8 0 0	2 8 0										
(3.) III do.	3 0 0	1 4 0	3 0 0	1 8 0	5 0 0	1 4 0										
(4.) II do.	2 0 0	1 0 0	2 0 0	1 0 0	4 0 0	1 0 0										
(5.) Full-grown, II class*	3 0 0	3 0 0	..	..	..	..										
(6.) Do. III do.*	2 0 0	2 0 0	..	..	..	..										
(7.) Do. IV do.*	1 0 0	1 0 0	..	..	..	..										
(8.) Kulachad (Come to bearing)	4 0 0	0 6 0	4 0 0	1 0 0	4 0 0	0 12 0										
(9.) Kulakkaḍuttatu (About to bear)	3 0 0	0 4 0	4 0 0	1 0 0	4 0 0	0 8 0										
(10.) Maram (Trunk formed)	3 0 0	0 2 0	3 0 0	0 8 0	2 0 0	1 0 0										
(11.) Āna-adi Tei	2 0 0	0 12 0	2 0 0	0 8 0	1 0 0	1 0 0										
(12.) Kiḷi Tei (Plant with split leaves)	1 8 0	0 1 0	2 0 0	0 3 0	2 8 0	0 4 0										
(13.) Kuḻi Tei (Plant in pit)	1 0 0	0 2 0	1 0 0	0 2 0	1 0 0	0 2 0										
(14.) Young, I class*	0 8 0	..	..	..	..	..										
(15.) Do. II do.*	0 4 0	..	..	..	..	..										
(16.) Do. III do.*	0 2 0	..	..	..	..	..										
(17.) Do. IV do.†	0 1 0	..	..	..	..	..										
(18.) Coconut 60 years old, I class‡	2 8 0	1 14 0	3 0 0	1 4 0	3 0 0	2 8 0	0 2 $1\frac{1}{5}$	0 1 $8\frac{4}{25}$	0 1 $9\frac{3}{5}$	0 1 $1\frac{11}{25}$	0 1 $6\frac{6}{25}$	0 0 $8\frac{2}{5}$	0 1 $3\frac{2}{25}$	0 0 $6\frac{16}{25}$	0 0 $11\frac{12}{25}$	0 0 $5\frac{1}{25}$
(19.) Do. do. II do.‡	1 4 0	1 0 0	1 8 0	0 12 0	1 8 0	1 4 0										
(20.) Do. 24 years old, I class‡	3 12 0	3 12 0	4 8 0	2 4 0	4 8 0	4 8 0										
(21.) Do. do. II do.‡	2 8 0	2 8 0	3 0 0	1 8 0	3 0 0	3 0 0										
(22.) Do. do. III do.‡	1 4 0	1 4 0	1 8 0	1 0 0	1 8 0	1 8 0										
(23.) Do. 48 years old, I class‡	3 12 0	3 2 0	4 8 0	2 0 0	4 8 0	4 0 0										
(24.) Do. do. II do.‡	2 8 0	1 14 0	3 0 0	1 4 0	3 0 0	2 8 0										
(25.) Do. do. III do.‡	1 4 0	1 0 0	1 8 0	0 12 0	1 8 0	1 4 0										
(26.) Do. Phalam, I class on Karaveppu land§	4 8 0	0 8 0	5 0 0	2 0 0	4 8 0	1 0 0										
(27.) Do. do. II do. do.‖ ..	3 8 0	3 0 0	3 10 0	1 12 0	3 8 0	2 8 0										
(28.) Do. do. III do. do.¶ ..	2 12 0	2 4 0	3 0 0	1 4 0	2 12 0	2 4 0										
(29.) Do. do. Ottakāyichad do.¶ ..	3 0 0	3 0 0	4 0 0	1 4 0	3 0 0	3 0 0										
(30.) Do. do. Kulachad do.¶ ..	2 8 0	2 8 0	3 0 0	1 0 0	2 8 0	2 8 0										
(31.) Do. do. Kulakkaḍuttatu do.¶ ..	2 4 0	2 0 0	2 4 0	0 12 0	2 4 0	2 0 0										
(32.) Do. do. Maram do.¶ ..	1 15 0	1 8 0	2 0 0	0 8 0	1 15 0	1 8 0										
(33.) Do. do. Āna-aḍi do.¶ ..	1 8 0	0 12 0	1 12 0	0 6 0	1 8 0	0 12 0										
(34.) Do. do. Kuḍampirinhad do.¶ ..	1 2 0	0 10 0	1 0 0	0 4 0	1 2 0	0 10 0										
(35.) Do. do. Kutirakolamban do.¶ ..	0 7 6	0 6 0	0 10 0	0 3 0	0 7 6	0 6 0										
(36.) Do. do. Kiḷi do.¶ ..	0 4 6	0 4 6	0 5 0	0 2 0	0 4 6	0 4 6										
(37.) Do. do. Kuḻi do.¶ ..	0 2 0	0 1 6	0 2 6	0 1 0	0 2 0	0 1 6	..	..	..	..	..	..	..	..	..	..
(38.) Do. do. I class on Āttuveppu land.¶	5 0 0	5 0 0	6 0 0	3 0 0	5 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(39.) Do. do. II do. do.¶ ..	3 12 0	3 12 0	4 2 0	2 4 0	3 12 0	3 12 0	..	..	..	..	..	..	..	..	..	..

(40.) Do. do. III do. do.¶ ..	3 0 0	2 14 0	3 8 0	1 8 0	3 0 0	2 14 0	..	..	..	..	..	..	..	..	..	..
(41.) Do. do. Ottakāyichad do.¶ ..	3 12 0	3 8 0	3 12 0	1 8 0	3 12 0	3 8 0	..	..	..	..	..	..	..	..	..	..
(42.) Do. do. Kulachad do.¶ ..	3 0 0	3 0 0	4 0 0	1 4 0	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(43.) Do. do. Kulakkaḍuttatu do.¶ ..	2 10 0	2 8 0	3 0 0	1 0 0	2 10 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(44.) Do. do. Maram Vechad do.¶ ..	2 14 0	2 0 0	2 8 0	0 12 0	2 4 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(45.) Do. do. Āna-adi do.¶ ..	2 0 0	1 0 0	2 4 0	0 8 0	2 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(46.) Do. do. Kuḍampirinhad do.¶ ..	1 8 0	0 12 0	1 8 0	0 6 0	1 8 0	0 12 0	..	..	..	..	..	..	..	..	..	..
(47.) Do. do. Kutirakoḷunban do.¶ ..	0 10 6	0 8 0	0 14 0	0 3 0	0 12 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(48.) Do. do. Kiḷi do.¶ ..	0 7 6	0 6 0	0 9 0	0 2 0	0 7 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(49.) Do. do. Kuḷi do.¶ ..	0 2 6	0 2 0	0 4 0	0 1 0	0 2 6	0 2 0	..	..	..	..	..	..	..	..	..	..

Areca.

(1.) Areca—Bearing	0 4 0	0 1 0	0 8 0	0 1 0	1 0 0	0 1 0
(2.) Do. Full-grown, II class*	0 3 0	0 3 0	..	..	..	..
(3.) Do. do. III do. *	0 2 0	0 2 0	..	..	..	..
(4.) Do. do. IV do. *	0 1 0	0 1 0	..	..	..	..
(5.) Do. II sort**	0 3 0	0 1 0	0 3 0	0 1 0	0 12 0	0 2 0
(6.) Do. III do. ††	0 1 0	0 0 6	0 1 0	0 0 6	0 8 0	0 1 0
(7.) Nalāndu	0 3 0	0 0 6	0 2 0	0 0 6	0 5 0	0 1 0
(8.) Tānatu	0 2 0	0 0 3	0 3 0	0 0 6	0 3 0	0 0 6
(9.) Arecas (Pollatirinhatu between Maram and Sigu).‡‡	0 2 0	0 0 9	0 4 0	0 1 0	0 4 0	0 1 0
(10.) Sigu (Young)‡‡	0 1 0	0 0 6	0 1 6	0 0 4	0 1 6	0 0 9
(11.) Young, I class*	0 0 6	0 0 6	..	..	..	..
(12.) Do. II do. ‡	0 1 0	0 0 4	0 1 0	0 0 6	0 0 2	0 0 2
(13.) Do. III do. *	0 0 2	0 0 2	..	..	..	..
(14.) Do. IV do. †	0 0 1	0 0 1	..	..	..	..

Rate of Assessment on each productive tree per annum.

Maximum.	Minimum.
0 0 $7\frac{1}{5}$	0 0 $2\frac{3}{4}$

Jack.

(1.) Jack, highest stage	12 0 0	2 8 0	15 0 0	0 12 0	25 0 0	4 0 0
(2.) Do. II sort	7 0 0	2 0 0	10 0 0	2 0 0	15 0 0	2 0 0
(3.) Do. III do.	5 0 0	2 0 0	4 0 0	1 4 0	7 0 0	2 0 0
(4.) Do. IV do.§§	2 0 0	2 0 0	..	..	..	..
(5.) Do. Kayikkaḍuttatu (About to bear)‡‡ ..	4 0 0	1 0 0	2 0 0	0 8 0	6 0 0	2 0 0
(6.) Do. Full-grown, II class†	4 0 0	4 0 0	..	..	..	..
(7.) Do. do. III do. †	3 0 0	2 0 0	..	..	..	..
(8.) Do. do. IV do. *	2 0 0	2 0 0	..	..	..	..
(9.) Chavillatta Prayam	6 0 0	1 8 0	6 0 0	1 0 0	6 0 0	1 8 0
(10.) Nuka Tei (Unbending)	1 8 0	0 12 0	3 0 0	0 12 0	3 0 0	0 12 0
(11.) Kunta-vaḍi Prāyam (Spear handle size) ..	1 0 0	0 8 0	2 0 0	0 4 0	2 0 0	0 7 0
(12.) Kōl Prāyam (Stick size)	0 6 0	0 4 0	0 8 0	0 2 0	4 0 0	0 4 0
(13.) Tanatu§§	2 0 0	2 0 0	..	..	3 0 0	3 0 0
(14.) Sisu (Small plant)	1 0 0	0 4 0	1 8 0	0 2 0	1 0 0	0 4 0
(15.) Young, I class*	1 0 0	1 0 0	..	..	..	..
(16.) Do. II do. *	0 8 0	0 8 0	..	..	..	..
(17.) Do. III do. *	0 4 0	0 4 0	..	..	..	..
(18.) Do. IV do. †	0 2 0	0 1 0	..	..	..	..

Rate of Assessment on each productive tree per annum.

Maximum.	Minimum.
0 2 $3\frac{5}{6}$	0 2 6

* Ernad District Munsif.
¶ By 5 Adhikāris.
† Ernad and Chernad District Munsifs.
** By 8 Adhikāris.
‡ By 1 Adhikāri.
†† By 4 Adhikāris.
§ By 9 Adhikāris.
‡‡ By 3 Adhikāris.
‖ By 6 Adhikāris.
§§ By 2 Adhikāris.

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees.		Rates recommended by Amsam Officers.		Rates of Assessment on each productive Coconut Tree per annum.									
							Āttuveppu.				Karaveppu.					
							First Class.		Second Class.		First Class.		Second Class.		Third Class.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Pepper.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(1.) Pepper vine	3 0 0	0 1 0	3 0 0	0 1 0	3 0 0	0 4 0										
(2.) Do. II sort*	0 12 0	0 6 0	1 4 0	0 4 0	1 0 0	0 6 0										
(3.) Do. III do.†	0 8 0	0 4 0	0 8 0	0 6 0	1 0 0	0 8 0										
(4.) Do. Full grown, II class‡	0 12 0	0 12 0	..	..	..	..										
(5.) Do. do. III do.‡	0 8 0	0 8 0	..	..	..	..										
(6.) Do. do. IV do.‡	0 4 0	0 4 0	..	..	..	..	Exempt from assessment.									
(7.) Kayakkattatu (Not come to bearing)§ ..	0 8 0	0 4 0	0 12 0	0 1 0	0 12 0	0 4 0										
(8.) Kayikkaduttatu‖	0 6 0	0 6 0	0 3 0	0 1 6	0 6 0	0 6 0										
(9.) Young, I class‡	0 2 0	0 2 0	..	..	..	..										
(10.) Do. II do.‡	0 1 0	0 1 0	..	..	..	..										
(11.) Do. III do.‡	0 0 6	0 0 6	..	..	..	..										
Miscellaneous.																
(1.) Coffee	3 0 0	0 2 0	2 8 0	0 1 0	3 0 0	0 3 0	..	..	..	..	..	..	..	..	..	..
(2.) Do. II class	0 4 0	0 2 0	0 2 0	0 2 0	0 4 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(3.) Coffee—Full-grown, II class‡	0 6 0	0 6 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(4.) Do. do. III do.‡	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(5.) Do. do. IV do.‡	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(6.) Young, I class‡	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(7.) Do. II do.‡	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(8.) Do. III do.‡	0 0 4	0 0 4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(9.) Do. IV do.¶	0 0 3	0 0 2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(10.) Plantain tree	0 8 0	0 0 1	0 8 0	0 0 2	0 8 0	0 0 2	..	..	..	..	..	..	..	..	..	..
(11.) Do. Kulakkattatu (Not yielding).‡	0 0 3	0 0 3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(12.) Do. Young, I class‡	0 0 2	0 0 2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(13.) Do. do. II do.¶	0 0 1	0 0 1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(14.) Plantain, Nintra Vāḷa (Bearing)	0 4 0	0 2 0	0 3 0	0 0 4	0 4 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(15.) Betel, I sort	1 8 0	0 2 0	2 0 0	0 0 9	4 0 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(16.) Do. Kannikkaḍuttatu (Budding vine)‖ ..	0 4 0	0 2 0	0 8 0	0 2 0	0 8 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(17.) Do. Kannipoṭṭiyad (Vine with arms spread out).§	3 8 0	0 4 0	1 0 0	0 4 0	3 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(18.) Do. Kuḷi koḍi (Vine in pit)§	1 8 0	0 2 0	2 0 0	0 1 0	1 8 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(19.) Do. Full-grown, II class‡	0 6 0	0 6 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(20.) Do. do. III do.‡	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(21.) Do. do. IV do.‡	0 3 0	0 3 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(22.) Do. Young, I class‡	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(23.) Do. do. II do.‡	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..

(24.) Do. do. III do. ‡	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(25.) Do. do. IV do. ¶	0 0 3	0 0 3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(26.) Betel, II sort †	0 12 0	0 8 0	1 0 0	0 10 0	1 0 0	0 12 0	..	..	..	..	..	..	..	..	..	..
(27.) Do. III do. ‖	0 4 0	0 4 0	..	..	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(28.) Sapan, I sort	3 0 0	0 2 0	2 8 0	0 2 0	3 0 0	0 3 0	..	..	..	..	..	..	..	..	..	..
(29.) Do. Nukamchari**	0 8 0	0 8 0	0 8 0	0 4 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(30.) Do. Chukappu Vechad (Red timber)‖ ..	0 8 0	0 4 0	0 12 0	0 4 0	0 12 0	0 6 0	..	..	..	..	..	..	..	..	..	..
(31.) Do. Mullu Vechad (Thorny plant)† ..	0 6 0	0 4 0	0 6 0	0 2 0	0 6 0	0 6 0	..	..	..	..	..	..	..	..	..	..
(32.) Do. Tari Prâyam (Stick size)** ..	0 4 6	0 4 6	0 3 0	0 1 0	0 4 6	0 4 6	..	..	..	..	..	..	..	..	..	..
(33.) Do. Nirukayil Puttad (Blossomed)** ..	0 3 0	0 3 0	0 2 0	0 0 6	0 3 0	0 3 0	..	..	..	..	..	..	..	..	..	..
(34.) Do. (Plant thick as a finger)‖	0 2 0	0 1 0	0 3 0	0 1 0	0 3 0	0 1 6	..	..	..	..	..	..	..	..	..	..
(35.) Do. Full-grown, II class††	0 12 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(36.) Do. do. III do. ††	0 8 0	0 1 0	..	..	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(37.) Do. do. IV do. ‡	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(38.) Do. Young, I class‡	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(39.) Do. do. II do. ‡	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(40.) Do. do. III do. ‡	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(41.) Do. do. IV do. ¶	0 1 0	0 0 3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(42.) Do. Mullu Tolinyad (With withored thorns)‡‡	1 0 0	1 0 0	1 8 0	1 0 0	1 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..
(43.) Tulipot palm, I class	10 0 0	0 8 0	8 0 0	0 4 0	10 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(44.) Do. II do. ‡‡	2 0 0	2 0 0	3 0 0	1 0 0	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(45.) Do. III do. ‡‡	1 0 0	1 0 0	2 0 0	0 8 0	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(46.) Do. Full-grown, II class‡ ..	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(47.) Do. do. III do. ‡ ..	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(48.) Do. do. IV do. ‡ ..	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(49.) Do. Young, I class‡	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(50.) Do. do. II do. ‡	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(51.) Do. do. III do. ‡	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(52.) Do. do. IV do. ¶	0 1 0	0 3 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(53.) Mango tree	4 0 0	0 4 0	4 0 0	0 4 0	6 8 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(54.) Do. Full-grown, II class†† ..	2 0 0	1 0 0	3 0 0	1 0 0	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(55.) Do. do. III do. †† ..	1 0 0	0 8 0	2 0 0	0 8 0	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(56.) Do. do. IV do. ‡ ..	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(57.) Do. Young, I class‡	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(58.) Do. do. II do. ¶	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(59.) Do. do. III do. ‡	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(60.) Do. do. IV do. ‡	0 0 3	0 0 3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(61.) Goa Mango†	2 8 0	0 4 0	2 0 0	0 2 0	2 8 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(62.) Teak (large)	60 0 0	1 0 0	75 0 0	1 0 0	60 0 0	0 12 0	..	..	..	..	..	..	..	..	..	..
(63.) Do. II class§	15 0 0	3 0 0	4 0 0	2 0 0	15 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(64.) Do. III do. ‡‡	5 0 0	5 0 0	..	..	5 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(65.) Do. Full-grown, II class‡	6 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(66.) Do. do. III do. ‡	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(67.) Do. do. IV do. ‡	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(68.) Do. Young, I class ‡	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(69.) Do. do. II do. ‡	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(70.) Do. do. III do. ‡	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(71.) Do. do. IV do. ¶	0 4 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(72.) Bamboos, I sort	4 0 0	0 2 0	5 0 0	0 2 0	5 0 0	0 1 0	..	..	..	..	..	..	..	..	..	..
(73.) Do. II do. §	0 8 0	0 3 0	2 0 0	0 2 0	0 8 0	0 3 0	..	..	..	..	..	..	..	..	..	..
(74.) Do. Full-grown, II class‡	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(75.) Do. do. III do. ‡	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(76.) Do. do. IV do. ‡	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..

* By 6 Adhikaris. † By 4 Adhikaris. ‡ By District Munsif, Ernad. § By 5 Adhikaris. ‖ By 2 Adhikaris.
¶ By District Munsifs, Ernad and Chernad. ** By 3 Adhikaris. †† By 1 Adhikari and District Munsif, Ernad. ‡‡ By 1 Adhikari.

Description of Improvements.	Customary Rates given for Improvements. Maximum.	Customary Rates given for Improvements. Minimum.	Rates granted by Courts in executing Decrees. Maximum.	Rates granted by Courts in executing Decrees. Minimum.	Rates recommended by Village Officers. Maximum.	Rates recommended by Village Officers. Minimum.	Rates of Assessment on each productive Coconut Tree per annum. Áttuveppu. First Class. Maximum.	Áttuveppu. First Class. Minimum.	Áttuveppu. Second Class. Maximum.	Áttuveppu. Second Class. Minimum.	Karaveppu. First Class. Maximum.	Karaveppu. First Class. Minimum.	Karaveppu. Second Class. Maximum.	Karaveppu. Second Class. Minimum.	Karaveppu. Third Class. Maximum.	Karaveppu. Third Class. Minimum.
Miscellaneous—(Continued).	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(77.) Bamboos, Young, I class*	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(78.) Do. do. II do. *	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(79.) Do. do. III do. *	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(80.) Do. do. IV do. †	0 0 3	0 0 1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(81.) Ayini (*Artocarpus pubescens*)‡	40 0 0	10 0 0	50 0 0	1 0 0	40 0 0	12 0 0	..	..	..	..	..	..	..	..	..	..
(82.) Do. Full-grown, II class*	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(83.) Do. do. III do. *	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(84.) Do. do. IV do. *	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(85.) Do. Young, I class*	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(86.) Do. do. II do.*	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(87.) Do. do. III do.*	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(88.) Do. do. IV do.*	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(89.) Inthu (a *Cycas*)	0 8 0	0 0 6	0 6 0	0 0 3	0 8 0	0 0 6	..	..	..	..	..	..	..	..	..	..
(90.) Púla (*Bombax Malabaricum*)	1 8 0	0 4 0	2 0 0	0 2 0	2 0 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(91.) Párakam (*Ficus cunea*)§	0 12 0	0 12 0	1 0 0	0 8 0	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..
(92.) Cheeni (*Mimosa abstergens*)‖	0 8 0	0 8 0	0 8 0	0 8 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(93.) Guava‖	0 8 0	0 8 0	0 12 0	0 8 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(94.) Nelli (Gooseberry)¶	0 8 0	0 0 6	0 3 0	0 0 6	0 8 0	0 0 6	..	..	..	..	..	..	..	..	..	..
(95.) Potiyanni¶	0 8 0	0 2 0	0 12 0	0 2 0	0 3 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(96.) Niratti (*Jatropha Montana*)	2 0 0	0 4 0	1 6 0	0 1 0	2 0 0	0 6 0	..	..	..	..	..	..	..	..	..	..
(97.) Do. Full-grown, II class*	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(98.) Do. do. III do. *	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(99.) Do. do. IV do. *	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(100.) Do. Young, I class *	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(101.) Do. do. II do. *	0 0 4	0 0 4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(102.) Do. do. III do. *	0 0 2	0 0 2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(103.) Do. do. IV do. *	0 0 1	0 0 1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(104.) Sago palm	1 0 0	0 2 0	1 8 0	0 2 0	2 8 0	0 3 0	..	..	..	..	..	..	..	..	..	..
(105.) Do. II class‖	0 4 0	0 4 0	0 8 0	0 2 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(106.) Do. III do. ‖	0 2 0	0 2 0	0 4 0	0 1 0	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(107.) Cashew-nut tree**	0 8 0	0 4 0	0 8 0	0 4 0	0 8 0	0 6 0	..	..	..	..	..	..	..	..	..	..
(108.) Palmyra tree	3 0 0	0 4 0	4 0 0	0 2 0	4 0 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(109.) Do. II sort‖	1 0 0	1 0 0	2 0 0	0 8 0	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(110.) Do. III do. ‖	0 8 0	0 8 0	1 0 0	0 4 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(111.) Do. Full-grown, II class* ..	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(112.) Do. do. III do. * ..	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(113.) Do. do. IV do. * ..	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(114.) Do. Small, I class†	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(115.) Do. do. II do. *	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(116.) Do. do. III do. *	0 0 4	0 0 4	..	..	..	..	..	..	..	..	..	..	..	..	..	..

(117.) Do. do. IV do.*	0 0 2	0 0 2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(118.) Tamarind	2 8 0	0 2 0	4 0 0	0 4 0	4 0 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(119.) Do. II class‖	1 0 0	1 0 0	2 0 0	0 8 0	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(120.) Do. III do.‖	0 8 0	0 8 0	1 0 0	0 4 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(121.) Do. Full-grown, II class*	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(122.) Do. do. III do.*	0 6 0	0 6 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(123.) Do. do. IV do.*	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(124.) Do. Young, I class*	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(125.) Do. do. II do.*	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(126.) Do. do. III do.*	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(127.) Do. do. IV do.*	0 0 3	0 0 3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(128.) Lime, I sort§	2 0 0	1 0 0	2 0 0	0 8 0	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(129.) Do. II do.‖	0 8 0	0 8 0	1 0 0	0 4 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(130.) Do. III do.‖	0 4 0	0 4 0	0 8 0	0 2 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(131.) Kaipanarakam (Orange), I class‖ ..	2 0 0	2 0 0	3 0 0	1 0 0	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(132.) Do. do. II do.‖ ..	1 0 0	1 0 0	2 0 0	0 8 0	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(133.) Do. do. III do.‖ ..	0 8 0	0 8 0	1 0 0	0 4 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(134.) Lemon (Vaḍuvapuḷi)	1 8 0	0 2 0	1 8 0	0 2 0	1 8 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(135.) Do. Full-grown, II class††	0 8 0	0 6 0	1 0 0	0 4 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(136.) Do. do. III do ††	0 4 0	0 4 0	0 8 0	0 2 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(137.) Do. do. IV do.*	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(138.) Do. Young, I class*	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(139.) Do. do. II do.*	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(140.) Do. do. III do.*	0 0 4	0 0 4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(141.) Do. do. IV do.*	0 0 2	0 0 2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(142.) Elephant palm*	0 8 0	0 8 0	..	..	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(143.) Do. Full-grown, II class* ..	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(144.) Do. do. III do.* ..	0 3 0	0 3 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(145.) Do. do. IV do.* ..	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(146.) Do. Young, I class*	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(147.) Do. do. II do.*	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(148.) Do. do. III do.*	0 0 3	0 0 3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(149.) Do. do. IV do.*	0 0 3	0 0 3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(150.) Blackwood**	12 8 0	5 0 0	10 0 0	1 0 0	25 0 0	10 0 0	..	..	..	..	..	..	..	..	..	..
(151.) Do. Full-grown, II class*.. ..	6 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(152.) Do. do. III do.*.. ..	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(153.) Do. do. IV do.*.. ..	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(154.) Do. Young, I class*	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(155.) Do. do. II do.*	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(156.) Do. do. III do.*	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(157.) Do. do. IV do.*	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(158.) Pūvam (a tree from the fruit of which an oil is extracted).	2 8 0	0 8 0	2 0 0	0 4 0	3 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..

* By District Munsif, Ernad. † By District Munsifs, Ernad and Chērnad. ‡ By 4 Adhikāris. § By 2 Adhikāris.
‖ By 1 Adhikāri. ¶ By 5 Adhikāris. ** By 3 Adhikāris. †† By District Munsif, Ernad, and 1 Adhikāri.

The subjoined statement shows the *Kuḻikkūr* improvements which are not now paid for, but which, in the opinion of Amṣam Officers and others, should be paid for :—

Description of Improvements recommended to be paid for.	Rates proposed. Maximum. RS.	A.	P.	Minimum. RS.	A.	P.	Remarks.
(1.) Palmyra	2	0	0	2	0	0	Proposed by 1 Adhikāri.
(2.) Mango tree	3	0	0	3	0	0	Do. 1 do.
(3.) Goa Mango	0	12	0	0	12	0	Do. 1 do.
(4.) Talipot palm	4	0	0	3	0	0	Do. 2 Adhikāris.
(5.) Bamboos	1	8	0	0	12	0	Do. 2 do.
(6.) Sapan	1	0	0	1	0	0	Do. 1 Adhikāri.
(7.) Payana (*Pinus Dammara*)	3	0	0	3	0	0	Do. 1 do.
(8.) Murikku (*Erythrina Indica*)	1	0	0	0	1	6	Do. 3 Adhikāris.
(9.) Pūḻa (*Bombax Malabaricum*)	3	0	0	0	4	0	Do. 3 do.
(10.) Punnā (*Calophyllum inophyllum*)	0	4	0	0	4	0	Proposed by District Munsif, Chērnād.
(11.) Plasa (*Butea frondosa*)	0	4	0	0	4	0	Do. do.
(12.) Atti (*Ficus raccmosa*)	0	4	0	0	4	0	Do. do.
(13.) Cinnamon	0	4	0	0	4	0	Do. do.
(14). Gall-nut tree	0	4	0	0	4	0	Do. do.
(15.) Thanni (*Terminalia bellerica*)	0	8	0	0	8	0	Do. do.
(16.) Eranhi (*Mimusops elengi*)	0	8	0	0	8	0	Do. do.
(17.) Pala (*Echites scholaris*)	0	4	0	0	4	0	Do. do.
(18.) Parakam (*Ficus cunea*)	0	4	0	0	4	0	Do. do.
(19.) Pulimpilāvū	0	8	0	0	8	0	Do. do.
(20.) Kuḻirmāvu	0	8	0	0	8	0	Do. do.
(21.) Gooseberry tree (*Nelli*)	0	8	0	0	8	0	Do. do.
(22.) Kūvaḻam (*Cratæva religiosa*)	0	4	0	0	4	0	Do. do.
(23.) Payana (*Pinus Dammara*)	0	8	0	0	8	0	Do. do.
(24.) Cashew-nut tree	0	8	0	0	2	0	Do. do. and 3 Adhikāris.
(25.) Puvam (a tree from the fruit of which an oil is extracted).	0	4	0	0	4	0	Do. 1 Adhikari.
(26.) Chera (Marking-nut tree)	0	8	0	0	8	0	Do. District Munsif, Chērnād.
(27.) Cheeni tree (*Mimosa abstergens.*)	0	2	0	0	2	0	Do. 1 Adhikāri.
(28.) Nyāval (*Syzygium jambolanum.*)	3	0	0	0	4	0	Do. do. and District Munsif, Chērnad.
(29.) *Nux-vomica* (Kānhiram)	0	8	0	0	8	0	Do. District Munsif, Chērnād.
(30.) Unga (*Bauhinia variegata*)	0	4	0	0	4	0	Do do. and 1 Adhikari.
(31.) Banyan tree	0	8	0	0	8	0	Do. District Munsif, Chērnād.
(32.) Potiyanni	0	4	0	0	4	0	Do. do.
(33.) Sago palm	1	8	0	1	8	0	Do. 2 Adhikāris.
(34.) Vāka (*Acacia odoratissima*)	0	2	0	0	2	0	Do. 1 Adhikāri.

Regarding the special customs bearing on the payment of compensation for improvements, the District Munsif, Ērnād, says that the custom is to reserve one-half of the value of improvements to the landlord. But two of the Adhikāris of the taluk differ from the Munsif by asserting that the practice is that two-thirds of the value of improvements should go to the landlord and the balance to the tenant; whilst the rest of the Adhikāris are reticent on the point. The real fact on this point seems to be that the custom is just what the Courts have made it. That any such *ancient* custom prevailed is extremely doubtful.

As to restrictions to be put upon tenants, the Chērnād District Munsif agrees with the Tellicherry Munsif in thinking that they should not make unreasonably expensive improvements. This may be effected by making it compulsory on the tenant to get the landlord's special sanction before making expensive improvements. Three of the Adhikāris make proposals similar to those made by the Calicut District Munsif that coffee, sapan, and bamboos should not be planted in a garden set apart for coconut and arecas. They add that 6 jacks, 100 coconuts, and 1,000 arecas should alone be planted in 2,000 perukkams of land (rather more than 1½ acres), a proposal in which three more Adhikāris join them.

Another Adhikāri says that only 60 coconuts, 6 jacks, and 500 arecas should be planted in one acre of ground, whilst two other Adhikāris would hamper the tenant by a restriction that coconuts should be planted 10 carpenter's kōls apart from one another, arecas 2 carpenter's kōls, and jacks 20 carpenter's kōls from one another.

Regarding *Chamayam* improvements 15 of the Adhikāris propose Rs. 15 to 35 per 1,000 laterite stones and Rs. 10 to 25 per candy of timber according to the description of wood employed. As to mud walls the District Munsif of Chērnād proposes the laying charges in addition to the market value, and the District Munsif of Ernād is in favor of allowing 8 annas per pound of iron materials. The District Munsif of Chērnād allows from 8 annas to Rs. 1½ for reclaiming land (*Veṭṭukāṇam*) capable of receiving one para of seed.

The District Munsif of Ernād makes the following suggestions: first, the Legislature should limit the eviction of *Kāṇakkār*, before the expiration of the ordinary term, to cases when the tenant may be guilty of acts or omissions calculated to injure the interests of the *Janmi*, notwithstanding a stipulation in the demise to the contrary; secondly, declaring a formal notice to the tenant through the Court, before bringing the suit, necessary in every case of intended eviction, offering to the tenant all his dues, and authorizing the Court to deal with such cases summarily: this would save much expense to the parties; thirdly, specifying the kind of improvements a tenant may make without the express permission of the landlord; and fourthly, regulating the fees payable by the tenant to the landlord on occasions of demise or renewal.

The District Munsif of Chērnād proposes the reduction of the territorial jurisdiction of the existing District Munsifs to enable them to do complete justice to landlords and tenants, the framing of rules by Government under Section 392, Code of Civil Procedure, regarding the appointment of Commissioners, and the passing of an order making it compulsory on District Munsifs to make personal inspections in cases when disputes arise about improvements.

WALLUVANAD TALUK.

The *Kulikkur* improvements at present paid for in the Walluvanad Taluk are exhibited in the subjoined statement :—

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees.		Rates recommended by Amsam Officers.		Rates of Assessment on each productive Coconut Tree per annum.									
							Āttuveppu.				Karaveppu.					
							First Class.		Second Class.		First Class.		Second Class.		Third Class.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Coconut.																
(1.) Coconut, V, or highest stage.	12 8 0	1 8 0	6 4 0	1 3 2	12 8 0	1 8 0										
(2.) Do. IV stage	10 0 0	1 0 0	5 0 0	0 12 0	10 0 0	2 0 0										
(3.) Do. III do.	7 8 0	0 12 0	4 0 0	0 8 0	5 0 0	1 4 0										
(4.) Do. II do.*	5 0 0	5 0 0	3 0 0	3 0 0	5 0 0	5 0 0										
(5.) Do. Kulakkaduttatu (About to bear).	8 6 10	1 2 4	4 0 0	1 0 0	4 0 0	3 0 0										
(6.) Do. Maram (Trunk formed).	2 4 7	1 0 0	2 4 0	0 8 0	2 4 7	1 8 0	..	..	..	..	0 1 $1\frac{11}{25}$	0 0 $8\frac{12}{25}$	0 0 $11\frac{1}{25}$	0 0 $7\frac{17}{25}$	0 0 $10\frac{2}{25}$	0 0 $6\frac{14}{25}$
(7.) Do. Kili (Plant with split leaves).†	1 2 4	0 8 0	1 2 4	0 6 0	1 2 4	0 8 0										
(8.) Do. Kuli Tei (Plant in pit).†	3 0 0	0 4 0	2 0 0	0 2 4	0 8 0	0 4 7										
(9.) Do. Āphalam (Unfruitful).‡	2 0 0	1 0 0	1 0 0	0 8 0	2 0 0	1 0 0										
(10.) Do. do. II class* ..	0 8 0	0 8 0	0 8 0	0 6 0	0 8 0	0 8 0										
(11.) Do. do. III do.* ..	0 4 0	0 4 0	0 4 0	0 2 0	0 4 0	0 4 0										
Areca.																
(1.) Areca—Bearing	1 0 0	0 1 0	1 0 0	0 1 0	1 0 0	0 1 0										
(2.) Do. II sort	0 5 0	0 2 0	0 4 0	0 1 0	0 5 0	0 1 0										
(3.) Do. III do.	0 3 0	0 1 6	0 3 0	0 0 9	0 4 0	0 0 6										
(4.) Do. Nalandu (Four years old).	0 6 0	0 2 0	0 6 0	0 1 0	0 6 0	0 4 0										
(5.) Do. Tanatu§	0 2 0	0 1 0	0 1 0	0 0 6	0 2 0	0 1 0										
(6.) Do. Kayakudiyad (Come to bearing).‖	0 4 0	0 1 0	..	..	0 4 0	0 4 0										
(7.) Do. Sisu (Young plant)‖ ..	0 4 0	0 1 0	0 3 0	0 1 0	0 2 0	0 1 0										
(8.) Do. do. II class* ..	0 2 0	0 2 0	0 1 0	0 1 0	0 0 6	0 0 6										
(9.) Do. do. III do.* ..	0 1 0	0 1 0	0 1 0	0 1 0	0 1 0	0 1 0										
(10.) Do. Aphalam.‡	0 8 0	0 2 0	0 2 0	0 1 0	0 8 0	0 0 6										
(11.) Do. do. II class* ..	0 2 0	0 2 0	0 1 6	0 1 0	0 0 6	0 0 6										
(12.) Do. do. III do.* ..	0 1 6	0 1 6	0 1 6	0 1 0	0 0 6	0 0 6										
Jack.																
(1.) Jack—I, highest sort ..	15 0 0	2 8 0	15 0 0	1 0 0	15 0 0	2 0 0										
(2.) Do. II sort	12 0 0	3 0 0	10 0 0	2 8 0	15 0 0	3 0 0										
(3.) Do. III do.	10 0 0	2 0 0	12 0 0	1 0 0	12 0 0	2 0 0										
(4.) Do. Anubhavam Tudangiyad (Begun to bear).*	4 0 0	4 0 0	..	..	4 0 0	4 0 0										

Rate of Assessment on each productive tree per annum. (Areca)

Maximum.	Minimum.
0 0 $4\frac{4}{5}$	0 0 $3\frac{21}{25}$

Rate of Assessment on each productive tree per annum. (Jack)

Maximum.	Minimum.
0 3 0	0 1 $3\frac{9}{25}$

* By 1 Adhikari. † By 3 Adhikaris. ‡ By 7 Adhikaris. § By 6 Adhikaris. ‖ By 4 Adhikaris.

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees.		Rates recommended by Amśam Officers.		Rates of Assessment on each productive Coconut Tree per annum.									
							Āttuveppu.				Karaveppu.					
							First Class.		Second Class.		First Class.		Second Class.		Third Class.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Jack—(Continued).	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(5.) Jack, Kadal vechad* ..	4 9 2	4 9 2	4 9 2	3 6 10	4 9 2	4 9 2	Rate of Assessment on each productive tree per annum. Maximum. 0 3 0 Minimum. 0 1 $3\frac{9}{15}$									
(6.) Do. Nuka Tei (Unbending)*.	1 2 4	1 2 4	1 2 4	0 9 2	1 2 4	1 2 4										
(7.) Do. Kunta-vadi Prāyam (Spear handle size).†	0 8 0	0 8 0	..	..	0 8 0	0 8 0										
(8.) Do. Kudakkal Tei (Umbrella handle size).†	0 4 0	0 4 0	..	..	0 4 0	0 4 0										
(9.) Do. Kōl Prāyam (Stick size).†	0 8 0	0 8 0	..	..	0 8 0	0 8 0										
(10.) Do. Sisu (Small plant) ..	1 0 0	0 8 0	2 0 0	0 4 0	2 0 0	1 0 0										
(11.) Do. Small, I class* ..	5 0 0	5 0 0	4 0 0	3 0 0	6 0 0	5 0 0										
(12.) Do. do. II do. * ..	3 0 0	3 0 0	2 0 0	1 0 0	3 0 0	3 0 0										
(13.) Do. do. III do. * ..	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0										
(14.) Do. Aphalam‡	9 0 0	9 0 0	8 0 0	6 0 0	9 0 0	9 0 0										
Pepper.																
(1.) Pepper—Bearing	4 0 0	0 2 0	4 0 0	0 1 0	4 0 0	0 1 0	Exempt from assessment.									
(2.) Do. II sort§	3 0 0	0 6 0	3 0 0	0 3 0	3 0 0	0 6 0										
(3.) Do. III do. ‖	2 0 0	0 8 0	2 0 0	0 2 0	2 0 0	0 8 0										
(4.) Do. Anubhavattil, Cherattatu (Not come to bearing).†	0 1 0	0 1 0	..	..	0 1 0	0 1 0										
(5.) Do. Tānatu*	0 6 0	0 6 0	..	..	0 6 0	0 6 0										
Miscellaneous.																
(1.) Coffee	3 0 0	0 4 0	4 0 0	0 2 0	4 0 0	0 3 0	..	..	..	..	..	..	..	..	..	..
(2.) Do. II class¶	0 12 0	0 2 0	0 12 0	0 1 0	0 12 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(3.) Do. III do. ¶	0 8 0	0 1 0	0 8 0	0 1 0	0 8 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(4.) Plantain trees	1 0 0	0 0 2	0 6 0	0 1 0	1 0 0	0 0 2	..	..	..	..	..	..	..	..	..	..
(5.) Do. Nintra vala ..	0 6 0	0 0 5	0 8 0	0 0 2	0 8 0	0 0 9	..	..	..	..	..	..	..	..	..	..
(6.) Betel	3 0 0	0 4 0	2 0 0	0 2 0	3 0 0	0 2 6	..	..	..	..	..	..	..	..	..	..
(7.) Do. Kannikkaduttatu (Budding vine).†	0 1 0	0 1 0	..	..	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..
(8.) Do. II sort¶	2 0 0	0 4 0	2 0 0	0 2 0	2 0 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(9.) Do. III do. *	0 4 0	0 4 0	0 2 0	0 1 0	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(10.) Sajan	6 0 0	0 3 0	7 0 0	0 2 0	7 8 0	0 2 6	..	..	..	..	..	..	..	..	..	..

(11.) Do. Full-grown, II class* ..	0	12	0	0	12	0	0	12	0	0	6	0	0	12	0	0	12	0	..	..	..	..	..	..	..	..	..	..
(12.) Do. do. III do. ..	0	8	0	0	8	0	0	8	0	0	4	0	0	8	0	0	8	0	..	..	..	..	..	..	..	..	..	..
(13.) Talipot palm	6	0	0	1	0	0	8	0	0	0	2	0	8	0	0	0	12	0	..	..	..	..	..	..	..	..	..	..
(14.) Do. Tanatu** ..	0	4	0	0	4	0		..			..		0	4	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(15.) Do. II class	4	0	0	2	0	0	6	0	0	1	0	0	4	0	0	3	0	0	..	..	..	..	..	..	..	..	..	..
(16.) Do. III do.	2	0	0	1	0	0	2	0	0	0	4	0	2	0	0	1	0	0	..	..	..	..	..	..	..	..	..	..
(17.) Mango tree	15	0	0	0	4	0	8	0	0	0	1	0	15	0	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(18.) Do. II class‖	10	0	0	2	0	0	7	8	0	1	0	0	10	0	0	3	0	0	..	..	..	..	..	..	..	..	..	..
(19.) Do. III do. ††	2	0	0	1	0	0	3	0	0	0	4	0	4	0	0	1	0	0	..	..	..	..	..	..	..	..	..	..
(20.) Goa Mango tree (large)* ..	0	12	0	0	12	0	0	12	0	0	8	0	0	12	0	0	12	0	..	..	..	..	..	..	..	..	..	..
(21.) Teak (large)	25	0	0	5	0	0	12	8	0	0	7	0	25	0	0	5	0	0	..	..	..	..	..	..	..	..	..	..
(22.) Do. II class, per candy.**	9	0	0	9	0	0		..			..		9	0	0	9	0	0	..	..	..	..	..	..	..	..	..	..
(23.) Do. III do. **	1	0	0	1	0	0		..			..		1	0	0	1	0	0	..	..	..	..	..	..	..	..	..	..
(24.) Bamboos, I sort	0	8	0	0	8	0	0	4	0	0	4	0	0	8	0	0	8	0	..	..	..	..	..	..	..	..	..	..
(25.) Do. II do. ‡‡	3	0	0	1	0	0	3	0	0	0	12	0	3	0	0	0	1	0	..	..	..	..	..	..	..	..	..	..
(26.) Do. III do. §§	1	8	0	1	8	0	1	8	0	1	0	0	1	8	0	1	8	0	..	..	..	..	..	..	..	..	..	..
(27.) Ayini (*Artocarpus pubescens*) ..	10	0	0	3	0	0	5	0	0	1	0	0	15	0	0	5	0	0	..	..	..	..	..	..	..	..	..	..
(28.) Do. II class, per candy.‖‖	4	0	0	4	0	0		..			..		4	0	0	4	0	0	..	..	..	..	..	..	..	..	..	..
(29.) Do. III do. ‖‖	0	8	0	0	8	0		..			..		0	8	0	0	8	0	..	..	..	..	..	..	..	..	..	..
(30.) Irool	8	0	0	1	0	0	7	0	0	1	0	0	12	0	0	1	0	0	..	..	..	..	..	..	..	..	..	..
(31.) Intlu (A *Cycas*)§§	0	4	0	0	4	0	0	2	0	0	2	0	0	4	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(32.) Pūla (*Bombax Malabaricum*) ..	1	0	0	0	8	0	1	8	0	0	4	0	1	8	0	0	8	0	..	..	..	..	..	..	..	..	..	..
(33.) Konnu (*Cassia fistula*) ..	0	8	0	0	4	0	0	8	0	0	1	0	0	8	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(34.) Arayāl (*Ficus religiosa*) ..	8	0	0	0	4	0	10	0	0	0	4	0	8	0	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(35.) Vaka (*Acacia odoratissima*) ..	5	0	0	1	8	0	3	0	0	1	0	0	5	0	0	1	8	0	..	..	..	..	..	..	..	..	..	..
(36.) Pala (*Echites scholaris*) ..	2	0	0	0	1	0	3	0	0	0	1	0	2	0	0	0	1	0	..	..	..	..	..	..	..	..	..	..
(37.) Chadachi‖	1	8	0	1	0	0	1	8	0	0	12	0	1	8	0	0	1	0	..	..	..	..	..	..	..	..	..	..
(38.) Plasi (*Butea frondosa*)†† ..	0	4	0	0	4	0	0	4	0	0	1	0	0	4	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(39.) Kūvalam (*Cratæva religiosa*) ..	0	8	0	0	8	0	0	8	0	0	2	0	0	8	0	0	8	0	..	..	..	..	..	..	..	..	..	..
(40.) Erauhi (*Mimusops elengi*)¶¶ ..	2	0	0	2	0	0	2	0	0	1	0	0	2	0	0	2	0	0	..	..	..	..	..	..	..	..	..	..
(41.) *Nux vomica*	3	0	0	2	0	0	4	0	0	0	1	0	4	0	0	0	2	0	..	..	..	..	..	..	..	..	..	..
(42.) Bonteak, per candy	5	0	0	2	8	0	4	0	0	1	8	0	5	0	0	2	8	0	..	..	..	..	..	..	..	..	..	..
(43.) Vellamarudu (White *Terminalia alata*).††	4	0	0	4	0	0	4	0	0	2	0	0	4	0	0	4	0	0	..	..	..	..	..	..	..	..	..	..
(44.) Karimarudu (Dark *Terminalia alata*), per candy.	5	0	0	2	8	0	4	0	0	3	0	0	5	0	0	3	0	0	..	..	..	..	..	..	..	..	..	..
(45.) Nelli (Gooseberry)‡‡	3	0	0	0	2	0	4	0	0	0	1	0	4	8	0	0	2	0	..	..	..	..	..	..	..	..	..	..
(46.) Niratti (*Jatropha Montana*) ..	8	0	0	0	8	0	4	0	0	0	2	0	8	0	0	0	8	0	..	..	..	..	..	..	..	..	..	..
(47.) Sago palm	3	0	0	0	4	0	1	8	0	0	3	0	3	0	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(48.) Do. II class***	1	8	0	0	6	0	1	8	0	0	2	0	1	8	0	0	2	0	..	..	..	..	..	..	..	..	..	..
(49.) Do. III do. ‖‖	0	8	0	0	4	0	0	8	0	0	2	0	0	8	0	0	1	0	..	..	..	..	..	..	..	..	..	..
(50.) Do. Sisu (Young plant)***	0	8	0	0	1	0	0	8	0	0	4	0	0	8	0	0	1	0	..	..	..	..	..	..	..	..	..	..
(51.) Cashew-nut tree	3	0	0	0	4	0	4	0	0	0	1	0	4	0	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(52.) Palmyra	5	0	0	1	0	0	5	0	0	0	4	0	5	0	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(53.) Do. II sort	3	0	0	1	0	0	3	0	0	0	4	0	3	0	0	1	0	0	..	..	..	..	..	..	..	..	..	..
(54.) Do. III do.	2	0	0	0	8	0	2	0	0	0	2	0	2	8	0	0	8	0	..	..	..	..	..	..	..	..	..	..
(55.) Do. Tanatu	0	4	0	0	4	0		..			..		0	4	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(56.) Tamarind	7	8	0	0	8	0	10	0	0	0	6	0	10	0	0	0	8	0	..	..	..	..	..	..	..	..	..	..
(57.) Do. II class	4	0	0	1	0	0	4	0	0	0	8	0	4	0	0	1	0	0	..	..	..	..	..	..	..	..	..	..
(58.) Do. III do.	2	0	0	0	8	0	2	0	0	0	4	0	2	0	0	0	8	0	..	..	..	..	..	..	..	..	..	..
(59.) Lime tree, I sort	2	0	0	0	4	0	2	0	0	0	1	0	2	0	0	0	4	0	..	..	..	..	..	..	..	..	..	..
(60.) Do. II do. ** ..	1	0	0	0	8	0	1	0	0	0	4	0	1	0	0	1	0	0	..	..	..	..	..	..	..	..	..	..
(61.) Do. III do. **	0	8	0	0	4	0	0	8	0	0	2	0	0	8	0	0	8	0	..	..	..	..	..	..	..	..	..	..

* By 1 Adhikari. † District Munsif of Angadipuram. ‡ By 1 Adhikari for 3 candies. § By 8 Adhikaris. ‖ By 4 Adhikaris. ¶ By 6 Adhikaris. ** By 2 Adhikaris. †† By 5 Adhikaris. ‡‡ In 5 amsams. §§ In 1 amsam. ‖‖ In 2 amsams. ¶¶ By 3 Adhikaris. *** In 3 amsams.

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees.		Rates recommended by Amsam Officers.		Rates of Assessment on each productive Coconut Tree per annum.									
							Áttuveppu.				Karaveppu.					
							First Class.		Second Class.		First Class.		Second Class.		Third Class.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Miscellaneous—(Continued).	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(62.) Kaipanárakam (Orange)—I class.*	2 0 0	2 0 0	1 0 0	0 8 0	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(63.) Do. II do. * ..	1 0 0	1 0 0	0 8 0	0 4 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(64.) Do. III do. * ..	0 8 0	0 8 0	0 4 0	0 2 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(65.) Lemon	3 0 0	0 2 0	1 0 0	0 1 0	2 0 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(66.) Do. II class†	1 0 0	0 8 0	1 0 0	0 4 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(67.) Do. III do. †	0 8 0	0 4 0	0 8 0	0 2 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(68.) Blackwood, per candy ..	15 0 0	5 0 0	10 0 0	0 4 0	15 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(69.) Do. II class† ..	10 0 0	10 0 0	..	..	10 0 0	10 0 0	..	..	..	..	..	..	..	..	..	..
(70.) Do. III do. † ..	1 0 0	1 0 0	..	..	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(71.) Pūvam (a tree from the fruit of which an oil is extracted).	8 0 0	2 0 0	8 0 0	1 0 0	8 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..

* By 1 Adhikari. † By 2 Adhikaris.

The *Kuḷikkūr* improvements recommended to be paid for are shown in the statement given below :—

Description of Improvements recommended to be paid for.	Rates proposed.		Remarks.
	Maximum.	Minimum.	
	RS. A. P.	RS. A. P.	
(1.) Coffee ..	0 8 0	0 8 0	Proposed by 1 Adhikari.
(2.) Palmyra	1 0 0	1 0 0	Do. 1 do.
(3.) Mango tree	6 0 0	6 0 0	Do. 1 do.
(4.) Talipot palm	2 0 0	2 0 0	Do. 1 do.
(5.) Bamboos	1 0 0	0 8 0	Do. 2 Adhikaris.
(6.) Sapan	0 4 0	0 4 0	Do. 1 Adhikari.
(7.) Chēmba (*Caladium esculentum*)	0 2 6	0 2 6	Do. 1 do.
(8.) Yam	0 2 0	0 2 0	Do. 1 do.
(9.) Murikku (*Erythrina Indica*)	0 6 0	0 2 0	Do. 3 Adhikaris.
(10.) Pula (*Bombax Malabaricum*)	1 0 0	0 8 0	Do. 5 do.
(11.) Plāsa (*Butea frondosa*)	0 2 0	0 2 0	Do. 1 Adhikari.
(12.) Thanni (*Terminalia bellerica*)	0 8 0	0 8 0	Do. 3 Adhikaris.
(13.) Eranhi (*Mimusops elengi*)	1 0 0	0 8 0	Do. 5 do.
(14.) Cashew-nut	1 0 0	0 4 0	Do. 7 do.
(15.) Pūvam (a tree from the fruit of which an oil is extracted).	2 0 0	1 0 0	Do. 4 do.
(16.) Chēra (Marking-nut tree)	0 4 0	0 4 0	Do. 2 do.
(17.) Nyāval (*Syzygium jambolanum*)	2 0 0	0 8 0	Do. 5 do.
(18.) Kānhiram (*Nux vomica*)	1 0 0	0 4 0	Do. 6 do.
(19.) Unga (*Bauhinia variegata*)	1 0 0	0 8 0	Do. 6 do.
(20.) Veppu tree (*Melia azadirachta*)	0 4 0	0 4 0	Do. 2 do.
(21.) Banyan tree	1 0 0	1 0 0	Do. 2 do.
(22.) Irippa (*Bassia latifolia*)	1 8 0	0 2 0	Do. 5 do.
(23.) Venga (*Pterocarpus marsupium*)	3 0 0	2 0 0	Do. 2 do.
(24.) Ginger, per 100	0 6 0	0 6 0	Do. 1 Adhikari.
(25.) Saffron	0 2 0	0 2 0	Do. 1 do.
(26.) Sago palm	0 8 0	0 8 0	Do. 1 do.

Four of the Adhikāris out of sixty-four refer to a custom by which the price of improvements is equally divided between the Janmi and the tenant. But the District Munsif of Neḍunganād says that no part of the improvement value goes to the Janmi, whereas the District Munsif of Angāḍipuram refers to a graduated scale established by custom. He says that the Janmis were formerly allowed a share of the value of coconut, jack, and areca trees, and of no other. In respect of them the tenant was to enjoy the produce thereof for twelve years after their maturity ; and for the succeeding twelve years the Janmi gets one-third and the tenant two-thirds ; and for the next twelve years the Janmi and tenant get each half ; and for the next twelve years the Janmi and tenant get two-thirds and one-third respectively. The real fact is that here as elsewhere the custom is just what each individual Munsif has made it with reference to his own ideas regarding the fitness of things.

In the case of *Chamayam* improvements the District Munsif of Angāḍipuram says that they are given the market value, and the Adhikāris state that from Rs. 30 to 40 are paid for 1,000 laterite stones and from Rs. 10 to 25 per candy of timber according to the description of wood employed.

The District Munsif of Angāḍipuram suggests the following remedies for the improvement of the tenants' condition : first, that the fees, &c., paid by the tenant should be specified in the lease along with the *purappād* payable by him to the *Janmi* ; secondly, that interest at 2 per cent. per mensem should be charged on arrears of rent ; that the *Janmi's* and tenant's improvements and *Chamayam* should be specified in the lease ; and that the *Janmi* should be debarred from claiming arrears of rent for more than a year ; thirdly, that the tenant should take out a renewal within one year after the expiration of the term of twelve years, or should pay the renewal fees and secure a registered receipt for the same ; fourthly, the *Janmi* should be at liberty to liquidate the *Kāṇam* amount gradually and to make corresponding increase in the *Michchāram*, or to enhance the rent where proper rent had not originally been fixed, and in the event of the tenant's refusal to do so the *Janmi* should be authorized to sue him for enhancement of rent ; and fifthly, *Janmis* should be prevented from ejecting their tenants, a prohibition which should not be extended to tenants and under-tenants ! !

PĀLGHAT TALUK.

The subjoined statement shows the *Kuḷikkūr* improvements now paid for in the Pālghat Taluk and their rates :—

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees		Rates recommended by Amsam Officers.		Rates of Assessment on each productive Coconut Tree per annum.											
							Āttuveppu.				Karaveppu.							
							First Class.		Second Class.		First Class.		Second Class.		Third Class.			
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.		
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.		
Coconut.																		
(1.) Coconut, V, or highest stage	7 0 0	2 0 0	6 0 0	2 0 0	5 0 0	3 0 0												
(2.) Do. IV stage *	3 0 0	1 3 0	4 0 0	3 0 0	4 0 0	3 0 0												
(3.) Do. III do.*	2 0 0	2 0 0	3 0 0	2 0 0	3 0 0	2 0 0												
(4.) Do. Full-grown, II class †	2 8 0	1 8 0	..	..	..	..												
(5.) Do. Kulachad (Come to bearing) ‡ ..	1 0 0	1 0 0	1 0 0	0 8 0	1 0 0	1 0 0												
(6.) Do. Kulakkaduttatu (About to bear) §..	0 8 0	0 8 0	0 8 0	0 4 0	0 8 0	0 8 0	..	..	..	..	0 0 $8\frac{19}{25}$	0 0 $7\frac{17}{25}$	0 0 $10\frac{2}{25}$	0 0 $6\frac{18}{25}$	0 0 $8\frac{2}{5}$	0 0 $5\frac{19}{25}$		
(7.) Do. Maram (Trunk formed) §	0 8 0	0 8 0	0 8 0	0 4 0	0 8 0	0 8 0												
(8.) Do. Āna-adi (Plant with trunk above ground).‡	0 6 0	0 6 0	0 6 0	0 3 0	0 6 0	0 6 0												
(9.) Do. Kili (Plant with spilt leaves) ‡ ..	0 4 0	0 4 0	0 4 0	0 2 0	0 4 0	0 4 0												
(10.) Do. Kuli (Plant in pit) ‡	0 2 0	0 2 0	0 2 0	0 1 0	0 2 0	0 2 0												
Areca.							Rate of Assessment on each productive tree per annum.											
(1.) Areca—Bearing	1 0 0	0 0 10	1 0 0	0 1 0	1 0 0	0 1 2	Maximum. 0 0 $4\frac{8}{25}$				Minimum. 0 0 $2\frac{2}{25}$							
(2.) Do. II sort §	0 12 0	0 12 0	0 14 0	0 12 0	0 12 0	0 12 0												
Jack.							Rate of Assessment on each productive tree per annum.											
(1.) Jack — I sort	35 0 0	2 0 0	35 0 0	1 7 0	35 0 0	3 0 0												
(2.) Do. II do. ‖	12 0 0	4 0 0	10 0 0	2 0 0	10 0 0	4 0 0												
(3.) Do. III do. *	8 0 0	6 0 0	8 0 0	6 0 0	8 0 0	8 0 0	Maximum. 0 2 $3\frac{9}{25}$				Minimum. 0 1 $3\frac{9}{25}$							
(4.) Do. Kayatudangattatu (Not begun to bear).‡	2 0 0	2 0 0	2 0 0	1 0 0	3 0 0	3 0 0												
(5.) Do. Tanatu ‡	1 0 0	1 0 0	1 0 0	0 8 0	1 0 0	1 0 0												
Pepper.																		
(1.) Pepper-vine	2 8 0	0 2 0	2 8 0	0 2 0	2 8 0	0 3 0	..	..	..	..	..	..	..	..	..	..		
Miscellaneous.																		
(1.) Plantain	1 0 0	0 0 6	1 0 0	0 0 6	1 0 0	0 0 6	..	..	..	..	..	..	..	..	..	..		
(2.) Do. Nintra ‡	0 4 0	0 1 0	0 4 0	0 1 0	0 4 0	0 1 0	..	..	..	..	..	..	..	..	..	..		
(3.) Betel	0 4 0	0 2 0	0 4 0	0 1 0	0 6 0	0 3 0	..	..	..	..	..	..	..	..	..	..		
(4.) Sapan ‡ .. .. .. Per candy	20 0 0	20 0 0	20 0 0	20 0 0	20 0 0	20 0 0	..	..	..	..	..	..	..	..	..	..		

(5.) Talipot palm ‡		1 0 0	1 0 0	1 0 0	0 8 0	1 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..
(6.) Mango tree		25 0 0	3 0 0	25 0 0	2 0 0	25 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(7.) Teak	Per candy..	15 0 0	5 0 0	15 0 0	3 0 0	16 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(8.) Bamboos	Per clump..	5 0 0	0 8 0	5 0 0	0 8 0	5 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(9.) Ayini (*Artocarpus pubescens*) ‡	Per candy..	8 0 0	6 0 0	8 0 0	3 0 0	8 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..
(10.) Irool	Do. ..	8 0 0	3 8 0	8 0 0	3 0 0	8 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(11.) Vetamcorana (A timber tree)	Do. ..	6 0 0	4 0 0	6 0 0	3 0 0	6 8 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(12.) Akil (Rosewood)	Do. ..	8 0 0	6 0 0	8 0 0	6 0 0	8 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..
(13.) Venga (*Pterocarpus marsupium*)	Do. ..	10 0 0	1 8 0	10 0 0	1 0 0	10 0 0	1 8 0	..	..	..	..	..	..	..	..	..	..
(14.) Irippa (*Bassia latifolia*) ..	Per tree ..	20 0 0	4 0 0	20 0 0	2 8 0	20 0 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(15.) Vaka (*Acacia odoratissima*) ‡..	Per candy..	5 0 0	5 0 0	5 0 0	5 0 0	5 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(16.) Ben teak ‡	Do. ..	4 0 0	4 0 0	4 0 0	3 0 0	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(17.) Karimarudu (Dark *Terminalia alata*) ¶	Do.	7 0 0	4 0 0	7 0 0	3 0 0	7 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(18.) Sago palm ¶	Per tree ..	1 0 0	0 4 0	1 0 0	0 4 0	1 4 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(19.) Palmyra	Do. ..	4 0 0	1 0 0	3 0 0	0 8 0	4 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(20.) Tamarind	Do. ..	50 0 0	2 0 0	50 0 0	1 0 0	50 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(21.) Pūvam (a tree from the fruit of which an oil is extracted)	Per candy.	15 0 0	3 8 0	15 0 0	1 0 0	15 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(22.) Blackwood	Do. ..	15 0 0	3 0 0	15 0 0	2 0 0	15 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..

* In 5 amṣams. † By District Munsif, Pālghat. ‡ In 2 amṣams. § In 1 amṣam. ‖ In 7 amṣams. ¶ In 4 amṣams.

The *Kuḻikkūr* improvements recommended to be paid for are the following :—

Description of Improvements recommended to be paid for.		Rates proposed. Maximum.	Minimum.	Remarks.
		RS. A. P.	RS. A. P.	
(1.) Pūvam (a tree from the fruit of which an oil is extracted)	Per candy	2 0 0	2 0 0	Proposed by the District Munsif of Pālghat.
(2.) Chēra (Marking-nut tree)	Per cart-load.	1 0 0	1 0 0	Do. do.
(3.) Cheeni (*Mimosa abstergens*)	Do.	1 0 0	1 0 0	Do. do.
(4.) Nyāval (*Syzygium jambolanum*)	Do.	1 0 0	1 0 0	Do. do.
(5.) Kanhiram (*Nux vomica*)	Do.	1 0 0	1 0 0	Do. do.
(6.) Unga (*Bauhinia variegata*)	Do.	1 0 0	1 0 0	Do. do.
(7.) Vēppu (*Melia azadirachta*)	Do.	1 0 0	1 0 0	Do. do.
(8.) Banyan tree	Do.	1 0 0	1 0 0	Do. do.
(9.) Chadachi	Do.	1 0 0	1 0 0	Do. do.
(10.) Sinduram (*Vitex trifolia*)	Do.	1 0 0	1 0 0	Do. do.
(11.) Oduka (a timber tree)	Do.	1 0 0	1 0 0	Do. do.
(12.) Irippa (*Bassia latifolia*)	Do.	1 0 0	1 0 0	Do. do.
(13.) Irool	Per candy	3 0 0	3 0 0	Do. do.
(14.) Pullamarudu (*Terminalia alata*)	Do.	4 0 0	4 0 0	Do. do.
(15.) Benteak	Do.	4 0 0	4 0 0	Do. do.
(16.) Vetamcorana (a timber tree)	Do.	4 0 0	4 0 0	Do. do.
(17.) Venga (*Pterocarpus marsupium*)	Do.	6 0 0	6 0 0	Do. do.

Two of the Adhikāris out of fifty-six state that by custom one-third of the value of jack trees ought to go to the *Janmi*, a custom which is not adhered to by Courts.

As to *Chamayam* improvements one of the Adhikāris says that Rs. 3 is paid for 1,000 bricks, whilst another says that from Rs. 15 to 20 is paid for 1,000 laterite stones. As to timber work of *Chamayam* improvements one of the Adhikāris states that from Rs. 3 to 15 is paid per candy of timber according to the kind of timber used. For reclaiming waste lands (*Veṭṭukāṇam*), from Rs. 2 to 3½ is paid per perukkam of 6 feet kōl square. The District Munsif of Pālghat says that the market value of tanks and wells are paid in his jurisdiction.

The District Munsif of Temmalapuram proposes to remedy the evils arising from unnecessary and unscrupulous eviction of tenants and from the demand of rent out of all proportion by landlords. He proposes to divide the net produce of lands equally between the Government, the landlord, and the tenant.

PONNĀNI TALUK.

The *Kuḻikkūr* improvements at present paid for in the Ponnāni Taluk are shown in the subjoined statement :—

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees.		Rates recommended by Amsam Officers.		Rates of Assessment on each productive Coconut Tree per annum.									
							Áttaveppu.				Karaveppu.					
							First Class.		Second Class.		First Class.		Second Class.		Third Class.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Coconut.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(1.) Coconut, V, or highest stage	5 0 0	2 0 0	8 0 0	2 0 0	12 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(2.) Do. Full-bearing, I sort in II class land *	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(3.) Do. do. II do. do. * ..	3 8 0	3 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(4.) Do. do. III do. do. * ..	3 4 0	2 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(5.) Do. do. I do. in III class land †	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(6.) Do. do. II do. do. †	2 12 0	2 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(7.) Do. do. III do. do. †	2 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(8.) Do. IV stage	6 0 0	2 8 0	7 0 0	1 0 0	10 8 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(9.) Do. III do.	5 0 0	2 0 0	6 0 0	0 12 0	9 0 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(10.) Do. II do. ‡	1 8 0	1 8 0	..	..	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(11.) Do. V do. II sort in I class land * ..	4 8 0	3 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(12.) Do. V do. III do. do. * ..	4 0 0	2 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(13.) Ottakayichad ‡	1 4 0	1 4 0	1 4 0	1 0 0	1 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..
(14.) Do. II sort in I class land † ..	3 8 0	3 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(15.) Do. III do. do. † ..	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(16.) Do. I do. in II class land † ..	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(17.) Do. II do. do. † ..	2 12 0	2 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(18.) Do. III do. do. † ..	2 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(19.) Do. I do. in III class land † ..	2 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(20.) Do. II do. do. † ..	2 4 0	2 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(21.) Do. III do. do. † ..	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(22.) Kulachad	7 0 0	2 0 0	7 0 0	2 0 0	8 4 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(23.) Do. II sort	6 0 0	2 4 7	6 0 0	2 0 0	7 8 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(24.) Do. III do.	5 0 0	1 11 3	4 8 0	1 8 0	6 12 0	1 8 0	..	..	..	..	..	..	..	..	..	..
(25.) Kulakkaduttatu (About to bear)	5 0 0	0 14 0	2 0 0	0 12 0	7 8 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(26.) Do. II sort	4 0 0	2 0 0	..	..	6 0 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(27.) Do. III do.	3 0 0	1 8 0	..	..	4 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..
(28.) Maram	6 0 0	0 8 0	3 8 0	0 4 0	6 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(29.) Do. II class	5 0 0	0 12 0	3 0 0	0 12 0	5 0 0	1 2 0	..	..	..	..	..	..	..	..	..	..
(30.) Do. III do.	4 0 0	1 0 0	2 0 0	1 0 0	4 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(31.) Do. II sort in I class land †	2 12 0	2 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(32.) Do. III do. do. †	2 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(33.) Do. I do. in II class land †	2 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(34.) Do. II do. do. †	2 4 0	2 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(35.) Do. III do. do. †	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(36.) Do. I do. in III class land †	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(37.) Do. II do. do. †	1 12 0	1 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(38.) Do. III do. do. †	1 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..

* By District Munsifs, Bettatnad and Kutnad. † By District Munsif, Bettatnad. ‡ By 1 Adhikari.

Description of Improvements.	Customary Rates given for Improvements. Maximum.	Customary Rates given for Improvements. Minimum.	Rates granted by Courts in executing Decrees. Maximum.	Rates granted by Courts in executing Decrees. Minimum.	Rates recommended by Amsam Officers. Maximum.	Rates recommended by Amsam Officers. Minimum.	Rates of Assessment on each productive Coconut Tree per annum. Áttuveppu. First Class. Maximum.	Áttuveppu. First Class. Minimum.	Áttuveppu. Second Class. Maximum.	Áttuveppu. Second Class. Minimum.	Karaveppu. First Class. Maximum.	Karaveppu. First Class. Minimum.	Karaveppu. Second Class. Maximum.	Karaveppu. Second Class. Minimum.	Karaveppu. Third Class. Maximum.	Karaveppu. Third Class. Minimum.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Coconut—(Continued).																
(39.) Kudam *	0 6 0	0 6 0	0 6 0	0 4 0	0 6 0	0 6 0	..	..	..	..	..	..	..	..	..	..
(40.) Do. II sort in I class land †	1 12 0	1 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(41.) Do. III do. do. †	1 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(42.) Do. I do. in II class land †	1 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(43.) Do. II do. do. †	1 4 0	1 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(44.) Do. III do. do. †	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(45.) Do. I do. in III class land †	1 4 0	1 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(46.) Do. II do. do. †	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(47.) Do. III do. do. †	0 14 0	0 14 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(48.) Ána-adi	2 8 0	0 8 0	2 15 10	0 3 0	3 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(49.) Do. II class	2 0 0	0 13 9	2 4 0	1 0 0	3 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(50.) Do. III do.	1 8 0	0 8 0	1 11 5	0 8 0	2 9 2	2 0 0	..	..	..	..	..	..	..	..	..	..
(51.) Do. II sort in I class land †	2 4 0	2 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(52.) Do. III do. do. †	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(53.) Do. I do. in II class land †	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(54.) Do. II do. do. †	1 12 0	1 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(55.) Do. III do. do. †	1 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(56.) Do. I do. in III class land †	1 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(57.) Do. II do. do. †	1 4 0	1 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(58.) Do. III do. do. †	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(59.) Sputam *	4 0 0	4 0 0	..	..	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(60.) Do. II class *	3 0 0	3 0 0	..	..	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(61.) Do. III do. *	2 0 0	2 0 0	..	..	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(62.) Kutirakolamban †	1 8 0	0 12 0	1 8 0	0 12 0	1 8 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(63.) Do. II sort in I class land †	1 4 0	1 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(64.) Do. III do. do. †	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(65.) Do. I do. in II class land †	1 4 0	1 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(66.) Do. II do. do. †	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(67.) Do. III do. do. †	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(68.) Do. I do. in III class land †	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(69.) Do. II do. do. †	0 14 0	0 14 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(70.) Do. III do. do. †	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(71.) Kili (Plant with split leaves)	1 8 0	0 4 7	1 12 0	0 6 0	2 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(72.) Do. II class ‡	0 12 0	0 8 0	0 8 0	0 6 0	1 8 0	0 8 0	0 2 $2\frac{22}{25}$	0 1 $11\frac{1}{25}$	0 1 $11\frac{1}{25}$	0 1 $7\frac{1}{5}$	0 1 $7\frac{1}{5}$	0 0 $10\frac{8}{25}$	0 1 $3\frac{9}{25}$	0 0 $6\frac{18}{25}$	0 0 $11\frac{13}{25}$	0 0 $5\frac{1}{25}$
(73.) Do. III do. ‡	0 8 0	0 4 0	0 6 0	0 4 0	0 12 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(74.) Do. II sort in I class land †	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(75.) Do. III do. do. †	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(76.) Do. I do. in II class land †	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(77.) Do. II do. do. †	0 10 0	0 10 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..

(78.)	Do. III do. do. †	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(79.)	Do. I do. in III class land †	0 10 0	0 10 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(80.)	Do. II do. do. †	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(81.)	Do. III do. do. †	0 6 0	0 6 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(82.)	Kuli (Plant in pit)	0 4 7	0 2 0	0 8 0	0 1 0	1 8 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(83.)	Do. II sort *	0 3 0	0 3 0	0 3 2	0 2 0	0 5 0	0 5 0	..	..	..	..	..	..	..	..	..	..
(84.)	Do. III do. *	0 3 0	0 3 0	0 2 6	0 2 0	0 5 0	0 5 0	..	..	..	..	..	..	..	..	..	..
(85.)	Do. II do. in I class land †	0 3 6	0 3 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(86.)	Do. III do. do. †	0 3 0	0 3 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(87.)	Do. I do. in II class land †	0 3 0	0 3 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(88.)	Do. II do. do. †	0 2 6	0 2 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(89.)	Do. III do. do. †	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(90.)	Do. I do. in III class land †	0 2 0	0 2 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(91.)	Do. II do. do. †	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(92.)	Do. III do. do. †	0 1 6	0 1 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(93.)	Coconut above 60 years old §	1 14 0	1 14 0	2 4 0	1 8 0	2 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(94.)	Do. do. I class * ..	1 14 0	1 14 0	2 8 0	1 4 0	2 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(95.)	Do. do. II do. * ..	1 0 0	1 0 0	1 4 0	0 12 0	1 4 0	1 4 0	..	..	..	..	..	..	..	..	..	..
(96.)	Do. from 49 to 60 years old, I class ‖ ..	3 12 0	2 8 0	5 0 0	2 8 0	6 0 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(97.)	Do. do. II do. ¶ ..	2 13 0	2 8 0	4 0 0	2 0 0	5 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(98.)	Do. do. III do. ¶ ..	1 14 0	1 8 0	3 0 0	1 0 0	3 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(99.)	Do. from 25 to 48 years old, I class ..	5 0 0	3 12 0	6 0 0	3 0 0	6 12 0	4 8 0	..	..	..	..	..	..	..	..	..	..
(100.)	Do. do. II do. ¶ ..	3 12 0	2 13 0	5 0 0	2 8 0	5 8 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(101.)	Do. do. III do. ¶ ..	2 8 0	1 14 0	4 0 0	1 8 0	4 8 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(102.)	Do. 36 years old, I class ** . ..	6 0 0	4 8 0	6 0 0	3 12 0	7 8 0	7 0 0	..	..	..	..	..	..	..	..	..	..
(103.)	Do. do. II do. *	3 8 0	3 8 0	3 8 0	3 0 0	5 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(104.)	Do. do. III do. *	2 8 0	2 8 0	2 8 0	2 0 0	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(105.)	Do. 24 years old, I class	8 0 0	3 12 0	8 0 0	1 0 0	10 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(106.)	Do. do. II do.	6 0 0	2 13 0	6 0 0	2 8 0	7 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(107.)	Do. do. III do.	5 0 0	1 14 0	5 0 0	2 0 0	5 0 0	3 8 0	..	..	..	..	..	..	..	..	..	..
(108.)	* Do. Karaveppu II class, Phalam I class*	6 0 0	6 0 0	..	..	6 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..
(109.)	Do. do. III do. do. II do. *	6 0 0	6 0 0	..	..	6 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..
(110.)	Do. do. III do. do. III do. *	5 0 0	5 0 0	..	..	5 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(111.)	Do. do. III do. do. IV do. *	2 12 0	2 12 0	3 0 0	2 12 0	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(112.)	Do. do. III do. Kulakkaduttatu (About to bear) *	2 0 0	2 0 0	2 8 0	2 0 0	2 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(113.)	Do. do. III do. Maram (Trunk formed) *	0 12 0	0 12 0	0 14 0	0 12 0	0 14 0	0 14 0	..	..	..	..	..	..	..	..	..	..
(114.)	Do. do. III do. Kili (Split leaves) *	0 6 0	0 6 0	0 7 0	0 6 0	0 7 0	0 7 0	..	..	..	..	..	..	..	..	..	..
(115.)	Do. do. III do. Kuli (Plant in pit) *	0 3 0	0 3 0	0 4 0	0 3 0	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(116.)	Do. do. Phalam III class ‡ ..	8 0 0	3 0 0	5 0 0	3 8 0	8 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..
(117.)	Do. do. do. II do. ‡ ..	10 0 0	4 0 0	6 0 0	4 0 0	10 0 0	8 0 0	..	..	..	..	..	..	..	..	..	..
(118.)	Do. do. do. I do. †† ..	12 0 0	3 0 0	8 0 0	3 0 0	12 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(119.)	Do. do. Kulachad **	4 0 0	4 0 0	6 0 0	3 0 0	10 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(120.)	Do. do. do. II sort *	3 8 0	3 8 0	4 0 0	3 0 0	8 0 0	8 0 0	..	..	..	..	..	..	..	..	..	..
(121.)	Do. do. do. III do. *	3 0 0	3 0 0	3 0 0	2 0 0	5 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(122.)	Do. do. Kulakkaduttatu *	3 0 0	3 0 0	3 4 0	3 0 0	3 4 0	3 4 0	..	..	..	..	..	..	..	..	..	..
(123.)	Do. do. Maram ‡	3 0 0	1 4 0	3 8 0	2 8 0	5 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(124.)	Do. do. do. II class *	2 8 0	2 8 0	3 0 0	2 0 0	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(125.)	Do. do. do. III do. *	2 0 0	2 0 0	2 8 0	1 8 0	3 8 0	3 8 0	..	..	..	..	..	..	..	..	..	..
(126.)	Do. do. Ána-adi **	2 0 0	2 0 0	2 8 0	2 0 0	3 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(127.)	Do. do. do. II sort *	1 8 0	1 8 0	2 0 0	1 8 0	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(128.)	Do do. do. III do. *	1 2 3	1 2 3	1 8 0	1 0 0	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..

* By 1 Adhikari. † District Munsif, Bettatnad. ‡ By 3 Adhikaris. § By 6 Adhikaris. ‖ Ay 10 Adhikaris. ¶ By 9 Adhikaris. ** By 2 Adhikaris. †† By 5 Adhikaris.

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees.		Rates recommended by Amsam Officers.		Rates of Assessment on each productive Coconut Tree per annum.									
							Attuveppu.				Karaveppu.					
							First Class.		Second Class.		First Class.		Second Class.		Third Class.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Coconut—(Continued).	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(129.) Coconut, Karaveppu Kiḷi *	1 12 0	0 8 0	1 12 0	0 8 0	2 0 0	0 10 0	..	..	..	..	..	..	..	..	..	..
(130.) Do. do. do. II sort † ..	0 12 0	0 12 0	0 12 0	0 8 0	1 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..
(131.) Do. do. do. III do. † ..	0 8 0	0 8 0	0 8 0	0 6 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(132.) Do. do. Kuḷi *	0 6 0	0 4 0	0 6 0	0 4 0	0 8 0	0 5 0	..	..	..	..	..	..	..	..	..	..
(133.) Do. do. do. II class † ..	0 3 6	0 3 6	0 4 0	0 3 0	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(134.) Do. do. do. III do. † ..	0 2 4	0 2 4	0 2 0	0 1 0	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(135.) Do. Āttuveppu II class, Phalam I class ‡	14 0 0	5 0 0	5 0 0	5 0 0	14 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(136.) Do. do. do. II do. ‡	12 0 0	2 8 0	..	..	12 0 0	12 0 0	..	..	..	..	..	..	..	..	..	..
(137.) Do. do. do. III do. ‡	10 0 0	2 0 0	..	..	10 0 0	10 0 0	..	..	..	..	..	..	..	..	..	..
(138.) Do. do. Kulachad †	2 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(139.) Do. do. Maram †	2 4 0	2 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(140.) Do. do. Āna-aḍi †	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(141.) Do. do. Kutirakolamban † ..	1 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(142.) Do. do. Kiḷi †	0 13 0	0 13 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(143.) Do. do. Kuḷi †	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Areca:																
(1.) Areca—Bearing	0 12 0	0 1 2	1 0 0	0 1 6	2 0 0	0 2 2	..	..	..	..	..	..	..	..	..	..
(2.) Do. Full-bearing, II sort in I class land §	0 10 0	0 3 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(3.) Do. do. III do. do. § ..	0 8 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(4.) Do. Phalam, I sort in II class land ‖	0 10 0	0 10 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(5.) Do. do. II do. do. ‖ ..	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(6.) Do. do. III do. do. ‖ ..	0 6 0	0 6 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(7.) Do. do. I sort in III class land ‖ ..	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(8.) Do. do. II do. do. ‖ ..	0 6 0	0 6 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(9.) Do. do. III do. do. ‖ ..	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(10.) Do. II sort	4 8 0	0 1 3	0 12 0	0 1 0	9 0 0	0 1 7	..	..	..	..	..	..	..	..	..	..
(11.) Do. III do.	3 0 0	0 1 0	3 0 0	0 1 0	6 0 0	0 1 6	..	..	..	..	..	..	..	..	..	..
(12.) Do. Kula I sort in I class land ‖ ..	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(13.) Do. do. II do. do. ‖	0 3 0	0 3 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(14.) Do. do. III do. do. ‖	0 2 6	0 2 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(15.) Do. do. I do. in II class land ‖ ..	0 3 0	0 3 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(16.) Do. do. II do. do. ‖ ..	0 2 6	0 2 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(17.) Do. do. III do. do. ‖ ..	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(18.) Do. do. I do. in III class land ‖ ..	0 2 6	0 2 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(19.) Do. do. II do. do. ‖ ..	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(20.) Do. do. III do. do. ‖ ..	0 1 9	0 1 9	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(21.) Do. Nalandu (four years old)	0 3 0	0 1 0	0 3 0	0 1 0	0 3 0	0 1 0	..	..	..	..	..	..	..	..	..	..

							Rate of Assessment on each productive tree per annum.									
										Maximum. 0 0 4½		Minimum. 0 0 2⅔				
(22.) Do. Tanatu	0 4 0	0 0 6	0 1 0	0 0 3	0 6 0	0 0 6										
(23.) Do. Maram, I sort in I class land ‖ ..	0 2 0	0 2 0	..	..	..	..										
(24.) Do. do. II do. do. ‖ ..	0 1 9	0 1 9	..	..	..	..										
(25.) Do. do. III do. do. ‖ ..	0 1 6	0 1 6	..	..	..	..	..	..	..					..	..	..
(26.) Do. do. I do. in II class land ‖ ..	0 1 9	0 1 9	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(27.) Do. do. II do. do. ‖ ..	0 1 6	0 1 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(28.) Do. do. III do. do. ‖ ..	0 1 3	0 1 3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(29.) Do. do. I do. in III class land ‖ ..	0 1 6	0 1 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(30.) Do. do. II do. do. ‖ ..	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(31.) Do. do. III do. do. ‖ ..	0 0 9	0 0 9	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(32.) Do. Sisu (Young plant)	0 1 0	0 3 0	0 2 0	0 0 3	0 4 0	0 0 6	..	..	..	..	..	..	..	..	..	..
(33.) Do. do. * II sort in I class land ‖ ..	0 0 9	0 0 9	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(34.) Do. do. III do. do. ‖ ..	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(35.) Do. do. I do. in II class land ‖ ..	0 0 9	0 0 9	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(36.) Do. do. II do. do. ‖ ..	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(37.) Do. do. III do. do. ‖ ..	0 0 4	0 0 4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(38.) Do. do. I do. in III class land ‖ ..	0 0 6	0 0 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(39.) Do. do. II do. do. ‖ ..	0 0 4	0 0 4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(40.) Do. do. III do. do. ‖ ..	0 0 2	0 0 2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(41.) Do. 24 years old, I class ‡	0 8 0	0 4 0	0 8 0	0 4 0	1 0 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(42.) Do. do. II do. †	0 6 0	0 6 0	0 6 0	0 6 0	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..
(43.) Do. do. III do. †	0 4 0	0 4 0	0 4 0	0 4 0	0 10 0	0 10 0	..	..	..	..	..	..	..	..	..	..
(44.) Do. 36 years old, I do. †	0 8 0	0 8 0	0 8 0	0 6 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(45.) Do. do. II do. †	0 6 0	0 6 0	0 6 0	0 5 0	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..
(46.) Do. do. III do. †	0 4 0	0 4 0	0 4 0	0 3 0	0 10 0	0 10 0	..	..	..	..	..	..	..	..	..	..
(47.) Do. 48 years old, I do. †	0 6 0	0 6 0	0 6 0	0 4 0	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..
(48.) Do. do. II do. †	0 3 0	0 3 0	0 3 0	0 2 0	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(49.) Do. do. III do. †	0 2 0	0 2 0	0 2 0	0 1 6	0 3 0	0 3 0	..	..	..	..	..	..	..	..	..	..
Jack.																
(1.) Jack, I sort	40 0 0	4 0 2	40 0 0	4 0 0	40 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(2.) Do. II do.	14 0 0	3 0 10	15 0 0	4 0 0	18 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..
(3.) Do. III do.	8 0 0	2 8 0	8 0 0	2 8 0	12 0 0	3 12 0	..	..	..	..	..	..	..	..	..	..
(4.) Do. Full-bearing, II sort in I class land ‖	8 0 0	8 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(5.) Do. do. III do. do. ‖ ..	6 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(6.) Do. do. I do. in II class land ‖	8 0 0	8 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(7.) Do. do. II do. do. ‖ ..	6 C 0	6 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(8.) Do. do. III do. do. ‖ ..	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(9.) Do. do. I do. in III classland ‖	6 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(10.) Do. do. II do. do. ‖ ..	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(11.) Do. do. III do. do. ‖ ..	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(12.) Ottakayichad ¶	5 0 0	5 0 0	6 0 0	5 0 0	5 0 0	5 0 0	..	..	..	..	..	..	..	..	..	..
(13.) Kayikkaduttatu **	4 0 0	3 0 0	..	..	6 0 0	3 12 0	..	..	..	..	..	..	..	..	..	..
(14.) Do. II class ¶	3 8 0	3 8 0	..	..	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(15.) Do. III do. ¶	2 8 0	2 8 0	..	..	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(16.) Chaval Illatta Prayam	4 0 0	2 0 0	5 0 0	2 0 0	6 0 0	2 8 0	..	..	..	..	..	..	..	..	..	..
(17.) Do. II sort in I class land ‖ ..	3 8 0	3 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(18.) Do. III do. do. ‖	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(19.) Do. I do. in II class land ‖ ..	3 8 0	3 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(20.) Do. II do. do. ‖	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(21.) Do. III do. do. ‖	2 12 0	2 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..

* By 3 Adhikaris. † By 1 Adhikari. ‡ By 2 Adhikaris. § District Munsifs, Bottatnad and Kutnad. ‖ By District Munsif, Bottatnad. ¶ In 1 amsam. ** In 5 amsams.

Description of Improvements	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees.		Rates recommended by Amsam Officers.		Rates of Assessment on each productive Coconut Tree per annum.									
							Āttuveppu.				Karaveppu.					
							First Class.		Second Class.		First Class.		Second Class.		Third Class.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Jack—(Continued).	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(22.) Chavāl Illatta, I sort in III class land * ..	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(23.) Do. II do. do. *	2 12 0	2 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(24.) Do. III do. do. *	2 8 0	2 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(25.) Jack, Nuka Tei (Unbending plough size).	3 0 0	1 0 0	3 0 0	1 0 0	3 0 0	1 8 0	Rate of Assessment on each productive tree per annum. Maximum. 0 2 3½ Minimum. 0 2 0									
(26.) Do. do. II sort in I class land * ..	1 12 0	1 12 0	..	..	..	..										
(27.) Do. do. III do. do. * ..	1 8 0	1 8 0	..	..	..	..										
(28.) Do. do. I do. in II class land * ..	1 8 0	1 8 0	..	..	.	..										
(29.) Do. do. II do. do. * ..	1 4 0	1 4 0	..	..	..	..										
(30.) Do. do. III do. do. * ..	1 0 0	1 0 0	..	..	..	..										
(31.) Do. do. I do. in III class land * ..	1 4 0	1 4 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(32.) Do. do. II do. do. *	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(33.) Do. do. III do. do. *	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(34.) Do. Kunta Vadi Prayam †	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(35.) Do. Kol Prayam	1 0 0	0 8 0	1 8 0	0 6 0	1 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(36.) Do. Şişu (Small plant) *	1 0 0	0 4 0	1 12 0	0 4 0	4 0 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(37.) Do. do. II sort in I class land * ..	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(38.) Do. do. III do. do. * ..	0 10 0	0 10 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(39.) Do. do. I do. in II class land * ..	0 12 0	0 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(40.) Do. do. II do. do. * ..	0 10 0	0 10 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(41.) Do. do. III do. do. * ..	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(42.) Do. do. I do. in III class land * ..	0 10 0	0 10 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(43.) Do. do. II do. do. * ..	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(44.) Do. do. III do. do. * ..	0 6 0	0 6 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(45.) Do. 60 years old, I class ‡..	10 0 0	6 0 0	12 0 0	5 0 0	25 0 0	10 0 0	..	..	..	..	..	..	..	..	..	..
(46.) Do. do. II do. †..	4 0 0	4 0 0	4 0 0	3 0 0	20 0 0	20 0 0	..	..	..	..	..	..	..	..	..	..
(47.) Do. do. III do. †..	3 0 0	3 0 0	3 0 0	2 8 0	15 0 0	15 0 0	..	..	..	..	..	..	..	..	..	..
(48.) Do. 48 years old, I do. †..	12 0 0	8 0 0	15 0 0	6 0 0	16 0 0	12 0 0	..	..	..	..	..	..	..	..	..	..
(49.) Do. do. II do. †..	6 0 0	6 0 0	6 0 0	5 0 0	12 0 0	12 0 0	..	..	..	..	..	..	..	..	..	..
(50.) Do. do. III do. †..	4 0 0	4 0 0	4 0 0	3 8 0	8 0 0	8 0 0	..	..	..	..	..	..	..	..	..	..
(51.) Do. 36 years old, I do. †..	10 0 0	10 0 0	10 0 0	0 8 0	20 0 0	20 0 0	..	..	..	..	..	..	..	..	..	..
(52.) Do. do. II do. †..	8 0 0	8 0 0	8 0 0	0 6 0	16 0 0	16 0 0	..	..	..	..	..	..	..	..	..	..
(53.) Do. do. III do. †..	6 0 0	6 0 0	6 0 0	5 0 0	12 0 0	12 0 0	..	..	..	..	..	..	..	..	..	..
(54.) Do. 24 years old, I do. §..	15 0 0	5 0 0	20 0 0	5 0 0	25 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(55.) Do. do. II do. †..	6 0 0	6 0 0	6 0 0	5 0 0	12 0 0	12 0 0	..	..	..	..	..	..	..	..	..	..
(56.) Do. do. III do. †..	4 0 0	4 0 0	4 0 0	3 0 0	8 0 0	8 0 0	..	..	..	..	..	..	..	..	..	..
Pepper.																
(1.) Pepper vine	6 0 0	0 2 0	6 0 0	0 1 0	12 0 0	0 2 0	Exempt from assessment.									
(2.) Do. II sort	1 0 0	1 0 0	1 0 0	0 8 0	1 0 0	1 0 0										
(3.) Do. III do.	0 8 0	0 8 0	0 8 0	0 4 0	0 8 0	0 8 0										

Miscellaneous.																	
(1.) Coffee—Bearing		1 0 0	0 8 0	1 0 0	0 4 0	1 8 0	0 12 0	..	..	..	..	..	..	..	..	..	..
(2.) Do. Young, I class †		0 1 0	0 1 0	0 1 0	0 1 0	0 1 0	0 1 0	..	..	..	..	..	..	..	..	..	..
(3.) Plantain tree		0 8 0	0 0 1	0 8 0	0 0 1	0 8 0	0 0 2	..	..	..	..	..	..	..	..	..	..
(4.) Do. Nintra Vala		0 6 0	0 1 0	0 6 0	0 1 6	0 12 0	0 1 0	..	..	..	..	..	..	..	..	..	..
(5.) Betel vine, I sort		4 0 0	0 2 0	4 0 0	0 1 6	4 0 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(6.) Do. II do. †		1 0 0	1 0 0	1 0 0	1 0 0	2 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(7.) Do. III do. †		0 12 0	0 12 0	0 12 0	0 12 0	1 8 0	1 8 0	..	..	..	..	..	..	..	..	..	..
(8.) Sapan		10 0 0	0 8 0	10 0 0	0 6 0	10 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(9.) Do. Mulluvechad (Thorny plant) † ..		0 8 0	0 8 0	0 8 0	0 8 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(10.) Do. Vadi Prayam (Stick size) †		0 4 0	0 4 0	0 4 0	0 4 0	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(11.) Do. Sisu (Small plant) ‡		0 4 0	0 2 0	0 4 0	0 2 0	0 4 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(12.) Talipot palm		12 0 0	0 8 0	12 0 0	0 12 0	12 0 0	0 10 0	..	..	..	..	..	..	..	..	..	..
(13.) Do. Full-grown, II class † ..		0 8 0	0 8 0	0 8 0	0 6 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(14.) Do. do. III do. † ..		0 4 0	0 4 0	0 4 0	0 2 0	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(15.) Mango tree		15 0 0	0 8 0	15 0 0	0 4 0	15 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(16.) Do. Full-grown, II class ‡ ..		4 8 0	1 0 0	4 8 0	1 0 0	9 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(17.) Do. do. III do. ‡ ..		2 0 0	0 8 0	0 12 0	0 8 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(18.) Goa Mango		3 0 0	0 8 0	3 0 0	0 6 0	6 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(19.) Teak	Per candy.	18 0 0	6 0 0	16 0 0	4 0 0	22 0 0	7 0 0	..	..	..	..	..	..	..	..	..	..
(20.) Do. (Young plant) †		1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	..	..	..	..	..	..	..	..	..	..
(21.) Bamboos	Large clump.	12 8 0	0 3 0	12 8 0	0 8 0	18 12 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(22.) Do. II sort †		4 8 0	4 8 0	9 0 0	9 0 0	..	..	..	..	..	..	..	..	..	..	..	..
(23.) Do. III do. †		3 0 0	3 0 0	3 0 0	3 0 0	6 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..
(24.) Ayini (*Artocarpus pubescens*)	Per candy.	12 0 0	4 0 0	12 4 0	3 0 0	16 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(25.) Venga (*Pterocarpus marsupium*)	Do.	10 0 0	0 8 0	10 0 0	0 8 0	10 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(26.) Irippa (*Bassia latifolia*) ..	Per tree. ..	20 0 0	20 0 0	20 0 0	20 0 0	20 0 0	20 0 0	..	..	..	..	..	..	..	..	..	..
(27.) Inthu (a *Cycas*)	Do. ..	0 4 0	0 1 0	0 4 0	0 1 0	0 6 0	0 1 0	..	..	..	..	..	..	..	..	..	..
(28.) Pûla (*Bombax Malabaricum*) ..	Do. ..	1 8 0	0 8 0	1 8 0	0 8 0	2 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(29.) Konna (*Cassia fistula*) † ..	Do. ..	3 0 0	3 0 0	3 0 0	3 0 0	4 0 0	4 0 0	..	..	..	..	..	..	..	..	..	..
(30.) Arayal (*Ficus religiosa*) ‖ ..	Per candy.	0 8 0	0 2 0	0 8 0	0 1 0	0 8 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(31.) Vâka (*Acacia odoratissima*) † ..	Do ..	3 0 0	3 0 0	3 0 0	3 0 0	3 0 0	3 0 0	..	..	..	..	..	..	..	..	..	..
(32.) Eranhi (*Mimusops elengi*) ..	Do. ..	4 0 0	0 8 0	4 8 0	0 8 0	6 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(33.) *Nux vomica*	Per tree ..	2 0 0	0 8 0	2 0 0	0 8 0	2 0 0	0 10 0	..	..	..	..	..	..	..	..	..	..
(34.) Nelli (Gooseberry)	Do. ..	3 0 0	0 8 0	2 0 0	0 12 0	3 0 0	0 12 0	..	..	..	..	..	..	..	..	..	..
(35.) Niratti (*Jatropha Montana*) ..	Do. ..	6 0 0	0 4 0	6 0 0	0 4 0	12 0 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(36.) Do. II class	Do. ..	5 0 0	0 8 0	5 0 0	6 0 0	10 0 0	10 0 0	..	..	..	..	..	..	..	..	..	..
(37.) Do. III do.	Do. ..	4 0 0	4 0 0	4 0 0	4 0 0	8 0 0	8 0 0	..	..	..	..	..	..	..	..	..	..
(38.) Sago palm	Do. ..	5 0 0	0 2 0	5 0 0	0 1 8	8 0 0	0 2 8	..	..	..	..	..	..	..	..	..	..
(39.) Do. Sisu (Small plant) ..	Do. ..	0 8 0	0 8 0	0 8 0	0 8 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(40.) Cashew-nut tree	Do. ..	0 8 0	0 1 0	0 8 0	0 1 0	0 12 0	0 1 3	..	..	..	..	..	..	..	..	..	..
(41.) Palmyra	Do. ..	4 0 0	0 4 0	8 8 0	0 6 0	5 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(42.) Do. II sort †	Do. ..	0 8 0	0 8 0	0 8 0	0 6 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(43.) Do. III do. †	Do. ..	0 4 0	0 4 0	0 4 0	0 3 0	0 4 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(44.) Do. Young, I class † ..	Do. ..	0 8 0	0 8 0	0 8 0	0 8 0	0 8 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(45.) Tamarind	Do. ..	15 0 0	0 8 0	15 0 0	0 8 0	15 0 0	0 8 0	..	..	..	..	..	..	..	..	..	..
(46.) Do. II class	Do. ..	4 8 0	0 12 0	4 8 0	1 8 0	9 0 0	0 15 0	..	..	..	..	..	..	..	..	..	..
(47.) Do. III do. ‡	Do. ..	3 0 0	1 0 0	3 0 0	1 0 0	6 0 0	2 0 0	..	..	..	..	..	..	..	..	..	..
(48.) Lime	Do. ..	1 0 0	0 2 0	0 2 0	0 1 0	1 8 0	0 2 0	..	..	..	..	..	..	..	..	..	..
(49.) Lemon	Do. ..	1 0 0	0 2 0	1 0 0	0 1 0	2 0 0	0 4 0	..	..	..	..	..	..	..	..	..	..
(50.) Blackwood	Per candy.	12 0 0	10 0 0	12 0 0	10 0 0	12 0 0	12 0 0	..	..	..	..	..	..	..	..	..	..

* By District Munsif, Bettatnad. † In 1 amsam. ‡ In 2 amsams. § In 4 amsams. ‖ In 3 amsams.

Description of Improvements.		Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees.		Rates recommended by Amşam Officers.		Rates of Assessment on each productive Coconut Tree per annum.									
								Attuveppu.				Karaveppu.					
								First Class.		Second Class.		First Class.		Second Class.		Third Class.	
		Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Miscellaneous—(Continued).		RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(51.) Pûvam (a tree from the fruit of which an oil is extracted).	Per candy.	12 0 0	0 4 0	12 0 0	0 6 0	20 0 0	0 6 0	..	..	..	..	..	..	..	..	..	..
(52.) Panna (*Colophyllum inophyllum*),	do.	5 0 0	0 8 0	5 0 0	0 8 0	10 0 0	0 12 0	..	..	..	..	..	..	..	..	..	..
(53.) Do. II sort	do.	4 8 0	0 8 0	4 8 0	4 8 0	9 0 0	0 10 0	..	..	..	..	..	..	..	..	..	..
(54.) Do. III do.*	do.	3 0 0	3 0 0	3 0 0	3 0 0	6 0 0	6 0 0	..	..	..	..	..	..	..	..	..	..

* In 1 amşam.

From the above it will appear that arecas from 24 to 48 years have been valued by two Adhikāris. Arecas are never known to have lasted for more than 20 years at the *most*, so that, apparently, there is a mistake in the statement of the Adhikāris concerned.

The *Kuḷikkūr* improvements recommended to be paid for in the Ponnāni Taluk are shown below:—

Description of Improvements recommended to be paid for.		Rates proposed. Maximum.	Minimum.	Remarks.
		RS. A. P.	RS. A. P.	
(1.) Palmyra		1 0 0	1 0 0	Proposed by 1 Adhikāri.
(2.) Tamarind		1 8 0	1 8 0	Do. 1 do.
(3.) Mango tree		3 0 0	0 8 0	Do. 2 Adhikāris.
(4.) Goa Mango	Per candy.	0 8 0	0 8 0	Do. 1 Adhikāri.
(5.) Bamboos		2 0 0	1 0 0	Do. 2 Adhikāris.
(6.) Sapan	Per tulam.	0 12 0	0 12 0	Do. 1 Adhikāri.
(7.) Ayini tree (*Artocarpus pubescens*)	Per candy.	10 0 0	6 0 0	Do. 2 Adhikāris.
(8.) Punna (*Calophyllum inophyllum*)		0 12 0	0 12 0	Do. 1 Adhikāri.
(9.) Puvam (a tree from the fruit of which an oil is extracted).		0 8 0	0 8 0	Do. 1 do.
(10.) Nyāval (*Syzygium jambolanum*)		3 0 0	0 8 0	Do. 2 Adhikāris.
(11.) Sago palm		1 0 0	1 0 0	Do. 1 Adhikāri.
(12.) Nīratti (*Jatropha Montana*)		0 8 0	0 8 0	Do. 1 do.

The District Munsif of Beṭṭatnād says that the following customary deductions are allowed in favor of the Janmi from the value of coconut, areca, and jack trees alone: one-third of the value is deducted on account of the Janmi's share from the 24th to 36th year; half from 36 to 48 years; two-thirds from 48 to 60 years. After 60 years the tenant ceases to have any right to these trees.

The District Munsif of Kutnād refers to a custom by which one-fourth of the value of coconut trees 30 to 40 years old is deducted for the Janmi; one-third if the trees be from 40 to 50 years old; half if the trees be from 50 to 60 years old; and two-thirds for trees older than 60 years.

Seven out of seventy-three Adhikāris say that one-third of the improvement-value goes to the Janmi.

One says that in the case of coconuts, jacks, and arecas the tenant gets two-thirds and the Janmi one-third of the value if they are from 1 to 36 years old, but the tenant gets one-third and the Janmi two-thirds if they are from 36 to 48 years old, and if they are from 48 to 60 years old their value is equally divided between the Janmi and the tenant. Another Adhikāri says that by custom two-thirds of the improvement-value go to the tenant and one-third to the Janmi if the trees are from 1 to 24 years old, but from 24 to 48 years the Janmi and tenant get equal shares, from 48 to 60 years the Janmi gets two-thirds and the tenant one-third, whilst the Janmi gets the whole price after the 60th year. One Adhikāri says that from 1 to 24 years the tenant gets one-third and the Janmi two-thirds of the improvement-value, from 24 to 40 years they get equal shares, and from 40 to 60 years the tenant gets one-third, and above 60 years the whole value goes to the Janmi. Another Adhikāri states that in the case of coconuts from 40 to 50 years the Janmi gets one-fourth of the value, from 50 to 60 years he gets one-third, from 60 to 70 years he gets half, and above that two-thirds of the value.

One Adhikāri says that in the case of coconuts from 30 to 40 years the Janmi gets one-fourth of the value, from 40 to 50 years one-third, from 50 to 70 years half, and above 70 years two-thirds of the value.

Ten Adhikāris state that in the case of coconuts from 30 to 40 years the Janmi gets one-fourth, from 40 to 50 years one-third, from 50 to 60 years half, from 60 to 75 years three-fourths, and above 75 the whole value.

One Adhikāri says that the Janmi gets half of the value of coconut and jack trees after the 60th year.

One Adhikāri says that the Janmi gets one-fourth of the value of coconuts from 24 to 36 years and the whole value after the 60th year; but the tenant gets half when the tree is 37 to 48 years and one-third from 49 to 60 years.

Four Adhikāris say that in the case of coconuts the tenant gets their value up to 20 years, but the following rates are deducted for the Janmi when the tree is over 20 years, *i.e.*:—

From 20 to 30 years	One-tenth.
Do. 30 to 40 do.	Two-tenths.
Do. 40 to 50 do.	Three-tenths.
Do. 50 to 60 do.	Four-tenths.
Do. 60 to 70 do.	Five-tenths.
Do. 70 to 80 do.	Six-tenths.

Two of the Adhikāris say that the tenant gets the whole value of coconuts up to 24 years, after which period the Janmi gets the following rates, *i.e.* :—

From 24 to 36 years	One-tenth.
Do. 36 to 48 do.	Two-tenths.
Do. 48 to 60 do.	Three-tenths.
and upwards of 60 years	Half.

Three of the Adhikāris say that of the entire improvement-value two-thirds go to tenant and one-third to Janmi.

These various customs must have arisen through the action of the Courts after the introduction of British rule.

As to restrictions to be imposed on tenants one of the Adhikāris states that only 100 coconuts, 400 arecas, and 48 jacks should be planted per acre. He does not suggest any penalties if this restriction is disregarded.

For *Chamayam* improvements the tenants are paid from Rs. 15 to Rs. 40 per 1,000 laterite stones, and from Rs. 4 to Rs. 30 per candy of timber according to the description of timber used. For reclaiming wastes (*Veṭṭukāṇam*) Rs. 2½ to 6 is paid per *perukkam* of 6 feet square; and the District Munsif of Kutnād pays from 3 to 9 pies per *perukkam* of ground (6 feet × 6 feet) dug for wells, tanks, and channels, with the price of the stones employed in addition.

The District Munsif of Kutnād is of opinion that as long as a tenant regularly pays his *purappād* and obtains a renewal on payment of proper fees, he should not be evicted.

COCHIN TALUK.

The *Kuḻikkūr* improvements paid for in this taluk are simple. They are noted below :—

Description of Improvements.	Customary Rates given for Improvements.		Rates granted by Courts in executing Decrees		Rates recommended by Amṣam Officers.		Rates of Assessment on each Productive Tree per annum.									
							Āttuveppu.				Karaveppu.					
							First Class.		Second Class.		First Class.		Second Class.		Third Class.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Coconut.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
(1.) Coconut, V, or highest stage..	0 14 2	0 14 2	8 0 0	5 0 0	15 0 0	15 0 0										
(2.) Kulachad (Come to bearing) ..	0 13 4	0 13 4	3 0 0	2 8 0	6 0 0	5 0 0										
(3.) Kulakkaḍuttatu (About to bear)	0 11 8	0 11 8	2 0 0	2 0 0	3 12 0	3 12 0										
(4.) Maram (Trunk formed) ..	0 10 0	0 10 0	1 8 0	1 0 0	3 2 0	3 2 0										
(5.) Āna-adi	0 8 4	0 8 4	0 14 0	0 6 0	2 8 0	2 8 0										
(6.) Kottukōla (Leaves spreading) ..	0 6 8	0 6 8	0 8 0	0 6 0	1 14 0	1 14 0	0 2 $4\frac{4}{5}$	0 2 $4\frac{4}{5}$	0 2 $0\frac{21}{25}$	0 2 $0\frac{21}{25}$	0 1 $9\frac{3}{15}$	0 1 $9\frac{3}{15}$	..	..	..	..
(7.) Valia Kaṇakkōla (Account cadjan, large).	0 5 0	0 5 0	0 4 0	0 2 0	1 4 0	1 4 0										
(8.) Chinna Kaṇakkōla (Account cadjan, small).	0 3 4	0 3 4	0 3 0	0 1 3	0 15 0	0 15 0										
(9.) Chuvaḍu Vochad (Stem fixed)..	0 1 8	0 1 8	0 1 8	0 1 8	0 5 0	0 5 0										
Areca.							Rate of Assessment on each productive tree per annum.									
(1.) Highest stage	0 3 4	0 3 4	0 8 0	0 8 0	0 8 0	0 8 0	Maximum. 0 0 $5\frac{12}{25}$				Minimum. 0 0 $5\frac{12}{25}$					
(2.) Tānatu	0 0 5	0 0 5	0 6 0	0 3 0	0 3 0	0 3 0										
(3.) Areca, small (Ṣiṣu)	0 0 1	0 0 1	0 4 0	0 2 0	0 1 0	0 1 0										
Jack.							Rate of Assessment on each productive tree per annum.									
(1.) Jack tree—I sort *	0 14 2	0 14 2	..	..	2 8 0	2 8 0	Maximum. 0 2 0				Minimum. 0 2 0					
(2.) Do. Vaḷayunnatu (Bending) *	0 10 0	0 10 0	..	..	..	..										
(3.) Do. small plant *	0 1 0	0 1 0	..	..	..	..										
Pepper.																
Pepper-vine *	0 3 4	0 3 4	..	..	3 12 0	3 12 0	Exempt from assessment.									
Miscellaneous.																
(1.) Mulla (Jasmine)—I sort * ..	0 3 4	0 3 4	..	..	0 12 0	0 12 0										
(2.) Do. do. II do. * ..	0 1 8	0 1 8	..	..	..	..										

* By Cochin Sub-Judge.

The *Kuḻikkūr* improvements recommmended to be paid for in the Cochin Taluk are few and simple.

Description of Improvements recommended to be paid for.		Rates proposed.						Remarks.
		Maximum.			Minimum.			
		RS.	A.	P.	RS.	A.	P.	
(1.) Breadfruit tree	Per tree	4	0	0	4	0	0	Proposed by Cochin Sub-Judge.
(2.) Valia Nārakam (Pumplemuss) ..	Do.	0	8	0	0	8	0	Do. do.
(3.) Bitter Jambu tree (Rose-apple) ..	Do.	1	0	0	1	0	0	Do. do.
(4.) Sweet do.	Do.	1	0	0	1	0	0	Do. do.
(5.) Marodi tree	Do.	1	8	0	1	8	0	Do. do.
(6.) Nutmeg tree	Do.	4	0	0	4	0	0	Do. do.
(7.) Kuḍampuli (Gamboge)	Do.	2	8	0	2	8	0	Do. do.

Abstract of Kuḻikkūr Improvement Statements for the whole District.

Description of Improvements.	Number of different Customary Rates given for Improvements.											Number of different Rates granted by Courts in executing Decrees.											Number of different Rates recommended by Amsam Adhikaris and others.										
	Rs. 15 and upwards.	Rs. 10 to 15.	Rs. 8 to 10.	Rs. 6 to 8.	Rs. 4 to 6.	Rs. 2 to 4.	Rs. 1 to 2.	Below Re. 1.	Total.	Maximum.	Minimum.	Rs. 15 and upwards.	Rs. 10 to 15.	Rs. 8 to 10.	Rs. 6 to 8.	Rs. 4 to 6.	Rs. 2 to 4.	Rs. 1 to 2.	Below Re. 1.	Total.	Maximum.	Minimum.	Rs. 15 and upwards.	Rs. 10 to 15.	Rs. 8 to 10.	Rs. 6 to 8.	Rs. 4 to 6.	Rs. 2 to 4.	Rs. 1 to 2.	Below Re. 1.	Total.	Maximum.	Minimum.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
(a.) Assessed Garden Products.																																	
										RS. A. P.	RS. A. P.										RS. A. P.	RS. A. P.										RS. A. P.	RS. A. P.
(1.) Kalungngu (Areca) * ..	..	..	..	..	1	1	1	25	28	4 8 0	0 0 1	..	..	..	..	..	1	1	19	21	3 0 0	0 0 1	..	..	1	1	..	1	2	26	31	9 0 0	0 0 1
(2.) Pulāvu (Jack) † ..	3	3	2	2	3	8	6	18	45	40 0 0	0 0 1	4	2	1	1	2	5	5	15	35	40 0 0	0 0 1	8	2	2	2	3	5	3	14	39	40 0 0	0 0 5
(3.) Tengngu (Coconut) ‡ ..	..	4	1	3	3	14	11	38	74	14 0 0	0 0 10	..	..	1	4	4	10	8	24	51	8 0 0	0 0 10	1	5	3	4	4	13	6	23	59	15 0 0	0 0 10
(b.) Trees of which both the Fruit and other Products and Timber are valuable.																																	
(4.) Gomāvu (Goa Mango tree).	..	..	..	..	..	2	..	4	6	3 0 0	0 2 0	..	..	..	..	..	2	..	5	7	3 0 0	0 2 0	..	..	..	1	..	2	1	4	8	6 0 0	0 2 0
(5.) Irippa (*Bassia latifolia*) ..	1	..	..	..	1	..	..	..	2	20 0 0	4 0 0	1	..	..	..	1	1	..	..	3	20 0 0	2 8 0	1	..	..	..	1	1	..	..	3	20 0 0	2 8 0
(6.) Karimpana (Palmyra) ..	..	..	..	..	2	2	1	7	12	5 0 0	0 0 2	..	..	..	..	2	3	1	5	11	5 0 0	0 2 0	..	..	..	..	2	3	1	3	9	5 0 0	0 2 0
(7.) Māvu (Mango tree) ..	2	1	..	..	3	2	1	6	15	25 0 0	0 0 3	2	..	1	1	2	2	1	4	13	23 0 0	0 1 0	2	1	..	1	2	2	1	4	13	25 0 0	0 2 0
(8.) Nelli (Gooseberry) ..	..	..	..	..	..	1	..	3	4	3 0 0	0 0 4	..	..	..	..	1	1	..	4	6	4 0 0	0 0 6	..	..	..	..	1	1	..	4	6	4 8 0	0 0 6
(9.) Punna (*Calophyllum inophyllum*).	..	..	..	..	2	1	..	1	4	5 0 0	0 8 0	..	..	..	..	2	1	..	1	4	5 0 0	0 8 0	..	1	1	1	..	..	..	2	5	10 0 0	0 10 0
(10.) Pūvam (a tree from the fruit of which an oil is extracted).	1	1	1	..	..	2	..	2	7	15 0 0	0 4 0	1	1	1	..	..	1	..	2	6	15 0 0	0 4 0	1	..	1	..	..	1	1	2	6	15 0 0	0 6 0
(c.) Trees which are valuable chiefly for Fruit and other Produce.																																	
(11.) Bilatti pulāvu (Breadfruit tree).	..	..	..	..	..	..	..	3	3	0 2 0	0 2 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	3 0 0	3 0 0
(12.) Chappangam (Sapan) ..	1	1	..	1	..	2	1	11	17	20 0 0	0 0 3	1	1	..	1	..	1	2	11	17	20 0 0	0 0 3	1	..	..	1	..	1	1	11	15	20 0 0	0 3 0
(13.) Cherunārakam (Lime) ..	..	..	..	..	..	1	1	3	5	2 0 0	0 2 0	..	..	..	..	..	1	1	4	6	2 0 0	0 1 0	..	..	..	..	..	1	1	3	5	2 0 0	0 2 0
(14.) Chini (*Mimosa abstergens*).	..	..	..	..	..	..	..	1	1	0 8 0	0 8 0	..	..	..	..	..	..	..	1	1	0 8 0	0 8 0	..	..	..	..	..	..	..	1	1	0 8 0	0 8 0
(15.) Inthu (a *Cycas*)	..	..	..	..	..	..	..	4	4	4 0 0	0 0 6	..	..	..	..	..	..	..	5	5	0 6 0	0 1 0	..	..	..	..	..	..	..	5	5	0 8 0	0 1 0
(16.) Īrampana (Sago palm) ..	..	..	..	..	1	1	2	9	13	5 0 0	0 0 3	..	..	..	..	1	1	2	7	11	5 0 0	0 1 0	..	..	1	..	..	2	3	7	13	8 0 0	0 1 0

Remarks regarding the Rates of Government Assessment.

* Rate of assessment on each productive tree per annum is—maximum Rs.0-0-$8\frac{1}{2}\frac{1}{5}$, minimum Rs.0-0-$2\frac{3}{5}$. The number of different rates is 15.

† Rate of assessment on each productive tree per annum is—maximum Rs. 0-4-$9\frac{3}{5}$, minimum Rs. 0-1-$3\frac{9}{25}$. The number of different rates is 20.

‡ Rates of assessment on each productive tree per annum are—(*a*) *Āttuveppu*, first-class, maximum Rs. 0-2-$4\frac{4}{5}$, minimum Rs. 0-1-$8\frac{4}{25}$. The number of different rates in this class is 8; second-class, maximum Rs. 0-2-$0\frac{1}{2}\frac{1}{5}$, minimum Rs. 0-1-$1\frac{1}{2}\frac{1}{5}$. The number of different rates in this class is 10.—(*b*) *Karaveppu*, first-class, maximum Rs. 0-1-$11\frac{1}{25}$, minimum Rs. 0-0-$7\frac{1}{2}\frac{1}{5}$. The number of different rates in this class is 15; second-class, maximum Rs. 0-1-$5\frac{7}{25}$, minimum Rs. 0-0-$6\frac{1}{2}\frac{9}{10}$. The number of different rates in this class is 12; third-class, maximum Rs. 0-1-$1\frac{11}{25}$, minimum Rs. 0-0-$5\frac{1}{25}$. The number of different rates in this class is 10. Grand total number of rates is therefore 55, ranging between Rs. 0-2-$4\frac{4}{5}$ (maximum) and Rs. 0-0-$5\frac{1}{25}$ (minimum).

Abstract of Kuḻikkūr Improvement Statements for the whole District—(Continued).

Number of different Customary Rates given for Improvements.

Description of Improvements. (1)	Rs. 15 and upwards. (2)	Rs. 10 to 15. (3)	Rs. 8 to 10. (4)	Rs. 6 to 8. (5)	Rs. 4 to 6. (6)	Rs. 2 to 4. (7)	Rs. 1 to 2. (8)	Below Re. 1. (9)	Total. (10)	Maximum. RS. A. P. (11)	Minimum. RS. A. P. (12)
(c.) Trees which are valuable chiefly for Fruit and other Produce—(Continued).											
(17.) Kānhiram (*Nux vomica*) ..	..	..	..	..	..	2	..	1	3	3 0 0	0 8 0
(18.) Kappi (Coffee)	..	..	..	..	..	1	2	10	13	3 0 0	0 0 2
(19.) Kurumuḷaku (Pepper) ..	..	..	..	1	1	3	2	13	20	6 0 0	0 0 4
(20.) Kuḍappana (Talipot palm).	..	2	1	1	1	2	1	7	15	12 0 0	0 0 3
(21.) Niratti (*Jatropha Montana*).	..	..	1	1	2	1	..	8	13	8 0 0	0 0 1
(22.) Paṛankimāvu (Cashew) ..	..	..	..	..	..	1	..	5	6	3 0 0	0 0 3
(23.) Pērakka (Guava) ..	..	..	..	..	..	..	..	1	1	0 8 0	0 8 0
(24.) Pūla (*Bombax Malabaricum*).	..	..	..	..	..	..	2	2	4	1 8 0	0 4 0
(25.) Pūḷi (Tamarind) ..	2	..	..	1	2	4	1	8	18	50 0 0	0 0 3
(26.) Vadukapuḷi nārakam (Lemon).	..	..	..	..	..	2	2	8	12	3 0 0	0 0 2
(d.) Trees which are valuable chiefly for Timber.											
(27.) Akil (Rosewood) ..	..	..	1	1	..	..	..	..	2	8 0 0	6 0 0
(28.) Ayani (*Artocarpus pubescens*).	1	2	1	1	1	2	1	3	12	40 0 0	0 1 0
(29.) Obaḍachi (a timber tree).	..	..	..	..	..	..	2	..	2	1 8 0	0 0 1
(30.) Eranhi (*Mimusops elengi*).	..	..	..	..	1	1	..	1	3	4 0 0	0 8 0
(31.) Irool (a timber tree) ..	..	..	1	..	..	1	1	..	3	8 0 0	1 0 0
(32.) Karimaradu (Dark *Terminalia alata*).	..	..	..	1	2	1	..	1	5	7 0 0	0 4 0
(33.) Konna (*Cassia fistula*) ..	..	..	..	..	..	1	..	2	3	3 0 0	0 4 0
(34.) Muḷa (Bamboo)	..	1	1	..	3	1	2	9	17	12 8 0	0 0 1
(35.) Tēkku (Teak)	4	1	1	2	2	3	1	7	21	60 0 0	0 0 2
(36.) Vāka (*Acacia odoratissima*).	..	..	..	..	1	1	1	..	3	5 0 0	1 8 0

Number of different Rates granted by Courts in executing Decrees.

Description of Improvements. (1)	Rs. 15 and upwards. (13)	Rs. 10 to 15. (14)	Rs. 8 to 10. (15)	Rs. 6 to 8. (16)	Rs. 4 to 6. (17)	Rs. 2 to 4. (18)	Rs. 1 to 2. (19)	Below Re. 1. (20)	Total. (21)	Maximum. RS. A. P. (22)	Minimum. RS. A. P. (23)
(c.) Trees which are valuable chiefly for Fruit and other Produce—(Continued).											
(17.) Kānhiram (*Nux vomica*)	..	..	..	..	1	1	..	2	4	4 0 0	0 1 0
(18.) Kappi (Coffee)	..	..	..	..	1	1	1	6	9	4 0 0	0 0 6
(19.) Kurumuḷaku (Pepper)	..	..	..	1	1	2	2	12	18	6 0 0	0 0 3
(20.) Kuḍappana (Talipot palm)	..	1	1	1	..	1	2	5	11	12 0 0	0 2 0
(21.) Niratti (*Jatropha Montana*)	..	..	..	1	2	..	1	3	7	6 0 0	0 1 0
(22.) Paṛankimāvu (Cashew)	..	..	..	..	1	..	..	5	6	4 0 0	0 1 0
(23.) Pērakka (Guava)	..	..	..	..	..	..	..	2	2	0 12 0	0 8 0
(24.) Pūla (*Bombax Malabaricum*)	..	..	..	..	..	1	1	3	5	2 0 0	0 2 0
(25.) Pūḷi (Tamarind)	2	1	..	..	2	1	2	5	13	50 0 0	0 1 0
(26.) Vadukapuḷi nārakam (Lemon)	..	..	..	..	..	2	1	4	7	3 0 0	0 1 0
(d.) Trees which are valuable chiefly for Timber.											
(27.) Akil (Rosewood)	..	..	1	1	..	..	..	..	2	8 0 0	6 0 0
(28.) Ayani (*Artocarpus pubescens*)	1	1	1	1	1	2	1	2	10	50 0 0	0 4 0
(29.) Obaḍachi (a timber tree)	..	..	..	..	..	..	1	1	2	1 8 0	0 12 0
(30.) Eranhi (*Mimusops elengi*)	..	..	..	..	1	1	1	1	4	4 8 0	0 8 0
(31.) Irool (a timber tree)	..	..	1	1	..	1	1	..	4	8 0 0	1 0 0
(32.) Karimaradu (Dark *Terminalia alata*)	..	..	..	1	1	1	..	1	4	7 0 0	0 4 0
(33.) Konna (*Cassia fistula*)	..	..	..	..	..	1	..	2	3	3 0 0	0 1 0
(34.) Muḷa (Bamboo)	..	1	1	..	2	2	2	6	14	12 8 0	0 1 0
(35.) Tēkku (Teak)	3	..	..	..	1	1	1	7	13	75 0 0	0 0 2
(36.) Vāka (*Acacia odoratissima*)	..	..	..	..	1	1	1	..	3	5 0 0	1 0 0

Number of different Rates recommended by Amsam Adhikaris and others.

Description of Improvements. (1)	Rs. 15 and upwards. (24)	Rs. 10 to 15. (25)	Rs. 8 to 10. (26)	Rs. 6 to 8. (27)	Rs. 4 to 6. (28)	Rs. 2 to 4. (29)	Rs. 1 to 2. (30)	Below Re. 1. (31)	Total. (32)	Maximum. RS. A. P. (33)	Minimum. RS. A. P. (34)
(c.) Trees which are valuable chiefly for Fruit and other Produce—(Continued).											
(17.) Kānhiram (*Nux vomica*)	..	..	..	..	1	1	..	2	4	4 0 0	0 2 0
(18.) Kappi (Coffee)	..	..	..	..	1	1	..	8	10	4 0 0	0 1 0
(19.) Kurumuḷaku (Pepper)	..	1	..	..	1	4	1	14	21	12 0 0	0 0 4
(20.) Kuḍappana (Talipot palm)	..	2	2	1	1	2	2	6	16	12 0 0	0 2 0
(21.) Niratti (*Jatropha Montana*)	..	2	1	..	..	1	1	3	8	12 0 0	0 4 0
(22.) Paṛankimāvu (Cashew)	..	..	..	..	1	..	..	8	9	4 0 0	0 0 3
(23.) Pērakka (Guava)	..	..	..	..	..	..	..	1	1	0 8 0	0 8 0
(24.) Pūla (*Bombax Malabaricum*)	..	..	..	..	..	1	1	2	4	2 0 0	0 4 0
(25.) Pūḷi (Tamarind)	2	1	1	1	1	2	1	5	14	50 0 0	0 1 0
(26.) Vadukapuḷi nārakam (Lemon)	..	..	..	..	..	2	2	3	7	3 0 0	0 2 0
(d.) Trees which are valuable chiefly for Timber.											
(27.) Akil (Rosewood)	..	..	1	1	..	..	..	..	2	8 0 0	6 0 0
(28.) Ayani (*Artocarpus pubescens*)	3	1	1	1	2	1	1	2	12	40 0 0	0 4 0
(29.) Obaḍachi (a timber tree)	..	..	..	..	..	..	1	1	2	1 8 0	0 1 0
(30.) Eranhi (*Mimusops elengi*)	..	..	..	..	1	1	..	1	3	5 0 0	0 8 0
(31.) Irool (a timber tree)	..	1	1	..	1	..	1	..	4	12 0 0	1 0 0
(32.) Karimaradu (Dark *Terminalia alata*)	..	..	..	1	2	1	..	1	5	7 0 0	0 8 0
(33.) Konna (*Cassia fistula*)	..	..	..	..	1	..	..	2	3	4 0 0	0 4 0
(34.) Muḷa (Bamboo)	..	..	1	1	1	1	2	7	13	8 0 0	0 1 0
(35.) Tēkku (Teak)	6	2	1	1	1	3	1	8	23	60 0 0	0 0 2
(36.) Vāka (*Acacia odoratissima*)	..	..	..	..	1	1	1	..	3	6 0 0	1 8 0

(37.) Viṭṭi (Blackwood) ..	1	3	..	1	2	2	1	3	13	15 0 0	0 4 0	1	2	..	..	..	1	..	1	5	15 0 0	0 4 0	2	2	..	..	1	1	1	..	7	25 0 0	1 0 0
(38.) Veḷḷamarudu (White *Terminalia alata*).	..	..	..	..	1	..	..	..	1	4 0 0	4 0 0	..	..	..	..	1	1	..	..	2	4 0 0	2 0 0	..	..	..	..	1	..	..	..	1	4 0 0	4 0 0
(39.) Venga (*Pterocarpus marsupium*).	..	1	..	..	..	..	1	1	3	10 0 0	0 8 0	..	1	..	..	..	..	1	1	3	10 0 0	0 8 0	..	1	..	..	..	..	1	1	3	10 0 0	0 8 0
(40.) Ventēkku (Ben teak) ..	..	..	..	..	2	1	..	..	3	5 0 0	2 8 0	..	..	..	..	1	1	1	..	3	4 0 0	1 8 0	..	..	..	..	2	1	..	..	3	5 0 0	2 8 0
(41.) Vetankorana (a timber tree).	..	..	..	1	1	..	..	..	2	6 0 0	4 0 0	..	..	..	1	..	1	..	..	2	6 0 0	3 0 0	..	..	..	1	1	..	..	..	2	6 8 0	4 0 0

(e.) Trees which are valuable chiefly for Fuel and for Leaves for Manure.

(42.) Arayāl (Banyan) ..	..	..	1	..	..	..	..	3	4	8 0 0	0 2 0	..	1	..	..	..	..	..	3	4	10 0 0	0 1 0	..	..	1	..	..	..	..	2	3	8 0 0	0 4 0
(43.) Kūvaḷam (*Cratæva religiosa*).	..	..	..	..	..	..	..	1	1	0 4 0	0 4 0	..	..	..	..	..	..	..	2	2	0 8 0	0 2 0	..	..	..	..	..	..	..	1	1	0 8 0	0 8 0
(44.) Pāla (*Echites scholaris*) ..	..	..	..	..	..	1	..	1	2	2 0 0	0 1 0	..	..	..	..	..	1	..	1	2	3 0 0	0 1 0	..	..	..	..	..	1	..	1	2	2 0 0	0 1 0
(45.) Pārakam (*Ficus cunea*) ..	..	..	..	..	..	..	..	1	1	0 12 0	0 12 0	..	..	..	..	..	..	1	1	2	1 0 0	0 8 0	..	..	..	..	..	..	..	1	1	0 12 0	0 12 0
(46.) Potiyanni	..	..	..	..	..	..	..	2	2	0 8 0	0 2 0	..	..	..	..	..	..	..	2	2	0 12 0	0 2 0	..	..	..	..	..	..	..	2	2	0 3 0	0 2 0
(47.) Plāsu (*Butea frondosa*) ..	..	..	..	..	..	..	..	1	1	0 4 0	0 4 0	..	..	..	..	..	..	..	2	2	0 4 0	0 1 0	..	..	..	..	..	..	..	1	1	0 4 0	0 4 0

(f.) Miscellaneous.

(48.) Ēlam (Cardamom) ..	..	1	..	..	1	..	..	..	2	10 0 0	5 0 0	..	..	1	..	1	..	..	..	2	8 0 0	4 0 0	..	1	..	1	..	..	..	..	2	12 0 0	6 0 0
(49.) Mulla (Jasmine)	..	..	..	..	..	..	..	2	2	0 3 4	0 1 8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0 12 0	0 12 0
(50.) Vaḷa (Plantain)	..	..	..	..	..	..	1	13	14	1 0 0	0 0 1	..	..	..	..	..	..	1	11	12	1 0 0	0 0 1	..	..	..	..	..	..	1	12	13	1 0 0	0 0 1
(51.) Veṭṭilakoḍi (Betel) ..	..	..	..	..	1	3	2	13	19	4 0 0	0 0 3	..	..	..	..	1	1	1	10	13	4 0 0	0 0 9	..	..	..	..	2	2	2	11	17	4 0 0	0 0 6

Kuḷikkār Improvements recommended to be paid for by Amśam Adhikāris and others.

[*N.B.*—The entries in italics relate to improvements which are already allowed for in some parts of the district, but not in other parts.]

(a.) Assessed Garden Products.

Nil.

(b.) Trees of which both the Fruit and other Products and Timber are valuable.

(1.) *Gomāvu (Goa Mango tree).*	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*7*	*7*	*0 12 0*	*0 0 10*
(2.) *Irippa (Bassia latifolia).*	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*2*	*1*	*3*	*1 8 0*	*0 2 0*
(3.) *Karimpana (Palmyra)* ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*1*	*1*	*4*	*6*	*2 0 0*	*0 0 10*
(4.) *Māvu (Mango tree)* ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*1*	*2*	*1*	*4*	*8*	*6 0 0*	*0 0 6*
(5.) *Nelli (Gooseberry)* ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*4*	*4*	*0 8 0*	*0 0 6*
(6.) Pana (Palm tree) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*1*	*1*	*1*	*3*	*2 0 0*	*0 0 6*
(7.) *Punna (Calophyllum inophyllum).*	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*5*	*5*	*0 12 0*	*0 0 6*
(8.) *Pūvam (a tree from the fruit of which an oil is extracted).*	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*1*	*1*	*2*	*4*	*2 0 0*	*0 4 0*
(9.) Veppu (*Melia azadirachta*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*1*	*1*	*2*	*1 0 0*	*0 4 0*

Abstract of Kuḻikkūr Improvement Statements for the whole District—(Continued).

Description of Improvements.	Number of different Customary Rates given for Improvements.											Number of different Rates granted by Courts in executing Decrees.											Number of different Rates recommended by Amsam Adhikaris and others.										
	Rs. 15 and upwards.	Rs. 10 to 15.	Rs. 8 to 10.	Rs. 6 to 8.	Rs. 4 to 6.	Rs. 2 to 4.	Rs. 1 to 2.	Below Rs. 1.	Total.	Maximum.	Minimum.	Rs. 15 and upwards.	Rs. 10 to 15.	Rs. 8 to 10.	Rs. 6 to 8.	Rs. 4 to 6.	Rs. 2 to 4.	Rs. 1 to 2.	Below Re. 1.	Total.	Maximum.	Minimum.	Rs. 15 and upwards.	Rs. 10 to 15.	Rs. 8 to 10.	Rs. 6 to 8.	Rs. 4 to 6.	Rs. 2 to 4.	Rs. 1 to 2.	Below Re. 1.	Total.	Maximum.	Minimum.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
(c). Trees which are valuable chiefly for Fruit and other Produce.																																	
										RS. A. P.	RS. A. P.										RS. A. P.	RS. A. P.										RS. A. P.	RS. A. P.
(10.) *Bilāttipulāvu* (*Breadfruit tree*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..	..	1	3	13 0 0	0 8 0
(11.) *Chappangam* (*Sapan*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	5	6	1 0 0	0 0 6
(12.) *Cheṟunārakam* (*Lime*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	0 10 0	0 0 6
(13.) *Chīni* (*Mimosa abstergens*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	2	1 0 0	0 2 0
(14.) Caçao	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1 0 0	1 0 0
(15.) Elavangam (Cinnamon)..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0 4 0	0 4 0
(16.) *Inthu* (*a Cycas*)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	0 4 0	0 1 0
(17.) *Iranpana* (*Sago palm*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	3	5	1 8 0	0 1 0
(18.) Jambu (Rose-apple) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1 0 0	1 0 0
(19.) Jāthikka (Nutmeg).. ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1	4 0 0	4 0 0
(20). *Kappi* (*Coffee*)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	7	8	1 0 0	0 0 4
(21.) Kotompuḷi (Gamboge) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	2 8 0	2 8 0
(22.) *Kuḍappana* (*Talipot palm*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	2	1	4	8	4 0 0	0 0 10
(23.) Madali (*Citrus medica*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0 4 0	0 4 0
(24.) Masikka (Gall-nut)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0 4 0	0 4 0
(25.) *Niratti* (*Jatropha Montana*)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0 8 0	0 8 0
(26.) Parankimávu (Cashew) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	3	4	1 0 0	0 2 0
(27.) Puḷi (Tamarind)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	4	6	1 8 0	0 0 6
(28.) *Pāla* (*Bombax Malabaricum*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	3	5	3 0 0	0 2 0
(29.) Pumplemuss	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0 8 0	0 8 0
(30.) Thanni (*Terminalia bellerica*)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0 8 0	0 8 0
(31.) Urumānpaḻam (Pomegranate).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0 4 0	0 4 0
(32.) *Vaḍukopuḷi nārakam* (*Lemon*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0 4 0	0 4 0

(d.) Trees which are valuable chiefly for Timber.																																					
(33.) *Ayani* (*Artocarpus pubescens*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	..	..	1	2	5	10	0	0	0	4	0
(34.) Channana Maram (Sandalwood).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0	4	0	0	4	0
(35.) *Chadachi* (*a jungle tree*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1	0	0	1	0	0
(36.) *Eranhi* (*Mimusops elengi*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	2	1	0	0	0	8	0
(37.) Gnaval (*Syzygium jambolanum*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	1	2	6	3	0	0	0	4	0
(38.) *Irool*	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	3	0	0	3	0	0
(39.) *Mula* (*Bamboo*)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	2	6	9	2	0	0	0	1	0
(40.) Otuka	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1	0	0	1	0	0
(41.) *Pulimpulāvu*	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0	8	0	0	8	0
(42.) Pullamarudu (*Terminalia alata*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1	4	0	0	4	0	0
(43.) *Tēkku* (*Teak*)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	1	4	7	5	0	0	0	1	0
(44.) *Vāka* (*Acacia odoratissima*)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0	2	0	0	2	0
(45.) *Vengu* (*Pterocarpus marsupium*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	2	..	..	3	6	0	0	2	0	0
(46.) *Ventēkku* (*Ben teak*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1	4	0	0	4	0	0
(47.) *Vetankorana* (*a timber tree*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1	4	0	0	4	0	0
(e.) Trees which are valuable chiefly for Fuel and for Leaves for Manure.																																					
(48.) *Arayāl* (*Banyan*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	2	1	0	0	0	8	0
(49.) Atti (*Ficus racemosa*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0	4	0	0	4	0
(50.) Chēra (Marking-nut tree).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	2	3	1	0	0	0	4	0
(51.) Kulirmavu	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0	8	0	0	8	0
(52.) *Kuralam* (*Cratæva religiosa*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	0	8	0	0	4	0
(53.) *Pāla* (*Echites scholaris*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0	4	0	0	4	0
(54.) *Parakam* (*Ficus cunea*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0	4	0	0	4	0
(55.) Payana	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	2	4	3	0	0	0	1	0
(56.) *Plāsu* (*Butea frondosa*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	0	4	0	0	2	0
(57.) *Poliyanni* (*a jungle tree*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0	4	0	0	4	0
(58.) Sinduvaram (*Vitex trifolia*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1	0	0	1	0	0
(59.) Ungu (*Bauhinia variegata*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	2	3	1	0	0	4	0	0
(f.) Miscellaneous.																																					
(60.) Karimbu (Sugarcane) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0	4	0	0	4	0
(61.) Karuvēppu (*Communum Malabaricum*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0	1	0	0	1	0
(62.) Maroti	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1	8	0	1	8	0
(63.) Murikku (*Erythrina Indica*).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	3	4	1	0	0	0	1	6
(64.) Pukayila (Tobacco) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	0	0	3	0	0	3
(65.) *Vāḷa* (*Plantain tree*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	6	0	4	0	0	0	5
(66.) *Vettilakodi* (*Betel*) ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	6	7	1	0	0	0	0	5

APPENDIX VI.

AVERAGE ANNUAL PRICE OF UNHUSKED RICE (PADDY)—1,000 MACLEOD SEERS FROM 1860 TO 1880.

Calculated at the Rate of 4½ Seers of Rice to 10 of Paddy.

Years.	Chirakkal.	Kōṭṭayam.	Kurumbranād.	Wynad.	Calicut.	Ērnād.	Walluvanād.	Pālghat.	Ponnāni.	Cochin.	District generally.
1	2	3	4	5	6	7	8	9	10	11	12
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
1860	60 11 8	56 3 7	62 5 1	52 8 3	65 7 2	57 9 4	46 0 9	53 8 4	55 6 0	57 15 1	55 12 4
1861	56 2 10	48 3 9	62 5 1	55 4 7	51 10 10	57 9 4	52 0 3	53 8 4	49 4 1	57 5 7	54 5 6
1862	59 9 4	50 3 3	60 11 4	54 7 5	53 10 0	57 9 4	42 10 9	51 12 5	50 10 4	52 15 7	53 6 9
1863	60 3 7	55 12 6	56 5 11	67 8 2	58 14 5	55 12 11	36 5 11	42 0 7	57 4 8	59 11 8	55 0 0
1864	60 11 5	69 7 10	63 8 3	76 8 1	63 13 2	55 0 11	38 14 5	50 11 11	59 13 0	61 15 10	60 0 10
1865	60 8 6	67 12 3	66 15 1	91 13 3	66 11 11	58 2 10	39 11 0	52 4 3	61 0 7	66 2 1	63 0 2
1866	76 9 9	79 10 11	76 1 3	102 15 5	79 10 7	70 14 9	51 10 10	53 11 10	70 5 9	72 2 2	73 6 1
1867	59 3 4	58 14 4	61 12 3	85 4 6	63 0 4	49 9 5	38 9 2	46 10 5	52 8 3	56 13 0	57 3 8
1868	53 7 9	52 8 0	57 1 3	75 8 10	63 7 1	47 14 1	43 4 2	51 10 10	54 8 4	58 2 0	55 12 0
1869	59 5 2	58 11 9	63 12 4	64 7 6	62 1 6	54 5 10	57 6 4	51 8 7	54 15 0	55 8 10	58 3 5
1870	51 11 0	56 14 1	60 3 4	56 9 10	56 4 2	47 3 4	58 8 10	40 1 3	49 13 3	51 8 0	53 12 6
1871	46 7 7	45 4 6	48 15 1	51 12 2	43 5 0	38 15 5	45 2 6	38 6 6	44 4 0	50 5 10	45 4 8
1872	51 4 9	49 12 8	52 13 6	61 0 9	50 5 8	53 3 5	50 0 3	44 15 4	45 1 9	49 6 6	50 12 10
1873	61 6 10	53 15 0	51 13 4	70 11 5	48 4 10	47 14 4	51 6 6	45 14 10	46 7 4	49 14 10	51 12 5
1874	60 1 4	62 0 5	60 4 1	71 12 7	60 6 3	55 15 5	58 2 11	53 8 8	54 3 9	59 7 4	59 9 7
1875	56 8 7	57 0 11	54 8 9	66 12 1	55 5 1	56 15 6	58 0 6	50 13 6	50 8 6	54 12 0	56 2 2
1876	59 8 8	62 13 11	63 4 3	80 12 5	59 2 2	57 8 11	64 1 4	58 1 11	57 9 4	60 12 6	62 5 11
1877	75 9 0	79 6 9	77 10 5	112 6 0	73 12 0	78 9 4	75 4 3	84 7 10	72 0 1	77 13 8	80 11 2
1878	80 1 3	77 10 8	79 7 2	101 11 1	78 11 11	81 8 4	73 13 1	77 8 7	74 11 10	78 9 4	80 6 1
1879	76 12 10	70 3 10	70 9 4	83 0 1	68 9 3	72 14 1	67 0 1	65 13 11	64 4 3	69 7 11	70 13 10
1880	58 14 8	61 2 5	58 3 10	72 12 8	56 9 4	55 1 10	54 11 3	51 13 8	48 2 9	58 7 2	57 9 7
Total ..	1,274 15 9	1,273 13 4	1,308 10 11	1,555 11 1	1,268 2 8	1,210 6 8	1,102 10 11	1,128 1 6	1,172 14 10	1,259 4 11	1,255 7 6
Averages { Of the 21 years ..	60 11 5	60 10 7	62 5 1	74 1 3	60 6 3	57 10 3	52 8 2	53 11 6	55 13 8	59 15 6	59 12 7
Averages { ,, dear ,, ..	71 12 0	70 0 7	68 9 5	89 15 11	67 14 10	72 6 6	62 15 11	67 15 3	64 10 2	69 9 1	70 1 9
Averages { ,, cheap ,, ..	56 4 9	53 10 0	56 9 9	62 2 3	53 8 7	53 0 4	44 10 3	49 4 4	50 7 2	55 2 8	54 9 11
Mr. Græme's Commutation Rates (as per Column 15 of Enclosures 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, and 29 to his report of 14th January 1822).	*Kavāi.* *27 3 11* *Chirakkal.* *31 0 0*	*Kotiote.* *30 15 11* *Tellicherry.* *30 14 6*	*Kadattanād.* *32 0 1* *Kurumbranād.* *25 4 2*	Mr. Græme's enquiries did not extend to Wynad.	*Cali ut.* *22 10 6*	*Ērnād.* *18 4 11* *Chernād.* *18 10 6*	*Walluvanād.* *14 12 5* *Neḍunganād.* *12 4 10*	*Pālghat.* *17 5 5* *Temmalapuram.* *16 11 0*	*Bettatnad.* *19 15 6* *Chāvakkād.* *18 2 8*	Mr. Græme's enquiries did not extend to Cochin.	....

APPENDIX VII.

AVERAGE MONTHLY PRICE OF UNHUSKED RICE (PADDY)—1,000 MACLEOD SEERS FROM 1860 TO 1880.

Calculated at the Rate of 4½ Seers of Rice to 10 of Paddy.

Months.	Chirakal.	Koṭṭayam.	Kuṛumbranād.	Wynād.	Calicut.	Ernād.	Walluvanād.	Pālghat.	Ponnāni.	Cochin.	District generally.
1	2	3	4	5	6	7	8	9	10	11	12
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
January	58 9 2	57 15 0	59 0 8	68 10 9	57 0 9	56 7 0	51 10 6	50 6 6	53 11 11	57 7 1	57 1 6
February	58 11 8	57 13 4	59 15 7	66 9 4	56 15 7	54 13 1	51 13 2	53 13 10	54 7 7	57 6 6	57 3 10
March	60 11 4	58 2 5	62 0 3	67 1 1	59 7 4	57 5 3	52 10 8	55 0 9	55 9 9	58 5 1	58 10 2
April	61 11 9	60 1 11	62 0 6	69 7 8	60 12 4	57 2 5	52 11 2	56 3 4	57 5 6	57 10 5	59 8 4
May	61 14 8	61 9 9	62 3 6	71 5 4	61 2 0	58 0 3	52 14 6	56 14 1	57 4 5	61 6 11	60 7 7
June	65 0 8	62 5 11	63 7 6	75 13 2	62 13 0	60 15 11	57 15 4	58 3 6	58 14 0	62 5 1	62 12 7
July	60 14 10	62 12 11	65 0 2	79 9 1	65 13 0	66 2 4	57 0 9	57 4 0	59 10 10	63 4 5	63 12 0
August	63 4 4	63 3 8	66 0 5	80 11 10	64 0 10	64 8 9	56 15 6	59 1 3	60 8 2	65 2 5	64 5 9
September	60 1 10	61 15 11	64 6 9	79 7 6	60 11 7	66 6 10	53 8 8	50 4 6	53 10 3	61 13 10	60 4 0
October	60 3 10	62 8 8	61 11 11	79 4 7	59 9 0	60 13 1	44 13 0	47 3 3	52 13 4	59 5 2	57 13 5
November	57 14 9	60 8 8	61 0 9	77 10 7	58 8 8	52 14 0	46 10 3	48 13 6	52 2 5	57 15 9	57 6 9
December	59 5 10	58 13 7	60 13 4	73 4 0	57 12 8	56 1 8	51 6 2	51 5 1	54 1 9	57 7 1	58 0 9
Total ..	728 8 8	727 15 9	747 13 4	888 14 11	724 10 9	691 10 7	630 1 8	644 9 7	670 3 11	719 9 8	717 6 8
Averages { Of the 12 months.	60 11 5	60 10 7	62 5 1	74 1 3	60 6 3	57 10 3	52 8 2	53 11 6	55 13 8	59 15 6	59 12 7
Averages { ,, dear ,,	62 9 8	62 6 10	64 11 9	78 12 1	62 8 9	62 6 10	54 13 3	56 10 5	58 11 9	62 12 11	62 5 2
Averages { ,, cheap ,,	59 6 1	58 14 6	61 1 10	69 6 4	58 3 8	55 3 11	49 4 3	49 9 9	53 12 9	57 15 0	57 15 6
Mr. Græme's Commutation Rates (as per column 15 of Enclosures 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27 and 29 to his Report of 14th January 1822).	*Kavdi.* *27 5 11* *Chirakkal.* *31 0 0*	*Kotiote.* *30 15 11* *Tellicherry.* *30 14 6*	*Kaḍattanād.* *32 0 1* *Kuṛumbranād.* *25 4 2*	Mr. Græme's enquiries did not extend to Wynād.	*Calicut.* *22 10 6*	*Ernād.* *18 4 11* *Chernād.* *18 10 6*	*Walluvanād.* *14 12 5* *Neḍunganād.* *12 4 10*	*Pālghat.* *17 5 5* *Temmalapuram.* *16 11 0*	*Bettatnād.* *19 15 6* *Chāvakkād.* *18 3 8*	Mr. Græme's enquiries did not extend to Cochin.	....

APPENDIX VIII.

STATEMENT SHOWING THE PRICES OF 1,000 MACLEOD SEERS OF GINGELLY-SEED, 1861—81.

Years.	Chiṛakkal.	Kōṭṭayam.	Kuṛumbṛanād.	Wynād.	Calicut.	Ēṛnād.	Waḷḷuvanād.	Pālghat.	Ponnāni.	Cochin.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
1861	....	156 4 0	260 6 8	....	145 13 4	....	....	....	....	....
1862	....	161 7 4	260 6 8	....	161 7 4	....	....	....	....	156 4 0
1863	....	156 4 0	260 6 8	....	161 0 8	....	....	....	....	161 7 4
1864	....	177 1 4	260 6 8	....	171 14 0	....	....	....	....	161 7 4
1865	....	182 4 8	239 9 4	....	161 7 4	....	....	....	....	177 1 4
1866	....	218 12 0	239 9 4	....	213 8 8	....	....	....	....	182 4 8
1867	....	223 15 4	239 9 4	....	187 8 0	....	....	....	....	229 2 8
1868	....	161 7 4	239 9 4	....	....	....	....	....	....	171 14 0
1869	....	135 6 8	239 9 4	....	156 4 0	....	....	....	....	145 13 4
1870	....	197 14 8	239 9 4	151 0 8	171 14 0	....	....	....	....	166 10 8
1871	203 2 0	161 0 8	239 9 4	151 0 8	166 10 8	166 10 8	125 0 0	156 4 0	....	161 7 4
1872	187 8 0	145 13 4	239 9 4	130 3 4	....	166 10 8	125 0 0	156 4 0	....	156 4 0
1873	218 12 0	161 0 8	239 9 4	156 4 0	....	197 14 8	125 0 0	156 4 0	177 1 4	145 13 4
1874	197 14 8	166 10 8	239 9 4	156 4 0	....	197 14 8	125 0 0	156 4 0	166 10 8	125 0 0
1875	208 5 4	130 3 4	239 9 4	177 1 4	....	197 14 8	125 0 0	156 4 0	156 4 0	125 0 0
1876	234 6 0	177 1 4	239 9 4	177 1 4	....	229 2 8	125 0 0	187 8 0	156 4 0	156 4 0
1877	218 12 0	296 14 0	239 9 4	177 1 4	....	229 2 8	187 8 0	187 8 0	281 4 0	166 10 8
1878	218 12 0	239 9 4	239 9 4	156 4 0	....	265 10 0	125 0 0	187 8 0	281 4 0	281 4 0
1879	187 8 0	213 8 8	239 9 4	156 4 0	....	265 10 0	125 0 0	187 8 0	239 9 4	239 9 4
1880	161 7 4	166 10 8	239 9 4	125 0 0	....	125 0 0	125 0 0	187 8 0	197 14 8	177 1 4
1881	....	....	197 14 8	125 0 0	....	....	....	....	182 4 8	166 10 8
Total ..	2,036 7 4	3,609 6 0	5,072 14 8	1,838 8 8	1,687 8 0	2,041 10 8	1,312 8 0	1,718 12 0	1,838 6 8	3,468 2 0
Average ..	203 10 4	180 7 6	241 9 1	153 3 5	168 12 0	204 2 8	131 4 0	171 14 0	204 4 6	172 10 6

APPENDIX IX.

STATEMENT SHOWING THE PRICE OF COCONUTS AND ARECAS FOR 20 YEARS, FROM 1862 TO 1881.

Years.	Chirakkal.		Kottayam.		Kurumbranad.		Wynad.		Calicut.		Ernad.
	Price of 1,000 Green Coconuts.	Price of 1,000 Green Areca nuts.	Price of 1,000 Green Coconuts.	Price of 1,000 Green Areca nuts.	Price of 1,000 Green Coconuts.	Price of 1,000 Green Areca nuts.	Price of 1,000 Green Coconuts.	Price of 1,000 Green Areca nuts.	Price of 1,000 Green Coconuts.	Price of 1,000 Green Areca nuts.	Price of 1,000 Green Coconuts.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
1862	23 0 0	1 6 8	26 0 0	0 13 4	25 0 0	0 8 0	63 13 4	1 8 0	19 0 0	1 8 0	25 0 0
1863	25 0 0	1 3 10	21 8 0	1 1 1	25 0 0	0 8 0	47 8 0	1 8 0	22 0 0	1 8 0	23 8 0
1864	22 1 4	1 6 6	22 0 0	1 1 2	30 0 0	0 9 7	46 10 8	1 10 0	21 0 0	2 0 0	20 0 0
1865	20 0 0	1 0 0	25 8 0	1 1 1	30 0 0	0 9 7	66 10 8	1 10 0	20 0 0	1 8 0	22 0 0
1866	22 0 0	1 6 5	39 8 0	1 14 2	45 0 0	0 9 7	60 10 8	1 10 0	24 0 0	2 4 0	32 0 0
1867	35 0 0	3 8 0	30 0 0	2 2 0	35 0 0	0 9 7	65 8 0	1 8 0	30 0 0	2 0 0	30 0 0
1868	30 0 0	2 0 0	24 8 0	1 3 0	30 0 0	0 9 7	45 6 8	1 8 0	30 0 0	2 0 0	28 0 0
1869	20 4 0	1 4 1	20 8 0	1 3 2	26 0 0	1 0 0	42 14 8	1 8 0	22 0 0	1 10 0	27 0 0
1870	20 4 0	1 4 1	33 8 0	1 8 6	30 0 0	0 8 0	49 2 10	2 15 8	21 0 0	1 12 0	25 0 0
1871	18 8 4	0 12 8	24 0 0	0 13 7	25 0 0	0 8 0	46 4 9	1 14 5	30 0 0	1 12 0	24 8 0
1872	19 0 0	0 11 2	16 0 0	0 13 0	30 0 0	0 8 0	35 8 7	1 12 10	19 0 0	1 4 0	25 0 0
1873	17 13 9	0 13 10	24 0 0	1 8 6	32 0 0	0 8 0	38 8 0	1 10 0	17 0 0	1 0 0	25 8 0
1874	23 10 6	0 8 0	23 8 0	2 0 0	32 0 0	0 8 0	40 0 0	1 15 0	19 0 0	1 0 0	30 0 0
1875	34 0 0	1 0 0	22 0 0	1 3 2	35 0 0	0 8 0	42 0 0	1 15 0	19 0 0	1 0 0	30 0 0
1876	23 8 0	0 12 10	23 0 0	2 8 9	30 0 0	0 8 0	44 2 5	1 15 0	22 0 0	1 8 0	29 0 0
1877	33 0 0	2 13 7	36 0 0	1 10 6	28 0 0	0 8 0	60 4 3	2 0 0	21 0 0	1 8 0	27 8 0
1878	33 4 0	2 0 0	32 0 0	1 9 7	26 0 0	0 8 0	62 11 0	1 8 0	33 0 0	1 8 0	25 0 0
1879	21 8 0	0 9 10	20 0 0	1 0 0	23 0 0	0 8 0	41 12 1	1 8 0	27 0 0	1 8 0	24 0 0
1880	19 0 0	0 12 0	18 8 0	1 8 0	20 0 0	0 9 7	34 9 0	1 0 0	20 0 0	1 4 0	18 0 0
1881	18 0 0	0 12 0	....	....	18 0 0	0 9 7	37 8 0	1 6 0	17 0 0	1 4 0	....
Total ..	478 13 11	26 1 6	482 0 0	26 10 7	575 0 0	11 3 1	917 10 1	33 13 11	453 0 0	30 10 0	491 0 0
Average ..	23 15 1	1 4 10	25 5 11	1 6 5	28 12 0	0 8 11	45 14 1	1 11 1	22 10 5	1 8 6	25 13 6

Statement showing the Price of Coconuts and Arecas for 20 years, from 1862 to 1881—(Continued).

Years.	Ěrnad—(*Contd*)	Walluvanad.		Pálghat.		Ponnani.		Cochin.		Chávakkád.*	
	Price of 1,000 Green Areca nuts.	Price of 1,000 Green Coconuts.	Price of 1,000 Green Areca nuts.	Price of 1,000 Green Coconuts.	Price of 1,000 Green Areca nuts.	Price of 1,000 Green Coconuts.	Price of 1,000 Green Areca nuts.	Price of 1,000 Green Coconuts.	Price of 1,000 Green Areca nuts.	Price of 1,000 Green Coconuts.	Price of 1,000 Green Areca nuts.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
1862	1 6 0	32 8 0	1 12 0	30 0 0	0 14 0	28 0 0	Information not available.	26 5 4	1 11 0	28 4 0	0 14 9
1863	1 4 0	30 0 0	1 0 0	30 0 0	0 14 0	25 0 0		24 2 8	1 5 4	28 12 0	1 4 9
1864	1 4 0	12 8 0	0 6 5	30 0 0	0 14 0	25 0 0		20 13 4	1 7 8	30 0 0	1 14 4
1865	1 8 0	30 0 0	1 4 0	30 0 0	0 14 0	25 0 0		23 10 8	2 6 4	40 0 0	2 1 7
1866	3 0 0	50 0 0	2 8 0	35 0 0	0 14 0	25 0 0		34 9 4	3 12 0	41 0 0	4 14 5
1867	2 4 0	37 0 0	1 15 0	35 0 0	0 15 0	25 0 0		31 15 9	2 12 2	39 4 0	2 4 9
1868	1 12 0	30 0 0	1 12 0	35 0 0	0 15 0	28 4 0		28 6 9	1 2 2	39 0 0	1 14 5
1869	1 12 0	25 0 0	1 8 0	35 0 0	0 15 0	26 5 0		27 1 6	1 11 9	38 0 0	1 8 0
1870	1 12 0	25 0 0	1 8 0	35 0 0	0 15 0	26 6 0		25 3 7	2 13 2	33 8 0	1 11 2
1871	1 10 0	25 0 0	1 8 0	30 0 0	0 15 0	22 0 0		25 13 4	1 9 8	35 0 0	2 12 9
1872	1 8 0	20 0 0	1 0 0	30 0 0	0 14 0	16 11 8	3 8 0	25 0 0	1 6 6	23 0 0	1 3 2
1873	3 0 0	20 0 0	1 0 0	30 0 0	0 14 0	20 15 0	3 12 0	26 0 0	4 0 C	25 0 0	1 0 0
1874	4 0 0	30 0 0	1 0 0	30 0 0	0 14 0	22 9 8	4 0 0	31 8 0	6 0 0	27 0 0	1 4 9
1875	3 0 0	35 0 0	1 0 0	30 0 0	0 14 0	22 12 8	3 4 7	31 0 0	2 8 0	32 0 0	2 14 4
1876	2 8 0	35 0 0	1 0 0	30 0 0	0 14 0	22 13 8	3 0 0	29 0 0	2 12 0	31 12 0	1 14 4
1877	1 12 0	30 0 0	1 8 0	30 0 0	0 14 0	29 10 0	3 8 0	28 0 0	1 8 0	33 4 0	1 8 0
1878	1 8 0	27 8 0	1 0 0	30 0 0	0 14 0	32 4 4	3 0 0	26 0 0	1 5 0	36 2 0	1 9 7
1879	1 8 0	27 8 0	1 0 0	30 0 0	0 14 0	23 12 4	1 8 0	25 0 0	1 8 0	31 8 0	1 0 9
1880	1 0 0	25 0 0	1 0 0	30 0 0	0 14 0	18 15 4	1 0 0	25 0 0	2 0 0	22 2 0	1 3 2
1881	....	....	....	....	....	....	....	....	....	19 4 0	1 6 4
Total ..	37 4 0	547 0 0	24 9 5	595 0 0	16 15 0	466 7 8	26 8 7	614 10 3	43 13 9	647 12 0	36 5 4
Average ..	1 15 4	28 12 8	1 4 8	31 5 1	0 14 3	24 8 10	2 15 2	27 1 5	2 4 11	32 6 2	1 13 1

* Chávakkád is separately shown as a place noted for coconut produce.

APPENDIX X.

LIST OF PLACES VISITED BY THE SPECIAL AND ASSISTANT TO SPECIAL COMMISSIONER.

Month and Date.	Places visited by Special Commissioner.	Month and Date.	Places visited by Assistant to Special Commissioner.
March 18th to 21st ..	Malapuram.	May 4th to 9th ..	Pandalūr.
Do. 22nd ..	Malapuram to Ūroth Mala and back.	Do. 11th and 12th..	Kōdūr.
Do. 23rd ..	Malapuram.	Do. 14th ..	Pandalūr.
Do. 24th to 26th ..	Paḷḷipuram.	Do. 16th to 22nd ..	Mancheri.
Do. 27th ..	Paḷḷipuram to Pandalūr and back.	Do. 24th ..	Pāndikkad.
Do. 28th ..	Paḷḷipuram.	Do. 25th to 29th ..	Calicut.
Do. 29th to April 11th.	Calicut.	Do. 30th to June 4th.	Payyōli.
April 12th to 19th ..	Pandalūr.	June 6th to 11th ..	Tellicherry.
Do. 20th ..	Pandalūr to Mangada and back.	Do. 13th to 18th ..	Taḷiparamba.
Do. 21st to 29th ..	Pandalūr.	Do. 21st ..	Payyōḷi.
Do. 30th ..	Pandalūr to Mangada Kōvilakam and back.	Do. 22nd to July 6th.	Calicut.
May 1st to 20th ..	Pandalūr.	July 7th and 8th ..	Tirūrangāḍi.
Do. 21st to 30th ..	Calicut.	Do. 9th to 11th ..	Malapuram.
Do. 31st ..	Calicut to Payyōḷi.	Do. 13th and 14th..	Manchēri.
June 1st ..	Payyōḷi.	Do. 16th to 19th ..	Angāḍipuram.
Do. 2nd ..	Payyōḷi to Kollam and back.	Do. 20th to Aug. 7th.	Pālghat.
Do. 3rd and 4th ..	Payyōḷi.	August 8th ..	Mundūr.
Do. 6th to 12th ..	Tellicherry.	Do. 9th to 12th ..	Pālghat.
Do. 14th and 15th..	Taḷiparamba.	Do. 13th ..	Tritāla.
Do. 16th and 17th..	Taḷiparamba to Taḷḷavil and back.	Do. 15th to 17th..	Cherpuḷḷaśśēri.
Do. 19th ..	Tellicherry.	Do. 18th to 24th..	Calicut.
Do. 20th to July 4th.	Calicut.	Do. 25th and 26th..	Beṭṭatpudiangāḍi.
July 5th to 12th ..	Pālghat.	Do. 28th to 30th..	Chetwai.
Do. 13th ..	Pālghat to Tiruvālattūr and back.	Do. 31st ..	Karuvapatana.
Do. 14th to 26th ..	Pālghat.	September 2nd to 6th.	Cochin.
Do. 27th ..	Pālghat to Parli and back.	Do. 9th to 6th.	Trevandrum.
Do. 28th to 31st ..	Pālghat.	Do. 18th ..	Quilon.
August 1st to 14th ..	Pālghat.	Do. 21st ..	Cochin.
Do. 15th ..	Vaniamkoḷam.	Do. 24th to October 10th.	Calicut.
Do. 16th and 17th.	Cherpuḷḷaśśēri.	October 11th ..	Calicut to Talakoḷattūr and back.
Do. 18th ..	Pālghat.	Do. 12th to 19th.	Calicut.
Do. 19th to 23rd..	Calicut.	Do. 20th to 25th.	Beṭṭatpudiangāḍi.
Do. 24th and 25th.	Beṭṭatpudiangāḍi.	Do. 27th ..	Ponnāni.
Do. 27th ..	Chetwai.	Do. 29th ..	Pālghat.
Do. 28th ..	Chetwai to Ennamakkal and back.	Do. 31st to November 2nd.	Cherpuḷḷaśśēri.
Do. 29th ..	Chetwai.	November 3rd to 6th	Malapuram.
Do. 30th ..	Karuvapatana.	Do. 7th & 8th.	Wandūr.
Do. 31st ..	Karuvapatana to Krishṇakōṭṭa and back.		
September 2nd to 5th.	Cochin.		
Do. 8th 16th..	Trevandrum.		
Do. 17th ..	Anjengo.		
Do. 18th ..	Quilon and Tangacherry.		
Do. 20th ..	Cochin.		
Do. 22nd ..	Calicut.		

APPENDIX XI.

SUITS ABOUT LAND AND RENT OF LAND—MALABAR DISTRICT.

Years.	Number of Suits.	Number of Plaintiffs.				Number of Defendants.				Number of Defendants concerned in Decrees.							
										Ejectment.							
										Decreed.				Refused.			
		Hindus.	Muhammadans.	Others.	Total.	Hindus.	Muhammadans.	Others.	Total.	H.	M.	O.	Total.	H.	M.	O.	Total.
1862 ..	2,221	2,359	508	17	2,884	4,125	2,553	78	6,756	1,228	704	10	1,942	1,125	796	10	1,931
1863 ..	2,041	2,204	510	1	2,715	3,719	2,128	9	5,856	1,234	719	4	1,957	974	489	5	1,468
1864 ..	1,828	2,148	407	16	2,571	3,345	1,563	31	4,939	1,315	518	10	1,843	780	383	36	1,199
1865 ..	1,785	1,873	421	5	2,299	3,154	1,509	31	4,694	1,011	521	9	1,541	761	386	4	1,151
1866 ..	2,321	2,193	659	10	2,862	4,212	2,595	22	6,829	1,334	828	9	2,171	1,177	711	11	1,899
Total ..	10,196	10,777	2,505	49	13,331	18,555	10,348	171	29,074	6,122	3,290	42	9,454	4,817	2,765	66	7,648
Average ..	2,039	2,155	501	10	2,666	3,711	2,070	34	5,816	1,224	658	8	1,891	963	553	13	1,530
Percentage.	..	81	19	..	..	64	35	1	..	65	35	..	..	63	36	1	..
1867 ..	2,351	2,388	555	16	2,959	4,471	2,594	39	7,104	1,834	973	24	2,831	1,196	558	1	1,755
1868 ..	2,418	2,497	513	4	3,014	4,977	2,637	17	7,631	2,207	1,084	8	3,299	1,398	565	5	1,968
1869 ..	2,508	2,567	487	3	3,057	5,259	3,124	15	8,398	2,264	1,299	4	3,567	1,208	608	3	1,819
1870 ..	2,468	2,486	603	13	3,102	4,709	2,650	32	7,391	2,022	1,226	15	3,263	1,172	486	1	1,659
1871 ..	2,991	3,147	636	3	3,786	5,672	3,283	88	9,043	3,215	1,227	14	4,456	1,018	471	13	1,502
Total ..	12,736	13,085	2,794	39	15,918	25,088	14,258	191	39,567	11,542	5,809	65	17,416	5,992	2,688	23	8,703
Average ..	2,547	2,617	559	8	3,184	5,018	2,857	38	7,913	2,308	1,162	13	3,483	1,198	538	5	1,741
Percentage.	..	82	18	..	..	63	36	1	..	66	34	..	..	69	31	..	..
1872 ..	3,643	3,748	895	12	4,655	6,504	3,821	18	10,343	3,408	1,640	18	5,066	1,375	598	4	1,977
1873 ..	3,644	3,588	757	6	4,351	7,301	4,091	41	11,433	3,496	1,960	24	5,480	1,490	637	15	2,142
1874 ..	4,405	4,341	896	12	5,249	8,049	4,171	50	12,270	4,791	2,391	40	7,222	1,475	754	..	2,229
1875 ..	4,053	4,103	954	8	5,065	7,448	4,752	33	12,233	4,121	2,664	21	6,806	1,255	605	3	1,863
1876 ..	4,125	4,083	992	34	5,109	7,384	4,376	56	11,816	4,408	2,415	32	6,855	1,220	782	11	2,013
Total ..	19,870	19,863	4,494	72	24,429	36,686	21,211	198	58,095	20,224	11,070	136	31,429	6,815	3,376	33	10,224
Average ..	3,974	3,973	899	14	4,886	7,337	4,242	40	11,619	4,045	2,214	27	6,286	1,363	675	7	2,045
Percentage.	..	81	19	..	..	63	37	..	..	64	35	1	..	67	33	..	..
1877 ..	5,020	5,026	1,172	12	6,210	8,999	5,255	52	14,306	5,368	3,083	12	8,463	1,090	771	3	1,864
1878 ..	5,030	5,120	1,143	42	6,305	8,818	4,879	55	13,752	5,250	3,003	25	8,278	1,407	667	3	2,077
1879 ..	5,303	5,311	1,326	16	6,653	8,031	5,554	83	13,668	5,489	3,386	61	8,936	1,402	643	1	2,046
1880 ..	4,580	4,311	1,237	11	5,559	6,775	4,794	42	11,611	4,456	3,272	15	7,743	1,035	552	2	1,589
Total..	19,933	19,768	4,878	81	24,727	32,623	20,482	232	5,337	20,563	12,744	113	33,420	4,934	2,633	9	7,576
Average ..	4,983	4,942	1,220	20	6,182	8,156	5,120	58	13,334	5,141	3,186	28	8,355	1,234	658	2	1,894
Percentage.	..	80	20	..	..	61	38	1	..	62	38	..	..	65	35	..	..

Suits about Land and Rent of Land—Malabar District—(Continued).

Years.	Number of Defendants concerned in Decrees—(*Continued*). Rent. Decreed. H.	M.	O.	Total.	Rent. Refused. H.	M.	O.	Total.	Razeed. H.	M.	O.	Total.	Otherwise disposed of. H.	M.	O.	Total.
1862 ..	1,030	527	12	1,569	974	697	5	1,676	231	188	..	419	1,321	766	57	2,144
1863 ..	919	549	2	1,470	864	446	5	1,315	177	156	1	334	1,239	588	..	1,827
1864 ..	979	449	12	1,440	599	308	9	916	258	132	..	390	837	296	7	1,140
1865 ..	825	381	7	1,213	635	388	4	1,027	202	113	..	315	922	341	13	1,276
1866 ..	1,098	566	10	1,674	994	625	3	1,622	281	197	..	478	1,152	688	4	1,844
Total ..	4,851	2,472	43	7,366	4,066	2,464	26	6,556	1,149	786	1	1,936	5,471	2,679	81	8,231
Average ..	970	494	9	1,473	813	493	5	1,311	230	157	..	387	1,094	536	16	1,646
Percentage ..	66	33	1	..	62	38	..	..	59	41	..	..	66	33	1	..
1867 ..	1,434	679	25	2,138	1,145	531	..	1,676	216	109	..	325	1,034	643	6	1,683
1868 ..	1,628	779	9	2,416	1,114	474	4	1,592	187	137	..	324	978	554	2	1,534
1869 ..	1,743	861	4	2,608	998	501	..	1,499	271	199	..	470	1,056	664	9	1,729
1870 ..	1,501	805	6	2,312	861	464	1	1,326	329	175	..	504	1,051	659	8	1,718
1871 ..	2,277	980	13	3,270	928	486	6	1,420	389	206	1	596	923	797	9	1,729
Total ..	8,583	4,104	57	12,744	5,046	2,456	11	7,513	1,392	826	1	2,219	5,042	3,317	34	8,393
Average ..	1,717	821	11	2,549	1,009	491	2	1,503	278	165	..	444	1,008	663	7	1,679
Percentage ..	67	32	1	..	67	33	..	..	63	37	..	..	60	40	..	..
1872 ..	2,349	1,156	3	3,508	1,238	508	..	1,746	547	400	..	947	1,368	824	3	2,195
1873 ..	2,382	1,224	18	3,624	1,352	619	6	1,977	512	287	..	799	1,175	927	7	2,109
1874 ..	3,304	1,588	23	4,915	1,284	661	..	1,945	456	269	5	730	1,330	857	4	2,191
1875 ..	3,085	1,804	19	4,908	983	489	..	1,472	431	223	..	654	1,256	948	8	2,212
1876 ..	3,049	1,547	21	4,617	966	553	6	1,525	470	304	1	775	1,215	769	17	2,001
Total ..	14,169	7,319	84	21,572	5,823	2,830	12	8,665	2,416	1,483	6	3,905	6,344	4,325	39	10,708
Average ..	2,834	1,464	17	4,314	1,165	566	2	1,733	483	297	1	781	1,269	865	8	2,142
Percentage ..	66	34	..	..	67	33	..	..	62	38	..	..	59	41	..	..
1877 ..	3,893	2,284	5	6,182	1,130	685	8	1,823	639	219	..	858	1,214	633	10	1,857
1878 ..	4,269	2,310	18	6,597	1,295	645	4	1,944	547	363	1	911	1,004	507	13	1,524
1879 ..	4,465	2,696	47	7,208	1,303	658	..	1,961	676	489	2	1,167	1,040	600	12	1,652
1880 ..	3,536	2,457	10	6,003	857	570	1	1,428	627	316	1	944	735	504	20	1,259
Total ..	16,163	9,747	80	25,990	4,585	2,558	13	7,156	2,489	1,387	4	3,880	3,993	2,244	55	6,292
Average ..	4,041	2,437	20	6,498	1,146	640	3	1,789	622	347	1	970	998	561	14	1,573
Percentage ..	62	38	..	..	64	36	..	..	64	36	..	..	63	36	1	..

APPENDIX XII.

STATISTICS OF GRAVE CRIMES AGAINST PROPERTY (1865—80).

Years.	Dacoity.	Robbery.	House-breaking.	Theft.	Mischief by Fire.	Total Grave Crimes.	Population.	Price of Second-sort Paddy, 1,000 Macleod Seers. (Rs. A. P.)	Eviction Suits. Filed. Cases.	Eviction Suits. Evictions decreed. Persons.
Chirakkal Taluk.										
1865	5	7	102	114	2	230	257,377 (1865–1871)	60 8 5	185	168
1866	..	..	4	34	..	38		76 9 9	375	340
Total ..	5	7	106	148	2	268		137 2 2	560	498
Average ..	2·5	3·5	53	74	1	134		68 9 1	280	249
Percentage to District Grand Total ..	·3	·3	5·3	7·4	·1	13·4		..	13·6	13·4
1867	1	..	30	104	1	136		59 3 4	187	178
1868	..	..	23	79	2	104		53 7 9	200	212
1869	..	1	40	56	..	97		59 5 2	226	227
1870	..	1	13	42	2	58		51 11 0	265	275
1871	..	4	22	74	..	100		46 7 7	313	359
Total ..	1	6	128	355	5	495		270 2 10	1,191	1,251
Average ..	·2	1·2	25·6	71	1	99		54 0 7	238	250
Percentage ..	..	·1	2·9	8	·1	11·1		..	9·3	7·2
1872	..	..	6	23	..	29	277,160 (1872–1880)	51 4 9	297	294
1873	..	1	24	78	..	103		51 6 10	399	324
1874	..	2	20	96	2	120		60 1 4	462	488
1875	..	1	32	113	..	146		56 8 7	622	697
1876	..	1	22	141	..	164		59 8 8	552	695
Total ..	..	5	104	451	2	562		278 14 2	2,332	2,498
Average ..	..	1	20·8	90·2	·4	112·4		55 12 5	466	499
Percentage ..	..	·1	1·9	8·3	..	10·3		..	11·7	8·1
1877	1	..	33	193	..	227		75 9 0	609	824
1878	..	1	37	190	1	229		80 1 3	641	765
1879	..	1	43	228	..	272		76 12 10	705	801
1880	..	..	24	136	1	161		58 14 8	508	542
Total ..	1	2	137	747	2	889		291 5 9	2,463	2,932
Average ..	·2	·5	34·2	186·7	·5	222·2		72 13 5	616	733
Percentage ..	..	..	1·7	9·4	·1	11·2		..	12·4	3·8

1865—66, one grave crime to 1,920 people.
1867—71, do. do. to 2,599 do.
1872—76, do. do. to 2,474 do.
1877—80, do. do. to 1,248 do.

Statistics of Grave Crimes against Property (1865—80)—(Continued).

Years.	Dacoity.	Robbery.	House-breaking.	Theft.	Mischief by Fire.	Total Grave Crimes.	Population.	Price of Second-sort Paddy, 1,000 Macleod Seers.	Eviction Suits. Filed.	Eviction Suits. Evictions decreed.
								RS. A. P.	Cases.	Persons.
Kōttayam Taluk.										
1865	..	6	52	83	1	142		67 12 3	92	71
1866	2	2	21	30	1	56		79 10 11	373	425
Total ..	2	8	73	113	2	198		147 7 2	465	496
Average ..	1	4	36·5	56·5	1	99		73 11 7	232	248
Percentage to District Grand Total ..	·1	·4	3·7	5·6	·1	9·9		..	11·3	13·4
1867	1	..	12	37	1	51	143,561	58 14 4	162	181
1868	..	3	17	44	1	65		52 8 0	168	172
1869	..	..	24	33	..	57		58 11 9	148	183
1870	..	..	23	28	..	51		56 14 1	162	180
1871	..	..	23	30	..	53		45 4 6	250	383
Total ..	1	3	99	172	2	277		272 4 8	890	1,099
Average ..	·2	·6	19·8	34·4	·4	55·4		54 7 4	178	220
Percentage ..	..	·1	2·2	3·9	..	6·2		..	7	6·3
1872	..	1	4	13	2	20		49 12 8	243	305
1873	1	3	25	42	..	71		53 15 0	270	281
1874	1	1	42	34	..	78		62 0 5	446	521
1875	..	1	42	73	1	117		57 0 11	395	526
1876	..	1	30	48	..	79		62 13 11	482	718
Total ..	2	7	143	210	3	365		285 10 11	1,836	2,351
Average ..	·4	1·4	28·6	42	·6	73		57 2 2	367	470
Percentage ..	..	·1	2·6	3·9	·1	6·7	165,771	..	9·2	7·6
1877	..	1	54	56	1	112		79 6 9	453	701
1878	..	2	36	94	..	132		77 10 8	441	581
1879	..	..	45	101	..	146		70 3 10	390	541
1880	..	1	25	81	..	107		61 2 5	298	394
Total ..	..	4	160	332	1	497		288 7 8	1,582	2,217
Average ..	..	1	40	83	·2	124·2		72 1 11	395	554
Percentage ..	..	·1	2	4·1	..	6·2		..	7·9	6·6

1865—66, one grave crime to 1,450 people.
1867—71, do. do. to 2,610 do.
1872—76, do. do. to 2,270 do.
1877—80, do. do. to 1,336 do.

Statistics of Grave Crimes against Property (1865—80)—(Continued).

Years.	Dacoity.	Robbery.	House-breaking.	Theft.	Mischief by Fire.	Total Grave Crimes.	Population.	Price of Second-sort Paddy, 1,000 Macleod Seers.	Eviction Suits. Filed.	Eviction Suits. Evictions decreed.
									Cases.	Persons.
Kurumbranād Taluk.								RS. A. P.		
1865	12	16	66	62	2	158		66 15 1	285	317
1866	2	7	27	36	..	72		76 1 3	254	229
Total ..	14	23	93	98	2	230		143 0 4	539	546
Average ..	7	11·5	46·5	49	1	115		71 8 2	269	273
Percentage to District Grand Total ..	·7	1·2	4·6	4·9	·1	11·5		..	13·1	14·7
1867	..	..	13	10	..	23	243,751	61 12 3	408	416
1868	1	1	12	19	..	33		57 1 3	354	422
1869	..	..	23	35	..	58		63 12 4	374	621
1870	1	1	28	35	1	66		60 3 4	318	466
1871	3	1	18	14	..	36		48 15 1	477	759
Total ..	5	3	94	113	1	216		291 12 3	1,931	2,683
Average ..	1	·6	18·8	22·6	·2	43·2		58 5 8	386	537
Percentage ..	·1	·1	2·1	2·6	..	4·9		..	15·2	15·4
1872	..	2	10	19	..	31		52 13 6	534	769
1873	..	..	12	97	..	109		51 13 4	578	883
1874	2	..	24	154	2	182		60 4 1	810	1,014
1875	4	..	23	168	2	197		54 8 9	629	1,039
1876	1	..	24	99	2	126		63 4 3	507	925
Total ..	7	2	93	537	6	645		282 11 11	3,058	4,630
Average ..	1·4	·4	18·6	107·4	1·2	129		56 8 9	612	926
Percentage ..	·1	..	1·7	9·9	·1	11·8	260,710	..	15·3	15
1877	1	2	43	88	..	134		77 10 5	722	1,354
1878	..	1	30	100	1	132		79 7 2	1,081	1,901
1879	..	3	31	150	1	185		70 9 4	1,098	1,955
1880	..	2	25	76	1	104		58 3 10	1,217	2,296
Total ..	1	8	129	414	3	555		285 14 9	4,118	7,506
Average ..	·2	2	32·2	103·5	·7	138·7		71 7 8	1,029	1,876
Percentage ..	..	·1	1·7	5·1	·1	7		..	20·7	22·5

1865—66, one grave crime to 2,119 people.
1867—71, do. do. to 5,668 do.
1872—76, do. do. to 2,021 do.
1877—80, do. do. to 1,889 do.

Statistics of Grave Crimes against Property (1865—80)—(Continued).

Years.	Dacoity.	Robbery.	House-breaking.	Theft.	Mischief by Fire.	Total Grave Crimes.	Population.	Price of Second-sort Paddy, 1,000 Macleod Seers.	Eviction Suits. Filed.	Evictions decreed.
								RS. A. P.	Cases.	Persons.
Wynād Taluk.										
1865	4	12	10	51	2	79	125,938	91 13 3	19	8
1866	3	..	12	47	..	62		102 15 6	11	11
Total ..	7	12	22	98	2	141		194 12 8	30	19
Average ..	3·5	6	11	49	1	70·5		97 6 4	15	9
Percentage to District Grand Total ..	·3	·6	1·1	4·9	·1	7		..	·7	·2
1867	2	1	16	83	3	105		85 4 6	9	11
1868	1	2	21	70	..	94		75 8 10	13	6
1869	1	..	13	44	..	58		64 7 6	7	4
1870	1	2	11	43	3	60		56 9 10	16	13
1871	7	..	21	42	1	71		51 12 2	12	8
Total ..	12	5	82	282	7	388		333 10 10	57	41
Average ..	2·4	1	16·4	56·4	1·4	77·6		66 11 9	11	8
Percentage ..	·3	·1	1·8	6·3	·2	8·7		..	·4	·2
1872	3	3	14	22	5	47	63,301	61 0 9	15	17
1873	4	3	23	81	2	113		70 11 5	18	13
1874	1	1	20	93	..	115		71 12 7	9	7
1875	1	..	23	84	1	109		66 12 1	10	11
1876	2	2	27	150	2	183		80 12 5	7	1
Total ..	11	9	107	430	10	567		351 1 3	59	49
Average ..	2·2	1·8	21·4	86	2	113·4		70 3 5	12	10
Percentage ..	·2	·2	1·9	7·9	·2	10·4		..	·3	·2
1877	1	5	40	208	..	254		112 6 0	27	5
1878	..	1	19	148	..	168		101 11 1	41	7
1879	1	1	18	98	..	118		83 0 1	73	31
1880	1	2	17	81	..	101		72 12 8	63	27
Total ..	3	9	94	535	..	641		369 13 10	204	70
Average ..	·7	2·2	23·5	133·7	..	160·2		92 7 5	51	17
Percentage ..	..	·1	1·2	6·8	..	8·1		..	1	·2

1865—66, one grave crime to 1,799 people.
1867—71, do. do. to 1,635 do.
1872—76, do. do. to 560 do.
1877—80, do. do. to 395 do.

Statistics of Grave Crimes against Property (1865—80)—(Continued).

Years.	Dacoity.	Robbery.	House-breaking.	Theft.	Mischief by Fire.	Total Grave Crimes.	Population.	Price of Second-sort Paddy, 1,000 Macleod Seers.	Eviction Suits. Filed.	Eviction Suits. Evictions decreed.
								RS. A. P.	Cases.	Persons.
Calicut Taluk.										
1865	2	2	9	62	..	75		65 11 11	42	48
1866	..	2	18	68	1	89		79 10 7	58	74
Total ..	2	4	27	130	1	164		145 6 6	100	122
Average ..	1	2	13·5	65	·5	82		72 11 3	50	61
Percentage to District Grand Total ..	·1	·2	1·3	6·5	·1	8·2		..	2·4	3·3
							189,768			
1867	1	..	9	56	..	66		63 0 4	133	215
1868	2	3	6	45	1	57		63 7 1	208	366
1869	..	..	26	69	..	95		62 1 6	145	222
1870	1	22	37	89	..	149		56 4 2	232	349
1871	..	4	24	65	..	93		43 5 0	292	469
Total ..	4	29	102	324	1	460		288 2 1	1,010	1,621
Average ..	·8	5·8	20·4	64·8	·2	92		57 10 0	202	324
Percentage ..	·1	·7	2·3	7·3	..	10·4		..	·7·9	9·3
1872	1	4	8	47	..	60		60 5 8	372	505
1873	..	3	33	82	..	118		48 4 10	368	756
1874	1	1	28	84	..	114		60 6 3	221	585
1875	..	..	32	111	..	143		55 6 1	117	207
1876	3	..	42	115	1	161		59 2 2	180	266
Total ..	5	8	143	439	1	596		273 8 0	1,268	2,339
Average ..	1	1 6	28·6	87·8	·2	119·2		54 11 2	252	468
Percentage ..	·1	·2	2·6	8	..	10·9		..	6·3	7·6
							204,992			
1877	..	1	81	255	..	337		73 12 0	348	701
1878	1	..	74	277	1	353		78 11 11	280	553
1879	..	..	53	256	..	309		68 9 3	301	544
1880	1	1	26	190	4	222		56 9 4	213	523
Total ..	2	2	234	978	5	1,221		277 10 6	1,142	2,321
Average ..	·5	·5	58·5	244·5	1·2	305·2		69 6 7	286	580
Percentage ..	..	..	2·9	12·3	·1	15·3		..	5·7	6·9

1865—66, one grave crime to 2,314 people.
1867—71, do. do. to 2,06[illegible] do.
1872—76, do. do. to 1,722 do.
1877—80, do. do. to 672 do.

Statistics of Grave Crimes against Property (1865—80)—(Continued).

Years.	Dacoity.	Robbery.	House-breaking.	Theft.	Mischief by Fire.	Total Grave Crimes.	Population.	Price of Second-sort paddy, 1,000 Macleod Seers.	Eviction Suits. Filed.	Evictions decreed.
									Cases.	Persons.
Ernād Taluk.								RS. A. P.		
1865	·1	3	13	64	..	81		58 2 10	300	252
1866	..	2	21	39	2	64		70 14 9	317	238
Total ..	1	5	34	103	2	145		129 1 7	617	490
Average ..	·5	2·5	17	51·5	1	72·5		64 8 9	308	245
Percentage to District Grand Total ..	·1	·2	1·7	5·1	·1	7·2		..	15	13·2
1867	..	..	9	37	..	46	287,936	49 9 5	275	236
1868	..	1	16	36	2	55		47 14 1	385	479
1869	1	2	20	19	..	42		54 5 10	497	625
1870	3	11	27	53	4	98		47 3 4	464	579
1871	1	2	16	48	..	67		38 15 5	533	545
Total ..	5	16	88	193	6	308		238 0 1	2,154	2,464
Average ..	1	3·2	17·6	38·6	1 2	61·6		47 9 7	431	493
Percentage ..	·1	·4	2	4·3	·1	6·9		..	16·9	14·2
1872	..	2	15	21	..	38		53 3 5	644	769
1873	1	3	35	49	1	89		47 14 4	653	1,070
1874	3	5	43	95	1	147		55 16 5	774	1,447
1875	4	2	52	89	..	147		56 15 6	725	1,647
1876	1	3	43	61	..	108		57 8 11	726	1,465
Total ..	9	15	188	315	2	529		271 9 7	3,522	6,398
Average ..	1·8	3	37·6	63	·4	105·8		54 5 1	704	1,280
Percentage ..	·2	·3	3·4	5 7	..	9·6		..	17·6	20·7
							289,820			
1877	2	1	73	199	2	277		78 9 4	729	1,504
1878	1	..	68	245	1	315		81 8 4	658	1,231
1879	..	..	39	120	1	160		72 14 1	638	1,357
1880	..	..	30	110	..	140		55 1 10	564	1,261
Total ..	3	1	210	671	4	892		288 1 7	2,584	5,353
Average ..	·7	·2	52·5	168·5	1	223		72 0 5	646	1,338
Percentage ..	..	..	2·6	8·5	·1	11·2		..	13	16

1865—66, one grave crime to 3,999 people.
1867—71, do. do. to 4,720 do.
1872—76, do. do. to 2,760 do.
1877—80, do. do. to 1,299 do.

Statistics of Grave Crimes against Property (1865—80)—(Continued).

Years.	Dacoity.	Robbery.	House-breaking.	Theft.	Mischief by Fire.	Total Grave Crimes.	Population.	Price of Second-sort Paddy, 1,000 Macleod Seers.	Eviction Suits. Filed.	Eviction Suits. Evictions decreed.
									Cases.	Persons.
								RS. A. P.		
Walluvanád Taluk.										
1865	..	2	19	68	2	91		39 11 0	151	57
1866	..	1	11	32	..	44		51 10 10	216	191
Total ..	..	3	30	100	2	135		91 5 10	367	248
Average ..	..	1·5	15	50	1	67·5		45 10 11	183	124
Percentage to District Grand Total ..	..	·1	1·5	5	·1	6·7		..	8·9	6·7
1867	2	1	6	27	..	36	292,482	38 9 2	198	184
1868	2	2	17	55	..	76		43 4 2	216	254
1869	..	..	8	41	4	53		57 5 4	270	378
1870	5	6	18	92	3	124		58 8 10	215	327
1871	1	1	30	70	..	102		45 2 5	207	364
Total ..	10	10	79	285	7	391		242 13 11	1,106	1,507
Average ..	2	2	15·8	57	1·4	78·2		48 9 2	221	301
Percentage ..	·2	·2	1·8	6·4	·2	8·8		..	8·7	8·6
1872	..	1	16	36	2	55		50 0 3	402	657
1873	1	1	23	55	..	80		51 5 5	275	504
1874	3	..	12	77	1	93		58 2 11	485	954
1875	8	3	23	90	1	125		58 0 6	329	548
1876	21	2	51	130	..	204		64 1 4	386	711
Total ..	33	7	125	388	4	557		281 10 5	1,877	3,374
Average ..	6·6	1·4	25	77·6	·8	111·4		56 5 3	375	675
Percentage ..	·6	·1	2·3	7·1	·1	10·2		..	9·4	10·9
							308,226			
1877	3	1	80	205	1	290		75 4 3	431	613
1878	..	2	61	211	1	275		73 13 1	434	732
1879	..	1	42	202	1	246		67 0 1	584	1,001
1880	2	..	36	140	1	179		54 11 3	413	585
Total ..	5	4	219	758	4	990		270 12 8	1,862	2,931
Average ..	1·2	1	54·7	189·5	1	247·5		67 11 2	465	733
Percentage ..	·1	..	2·8	9·5	..	12·4		..	9·3	8·8

1865—66, one grave crime to 4,365 people.
1867—71, do. do. to 3,749 do.
1872—76, do. do. to 2,776 do.
1877—80, do. do. to 1,247 do.

Statistics of Grave Crimes against Property (1865—80)—(Continued).

Years.	Dacoity.	Robbery.	House-breaking.	Theft.	Mischief by Fire.	Total Grave Crimes.	Population.	Price of Second-sort Paddy, 1,000 Macleod Seers.	Eviction Suits. Filed.	Eviction Suits. Evictions decreed.
								RS. A. P.	Cases.	Persons.
Pālghat Taluk.										
1865	10	1	10	106	..	127		52 4 3	181	163
1866	7	2	21	58	..	88		53 11 10	198	158
Total ..	17	3	31	164	..	215		106 0 1	379	321
Average ..	8·5	1·5	15·5	82	..	107·5		53 0 0	189	160
Percentage to District Grand Total ..	·8	·2	1·5	8·2	..	10·7		..	9·2	8·6
1867	7	1	18	33	1	60	325,855	46 10 5	269	245
1868	2	..	11	35	..	48		51 10 10	359	384
1869	2	1	18	90	1	112		51 8 7	321	367
1870	12	29	62	111	3	217		49 1 3	291	280
1871	5	2	33	63	..	103		38 6 6	294	634
Total ..	28	33	142	332	5	540		237 5 7	1,534	1,810
Average ..	5·6	6·6	28·4	66·4	1	108		47 7 6	307	362
Percentage ..	·6	·7	3·2	7·5	·1	12·1		..	12·1	10·4
1872	3	3	21	40	1	68		44 15 4	455	526
1873	3	3	18	75	..	99		45 14 10	449	741
1874	3	5	27	83	1	119		53 8 8	465	769
1875	7	1	31	100	..	139		50 13 6	461	613
1876	4	7	61	118	1	191		58 1 11	511	754
Total ..	20	19	158	416	3	616		253 6 3	2,341	3,408
Average ..	4	3·8	31·6	83·2	·6	123·2		50 10 10	468	681
Percentage ..	·4	·3	2·9	7·6	..	11·2	341,204	..	11·7	11
1877	10	8	68	209	2	297		84 7 10	766	1,035
1878	1	2	43	194	1	241		77 8 7	608	768
1879	..	8	32	178	1	219		65 13 11	535	833
1880	..	1	27	101	1	130		51 13 8	450	579
Total ..	11	19	170	682	5	887		279 12 0	2,359	3,215
Average ..	2·7	4·7	42·5	170·5	1·2	221·7		69 15 0	590	804
Percentage ..	·1	·2	2·2	8·6	·1	11·2		..	12·1	9·6

1865—66, one grave crime to 3,045 people.
1867—71, do. do. to 3,017 do.
1872—76, do. do. to 2,774 do.
1877—80, do. do. to 1,543 do.

Statistics of Grave Crimes against Property (1865—80)—(Continued).

Years.	Dacoity.	Robbery.	House-breaking.	Theft.	Mischief by Fire.	Total Grave Crimes.	Population.	Price of Second-sort Paddy, 1,000 Macleod Seers.	Eviction Suits. Filed.	Evictions decreed.
								RS. A. P.	Cases.	Persons.
Ponnâni Taluk.										
1865	5	9	39	189	2	244		61 0 7	496	384
1866	8	9	59	122	1	199		70 5 9	464	447
Total ..	13	18	98	311	3	443		131 6 4	960	831
Average ..	6·5	9	49	155·5	1·5	221·5		65 11 2	480	415
Percentage to District Grand Total ..	·6	·9	4·9	15·5	·2	22·1		..	23·4	22·4
1867	4	6	61	117	4	192	374,756	52 8 3	415	514
1868	12	9	99	161	3	284		54 8 4	429	640
1869	2	2	52	178	4	238		54 15 0	455	650
1870	14	30	50	172	1	267		49 13 3	453	662
1871	13	15	52	162	..	242		44 4 0	484	659
Total ..	45	62	314	790	12	1,223		256 0 10	2,236	3,125
Average ..	9	12·4	62·8	158	2·4	244·6		51 3 4	447	625
Percentage ..	1	1·4	7·1	17·7	·3	27·5		..	17·6	17·9
1872	..	3	17	56	1	77		45 1 9	622	1,002
1873	2	1	35	147	1	186		46 7 4	614	793
1874	1	3	60	163	..	227		54 3 9	657	1,213
1875	6	3	35	135	..	179		50 8 6	749	1,385
1876	4	2	54	157	..	217		57 9 4	732	1,165
Total ..	13	12	201	658	2	886		253 14 8	3,374	5,558
Average ..	2·6	2·4	40·2	131·6	·4	177·2		50 12 6	675	1,112
Percentage ..	·3	·2	3·7	12	..	16·2	392,276	..	16·9	18
1877	2	3	67	198	..	270		72 0 1	905	1,518
1878	1	3	73	226	..	303		74 11 10	817	1,591
1879	1	..	56	241	..	298		64 4 3	915	1,681
1880	..	1	44	145	..	190		48 2 9	783	1,290
Total ..	4	7	240	810	..	1,061		259 2 11	3,420	6,080
Average ..	1	1·7	60	202·5	..	265·2		64 12 9	855	1,520
Percentage ..	..	·1	3	10·2	..	13·3		..	17·2	18·2

1865—66, one grave crime to 1,695 people.
1867—71, do. do. to 1,535 do.
1872—76, do. do. to 2,216 do.
1877—80, do. do. to 1,480 do.

Statistics of Grave Crimes against Property (1865—80)—(Continued).

Years.	Dacoity.	Robbery.	House-breaking.	Theft.	Mischief by Fire.	Total Grave Crimes.	Population.	Price of Second-sort Paddy, 1,000 Macleod Seers.	Eviction Suits. Filed.	Evictions decreed.
								RS. A. P.	Cases.	Persons.
Cochin Taluk.										
1865	..	1	4	24	..	29	19,326	66 2 1	..	..
1866	..	..	6	30	1	37		72 2 2	..	..
Total ..	..	1	10	54	1	66		138 4 3	..	..
Average ..	..	·5	5	27	·5	33		69 2 1	..	..
Percentage to District Grand Total ..	..	..	·5	2·7	·1	3·3		..	..	..
1867	..	..	6	25	..	31		56 13 0	..	..
1868	..	..	8	27	1	36		58 2 0	..	..
1869	..	1	6	29	..	36		55 8 10	..	..
1870	..	2	10	10	..	22		51 8 0	..	..
1871	..	1	7	19	..	27		50 5 10	..	..
Total ..	..	4	37	110	1	152		272 5 8	..	..
Average ..	..	·8	7·4	22	·2	30·4		54 7 6	..	..
Percentage ..	..	·1	·8	2·5	..	3·4		..	..	..
1872	..	..	3	16	..	19	21,103	49 6 6	..	..
1873	..	1	5	24	..	30		49 14 10	..	..
1874	..	1	14	19	..	34		59 7 4	..	..
1875	..	1	10	19	1	31		54 12 0	..	..
1876	1	..	7	26	..	34		60 12 6	..	..
Total ..	1	3	39	104	1	148		274 5 2	..	..
Average ..	·2	·6	7·8	20·8	·2	29·6		54 13 10	..	..
Percentage ..	..	·1	·7	1·9	..	2·7		..	..	..
1877	..	8	13	61	..	82		77 13 8	..	..
1878	2	9	24	77	..	112		78 9 4	..	..
1879	..	12	12	63	..	87		69 7 11	..	..
1880	..	1	12	31	..	44		58 7 2	..	..
Total ..	2	30	61	232	..	325		284 6 1	..	..
Average ..	·5	7·5	15·2	58	..	81·2		71 1 6	..	..
Percentage ..	..	·4	·8	2·9	..	4·1		..	..	..

1865—66, one grave crime to 600 people.
1867—71, do. do. to 660 do.
1872—76, do. do. to 727 do.
1877—80, do. do. to 260 do.

Statistics of Grave Crimes against Property (1865—80)—(Continued).

Years.	Dacoity.	Robbery.	House-breaking.	Theft.	Mischief by Fire.	Total Grave Crimes.	Population.	Price of Second-sort Paddy, 1,000 Macleod Seers.	Eviction Suits. Filed.	Eviction Suits. Evictions decreed.
								RS. A. P.	Cases.	Persons.
District Totals.										
1865	39	59	324	823	11	1,256		63 0 2	1,785	1,541
1866	22	25	200	496	6	749		73 6 1	2,321	2,171
Total ..	61	84	524	1,319	17	2,005		136 6 3	4,106	3,712
Average ..	30·5	42	262	659·5	8·5	1002·5		68 3 1	2,053	1,856
Percentage to District Grand Total ..	3	4·2	26·1	65·8	·9	100		..	100	100
1867	18	9	180	529	10	746	2,261,250	57 3 8	2,361	2,831
1868	20	21	230	571	10	852		55 12 0	2,418	3,299
1869	6	7	230	594	9	846		58 3 5	2,508	3,567
1870	37	104	279	675	17	1,112		53 12 6	2,468	3,263
1871	30	30	246	587	1	894		45 4 8	2,991	4,456
Total ..	111	171	1,165	2,956	47	4,450		270 4 3	12,736	17,416
Average ..	22·2	34·2	233	591·2	9·4	890		54 0 10	2,547	3,483
Percentage ..	2·5	3·8	26·2	66·4	1·1	100		..	100	100
1872	7	19	114	293	11	444		50 12 10	3,643	5,166
1873	12	19	233	730	4	998		61 12 5	3,744	5,480
1874	15	19	290	898	7	1,229		59 9 7	4,405	7,222
1875	30	12	303	982	6	1,338		56 2 2	4,053	6,806
1876	37	18	861	1,045	6	1,467		62 5 11	4,125	6,255
Total ..	101	87	1,301	3,948	34	5,471		280 10 11	19,970	30,929
Average ..	20·2	17·4	260·2	789·6	6·8	1094·2		56 2 2	3,994	6,186
Percentage ..	1·8	1·6	23·8	72·2	·6	100		..	100	100
							2,324,563			
1877	20	30	552	1,672	6	2,280		80 11 2	5,020	8,463
1878	6	21	465	1,762	6	2,260		80 6 1	5,030	8,278
1879	2	26	371	1,637	4	2,040		70 13 10	5,303	8,936
1880	4	9	266	1,091	8	1,378		57 9 7	4,580	7,743
Total ..	32	86	1,654	6,162	24	7,958		289 8 8	19,933	33,420
Average ..	8	21·5	413·5	1540·5	6	1989·5		72 6 2	4,983	8,355
Percentage ..	·4	1·1	20·7	77·5	·3	100		..	100	100

1865—66, one grave crime to 2,256 people.
1867—71, do. do. to 2,540 do.
1872—76, do. do. to 2,124 do.
1877—80, do. do. to 1,168 do.

APPENDIX XIII.

CASTE, OCCUPATION, AND AGE OF DACOITS CONVICTED IN THE YEARS 1874—77.

Taluk.	Caste.				Occupation.																			Age.						
					Professional.				Domestic.			Commercial.			Agricultural.				Industrial.				Grand Total of Columns 9, 12, 15, 19 and 23.							
	Hindus.	Mappillas.	Others.	Total.	Doctor.	Teacher.	Writer.	Total.	Barber.	Washerman.	Total.	Trader.	Bandyman.	Total.	Cultivator.	Toddy-drawer.	Cooly.	Total.	Ironsmith.	Sawyer.	Shoe maker.	Total.		10 to 20 Years.	20 to 30 Years.	30 to 40 Years.	40 to 50 Years.	50 to 60 Years.	Unrecorded.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Chirakkal	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kōṭṭayam	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kuṛumbṛanad ..	21	5	1	27	1	..	..	1	..	1	1	..	..	..	1	..	24	25	..	..	..	..	27	2	8	15	1	1	..	27
Wynad	3	3	..	6	..	..	..	..	..	..	..	3	..	3	3	..	..	3	..	..	..	..	6	..	4	2	..	..	..	6
Calicut	5	2	..	7	..	..	..	..	..	..	..	..	..	..	..	..	7	7	..	..	..	..	7	1	3	3	..	..	..	7
Eṛnad	7	23	..	30	..	..	..	..	1	..	1	..	..	..	7	..	21	28	1	..	..	1	30	..	12	9	6	2	1	30
Walluvanad ..	81	117	..	198	..	..	..	..	2	..	2	..	1	1	41	9	138	188	..	1	..	Thief .. 1 } Unknown .. 5 } 6 1	198	6	78	53	21	4	36	198
Palghat	67	3	..	70	1	3	1	5	3	..	3	..	..	..	7	1	53	61	..	..	1	1	70	2	30	27	10	1	..	70
Ponnani	24	35	1	60	..	..	..	..	..	..	..	..	..	..	3	1	56	60	..	..	..	..	60	3	24	24	6	1	2	60
Native Cochin ..	8	1	..	9	..	..	..	..	..	2	2	..	..	..	..	..	7	7	..	..	..	..	9	1	5	3	..	..	..	9
Palooly in Travancore.	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	1	..	..	..	..	1	..	1
Total ..	217	189	2	408	2	3	1	6	6	3	9	3	1	4	62	11	307	380	1	1	1	9	408	15	164	136	44	10	39	408

APPENDIX XIV.

NOTE ON THE AGRICULTURE AND HORTICULTURE OF MALABAR.

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The following account of the wet, dry, garden, and miscellaneous cultivation in Malabar is drawn up from notes left by my father, M.R.Ry. Churia Raman, who was for a series of years a Tahsildar in the district. Such portions of the account as were drawn from the Sāstrās have been so noted, and I have throughout this paper aimed at brevity compatible with clearness :—

NANJA OR WET LANDS.

Division and test of Nanja or Wet lands.

The Nanja lands of Malabar are divided into three classes, viz, good or Uttamam, moderate or Madhyamam, and bad or Adhamam. Of these the first, called Paṣima, consists of clayey or tenacious soil; the second, termed Paṣima Rāṣi, of loamy soil, *i.e.*, a mixture of mud and sand; and the third, called Rāṣi, of sandy soil. It will therefore appear that the test of the above classes is the soil, but there is, according to the Sāstrās, another test for distinguishing the soil :—one cubic kōl or yard of earth being excavated, the earth is again put into the pit thus made, and, if it more than fills the pit, the land is said to be "good," and "moderate" if it exactly fills it, and "bad" if it is found wanting to fill it.

Where the three classes of land lie.

2. The Rāṣi lands lie near the coast line, and the Paṣima-Rāṣi and Paṣima lands between the Rāṣi lands and the ghauts.

Sub-divisions of the soil.

3. The above-said lands are sub-divided into nine classes, each main division having three sub-divisions. The subjoined statement shows the maximum and minimum quantity of seed sown per acre in each sub-division of land with its average outturn multiple :—

Divisions of Land.	Sub-divisions of Land.	Maximum Seed per Acre in Iḍangaḷi.*	Minimum Seed per Acre in Iḍangaḷi.*	Maximum Outturn Multiple.	Minimum Outturn Multiple.
1. Paṣima	1st sort	48	36	25	15
	2nd ,, ...	51	42	20	12
	3rd ,, ...	54	48	15	10
2. Paṣima Rāṣi	1st ,, ...	57	48	15	10
	2nd ,, ...	60	54	12	8
	3rd ,, ...	63	60	10	7
3. Rāṣi	1st ,, ...	66	60	8	5
	2nd ,, ...	69	60	5	3
	3rd ,, ...	72	72	3	1

* 10 Iḍangaḷis = 1 Para.

The position of Nanja lands.

4. The Nanja lands lie at the foot of hills or elevated grounds or below parambas which are usually at a higher level. Detached portions of these lands are called fields or Pādams, which are divided into plots measuring about 150 or 200 Perukkams (1,210 Perukkams = 1 acre) with banks on all sides 2 or 3 feet high and 1½ or 2 feet broad. These are called plots or kandams, of which there will be 6 or 8 an acre.

Division of paddy cultivation.

5. Paddy cultivation for which Nanja lands are almost exclusively employed is of three kinds—Viruppu, Mundakam, and Punja. The lands in which all the three crops are raised in the course of a year are called Muppukil or three-crop lands, whilst those which yield a double or single crop are respectively termed Iruppukil or Oruppukil lands. In North Malabar the Viruppu and Mundakam cultivations are called the Kanni and Makaram crops respectively from the months in which they are harvested.

Of different grain seeds.

6. The seeds for the three crops are generally different from one another, those for the Kanni crop not suiting the Makaram crop nor the Punja and *vice versâ*. But some seeds are used for all the three crops, and others for two only. The names of 72 kinds of grain seeds are given in the Agricultural Ṣāstrā, but there are 148 sorts of grain seeds now in use, of which a statement* is appended showing the season of their cultivation and harvest, &c.

* A.

Cultivation by whom carried on.

7. Cultivation is carried on by all castes in Malabar. Rich Janmies or landlords, however, seldom cultivate their own lands, but lease them to others. Nāyars, Tiyars and Māppiḷḷas form the majority of cultivators as Kanakkar and Verumpāṭṭakkar, though some of them are also Janmies.

Muppukil or three-crop lands.

8. There are very few Muppukil lands in Malabar. As already observed the Kanni is the first crop. Its process commences in the month of Mēḍam (April-May), when the seed is sown; the harvest is in the month of Karkiḍakam (July-August) or Chingam (August-September)—*vide para* 16. The second is the Makaram crop, the process of which begins immediately after the Kanni harvest by the transplantation of seedlings in Chingam (August-September). This crop is reaped in the month of Dhanu (December-January)—*vide para.* 17. The third is the Punja crop, the operations of which follow the Makaram harvest and consist in sowing or transplanting in Makaram (January-February); the crop is harvested in the month of Minam (March-April)—*vide para.* 18. This is followed by the process for the succeeding year's Kanni cultivation, and so on. The three crops require eleven months for their harvest, the Kanni and Makaram crop each taking four months and the Punja three months. Thus it will be seen that only a month is left for preparing the land for cultivation.

Iruppukil or double-crop—i.e., Kanni and Makaram—land.

9. Here, as in Muppukil lands, the Kanni is the first crop raised. The seed is sown in the month of Minam (March-April) or Mēḍam (April-May) and the crop is reaped in Chingam (August-September) or Kanni (September-October). The Makaram crop is then raised by the transplantation of seedlings in Kanni (September-October) or Tulām (October-November); the crop is reaped in Makaram (January-February). The land is then prepared for the following year's Kanni crop.

Oruppukil or single-crop—i.e., the Kanni crop—land.

10. This is mostly a *sowing* cultivation, though *transplantation* is also sometimes adopted. In the former case the operations begin in Tulām (October-November) and the seed is sown in Minam (March-April) or Mēḍam (April-May), and the crop is reaped in Kanni (September-October). This is followed by the operations of the succeeding years.

Oruppukil or single crop—the Makaram crop—land.

11. This is mostly conducted by *transplantation*, though *sowing* is also adopted to a certain extent. The operation for the former method commences in Iḍavam (May and June) and the transplantation in Karkiḍakam (July-August) or Chingam (August-September); the crop is reaped in Dhanu (December-January) or Makaram (January-February). The operation for the latter method begins in Makaram (January-February) and the sowing in Minam (March-April) or Mēḍam (April-May); the crop is cut in Dhanu (December-January) or Makaram (January-February).

Single-crop Punja.

12. This is of two kinds—Thēkka Punja and Kōḷpunja. Both of these cultivations are dependent on irrigation, the difference being that in the case of the former the land is prepared as in the case of Kanni or Makaram cultivation and then irrigated, but in the case of the latter, which may be called lagoon cultivation, the land which is submerged under water has first to be cleared by baling out water by means of wheels, &c., and it is with considerable difficulty that it is fitted into cultivable beds. This latter crop is almost confined to the Ponnani Taluk, where it is called Punjakōḷ. A large area of land under the Ēnāmākkal Dam near Chowghat is used for this cultivation which is extremely precarious. The process for Thekkapunja commences in Iḍavam (May-June) and transplantation in Dhanu (December-January) or Makaram (January-February); the crop is reaped in Minam (March-April) or Mēḍam (April-May). The cultivation of Kōḷpunja begins in Makaram (January-February) or Kumbham (February-March) and the crop is cut in Mēḍam (April-May).

Manure used for paddy cultivation.

13. The manure chiefly used for paddy cultivation consists of ashes, cattle-dung, and the leaves of mango trees, spondias, mangifera, clayptran, caryophyllifolia and of lonicera.

Periodical rain essential for paddy crop.

14. The paddy cultivation of the district is mainly dependent on timely periodical rains, as, unlike other districts, there are no irrigation works to fall back upon. A failure of monsoon means in Malabar a failure of crops.

Where seedlings are grown.

15. A portion of fields is set apart for growing seedlings, which is called Ngāttupaṭṭi or seed beds generally occupying a higher level than the fields themselves. But in some places vacant parambas are used as nurseries, and in others the very

fields for cultivation are selected for the purpose. In the last case the transplantation takes place on the fields off which the seedlings had been taken.

The process and expense of the Kanni crop in three-crop lands.

16. The processes and expenses of the Kanni crop cultivation in a Muppukil land are shown below. The fields require to be ploughed twelve rounds :—

Particulars of Expenses.		Charges in Idangalis.
Grain hire for 48 pairs of oxen to plough an acre of land 12 rounds at the rate of 2 Idangalis of paddy per pair		96
Twelve pairs of oxen for raking and levelling 12 rounds at the above rate ..		24
Hire of 3 men to repair ridges		6
Price of 60 baskets of ashes of 10 Macleod seers each	15	21
Hire of 3 men to carry the same	6	
Price of 60 baskets of manure	15	21
The hire for 3 men to carry the same	6	
Hire of 5 men or 10 women for weeding		10
Total ..		178
Add seed ..		50
Total ..		228
Gross produce at twelvefold	600	
Deduct charges	228	
Net produce ..	372	

The process and expense of the Makaram crop in three-crop lands.

17. The process and expense of the Makaram crop in three-crop lands are noted below :—

Particulars of Expenses.		Charges in Idangalis.
Grain-hire for 40 pairs of oxen to plough an acre of ground 10 rounds ..		80
For 6 pairs of oxen to rake and level 6 rounds		12
The hire of 10 men to collect 50 bundles of leaves for manure		20
Price of 20 baskets of dung and the hire of 1 man to carry the same ..		7
Hire of 5 pairs of oxen to plough seed bed		10
Hire of 10 women to gather seedlings		15
Hire of 2 men to carry and arrange seedlings in fields		4
Hire of 10 women to transplant seedlings		10
Total ..		158
Add seeds ..		60
Total ..		218
Produce at tenfold	600	
Deduct charges	218	
Net produce ..	382	

The process and expense of the Punja crop in three-crop lands.

18. The process for this cultivation is the same as that for the Makaram crop referred to above.

Particulars of Expenses.		Charges in Idangalis.
Expenses as above including seed		218
Produce at eightfold	480	
Deduct charges	218	
Net produce ..	262	
Total produce of the three crops	1,680	
Deduct total expenses for three crops	664	
Net produce ..	1,016	
Deduct tenant's share of one-third	338	
Net pattam ..	678	
Taking Government revenue at six-tenths of net pattam ..	406	
Remainder to Janmi ..	272	

NOTE.—Fractions are omitted in the above calculation.

The process and expense of Kanni crop in double-crop land.

19. The process of this cultivation is the same as that for Kanni crop in three-crop lands.

The charges, &c., are noted below:—

Particulars of Expenses.		Charges in Idangalis.
The expense as detailed in para. 16		178
Add seed ..		50
Total ..		228
Produce at twelvefold	600	
Deduct charges	228	
Net produce ..	372	

The process and expense of Makaram crop in double-crop land.

20. The process of this is also similar to that of the Makaram crop in three-crop lands, and the charges, &c., are as follows:—

Particulars of Expenses.		Charges in Idangalis.
The expense as detailed in para. 17		158
Add seed ..		60
Total ..		218
Produce at tenfold	600	
Deduct charges	218	
Net produce ..	382	
Total produce of both crops	1,200	
Deduct total expenses of both crops	446	
Remainder ..	754	
Deduct tenant's share of one-third	251	
Net pāṭṭam ..	502	
Taking Government revenue at six-tenths of net pāṭṭam ..	301	
Remainder to Janmi ..	201	

NOTE.—Fractions are omitted in the above calculation.

Process and expense of *Vitakrishi* or *sowing* cultivation in a single-crop (Makaram) land.

21. The land requires to be ploughed eight rounds for this cultivation.

Particulars of Expenses.		Charges in Idangalis.
Hire for 32 pairs of oxen to plough 8 rounds		64
Hire of 3 men to repair ridges		6
Total ..		70
Add seed ..		50
Total ..		120
Produce at sixteenfold	800	
Deduct charges	120	
Net produce ..	680	
Deduct tenant's share of one-third	227	
Net pāṭṭam ..	453	
Taking Government revenue as six-tenths of net pāṭṭam ..	271	
Remainder to Janmi ..	182	

NOTE.—Fractions are omitted in the above calculation.

The process and expense of *Nātti Krishi* or *transplanting* cultivation in a single-crop (Makaram) land.

22. The process and expenses of this cultivation are the same as those of the Makaram cultivation in a three-crop land.

Particulars of Expenses.		Charges in Idangalis.
The expenses as shown in para. 17 above		158
	Add seed ..	50
	Total ..	208

Average produce at sixteenfold		800
Deduct charges		208
	Net produce ..	592
Deduct tenant's share of one-third		197
	Remainder ..	395
Taking Government revenue at six-tenths		237
	Remainder to Janmi ..	158

NOTE.—Fractions are omitted in the above calculation.

The process and expense of single (Kanni) crop land.

23. The process and expense are the same as those given for the Kanni cultivation in three-crop land.

Particulars of Expenses.		Charges in Idangalis.
The expenses as detailed in para. 16 above		178
	Add seed ..	60
	Total ..	238

Produce at sevenfold		420
Deduct charges		238
	Net produce ..	182
Deduct tenant's share of one-third		60
	Remainder ..	122
Taking Government revenue at six-tenths		73
	Remainder ..	49

The expense of Tekka Punja in Punja single-crop land. (Para. 12 above.)

24. The expenses are similar to those given for Makaram cultivation in three-crop land.

Particulars of Expenses.		Charges in Idangalis.
The expenses as detailed in para. 17 above		158
	Add seed ..	50
	Total ..	208

Average produce at sixteenfold		800
Deduct charges		208
	Net produce ..	592
Deduct tenant's share of one-third		197
	Remainder ..	395
Taking Government revenue at six-tenths		237
	Remainder to Janmi ..	158

The process and expense of Kolpunja in Punja single-crop land. (Para. 12 above.)

25. One acre of land is divided into 16 plots, which require to be treated as follows ;—

Particulars of Expenses.	Charges in Idangalis.
Price for 32 bundles of straw, at the rate of 2 bundles per plot	64
For forming an irrigation channel	4
Hire of 10 men to form plots, &c.	20
Hire of 8 men to carry straw, &c.	16
Hire of 12 men to bale out water and plant the seedlings	24
Hire of 1 man for 90 days or 3 months to irrigate the fields daily till the crop is reaped	180
Total expense ..	308
Add seed ..	40
Total ..	348

Produce at twentyfold	800
Deduct charges	348
Net produce ..	452

How the Paṭṭam (Rent) is fixed.

26. The quantity of seed required for sowing a land and its outturn multiple or Mēni being ascertained, the gross produce of the land is easily arrived at. From the gross produce is deducted the quantity of seed and an equal quantity for Valli or the expense of cultivation; one-third of the balance is deducted as the Kolu-Lābham or the cultivator's share, and the remaining two-thirds represent the amount of paṭṭam or rent due to the landlord. From this is paid the Government assessment at the usual rates. That the cultivator's expenses much exceed the quantity of seed will appear from paras. 12 to 25.

Cultivators' implements.

27. The following are the cultivator's implements and materials:—

Ploughshare and yoke for ploughing, broad hoe for forming ridges, rake and leveller, basket for carrying manure, water wheels and piccottah to clear fields of water and to irrigate, bill-hook for cutting twigs and leaves, and sickle for cutting crop. Their price is given below:—

	RS.	A.	P.
1 Ploughshare and yoke	0	12	0
1 Broad hoe	1	4	0
1 Rake and leveller	0	15	0
1 Basket	0	2	4
1 Water wheel	25	0	0
1 Piccottah	0	12	0
1 Bill-hook	0	6	0
1 Sickle	0	3	0
Total ..	29	6	4

28. A tabular statement showing the sowing season, &c., is subjoined:—

Description of Land.	What Crop and how cultivated.	Season for Sowing or Transplanting.	Season for Rainfall.	Harvesting Season.	Remarks.
1	2	3	4	5	6
Nanja ..	Makaram. By sowing broadcast.	Minam (March-April) Mēḍam (April-May).	From Mēḍam (April-May) to Tulam (October-November).	Dhanu (December-January), Makaram (January-February).	This sowing is called Poti Vita or Paṭṭu Vita as distinguished from Chettu Vita.
	By transplantation.	Mithunam (June-July) Karkkidakam (July-August).	From Mithunam (June-July) to Tulam (October-November).	Do.	Cultivated by transplanting seedlings grown in other places.
Nanja single crop.	Tēkkapunja Kōḷpunja.	Makaram (January-February).	Kumbham (February-March) and Minam (March-April).	Mēḍam (April-May).	Cultivated by transplantation, also sown by sowing germinated seeds. This cultivation requires watering every day.
Nanja 3-crop lands.	Kanni. By sowing.	Minam (March-April) Mēḍam (April-May).	From Minam (March-April) to Karkkidakam (July-August).	Chingam (August-September) and Kanni (September-October).	This is cultivated by sowing or transplanting in sowing seasons. Sowing in Minam is seldom adopted.
	Viruppu. By transplantation.	Edavam (May-June), Mithunam (June-July).			

Rainy Season in Malabar.

29. According to Sāstrās Malabar should have eight months' rain, copiously in the months of Mithunam (June-July), Karkkidakam (July-August), Chingam (August-September), and Kanni (September-October), and intermittently in Mēḍam (April-May), Iḍavam (May-June), Tulām (October-November), Vrischikam (November-December).

Watching the cultivation.

30. Sheds are erected in lands near one another for the accommodation of watchmen at night to guard against depredations of thieves and cattle. Boys are also kept watching fields during the day to prevent birds and other animals from destroying the crops. In some places hedges are sometimes put up for the protection of crop.

Hire of watchmen.

31. Boys who watch fields during the day are paid half an Iḍangaḻi of paddy each. The night-watchmen are not separately paid for the duty as they are generally the paid servants of Janmis. The Cherumars are, as a rule, the night-watchers. To these watchmen are generally set apart corners of cultivated fields near their watching sheds which they reap for their use with the permission of the landlord. The produce of such portions of fields varies from 8 to 10 Iḍangaḻis.

Quantity of straw per acre of land.

32. As the Kanni crop is cut at its ears when they become mature, but before the stem is dried, it yields but very little straw, whilst the Makaram crop for a contrary reason produces more straw. In point of the yield of straw the Punja crop is on a level with the Kanni crop. On an average an acre of Kanni and Punja crop land produces each 3 bundles of straw weighing about 192 lb., whilst the yield of the Makaram crop is 5 bundles, averaging 320 lb. in weight.

The use of straw.

33. Straw is generally used for feeding cattle, thatching houses, and forming banks and ridges to Punja Kōḻ lands. In towns it commands a ready market, but in rural parts it is seldom, if ever, an article of sale.

Sources of damage to paddy cultivation.

34. A sort of green worm infests the leaves of paddy, which it consumes to the great detriment of the cultivators' interests. The cultivators, therefore, employ Cherumies (female Cherumars) to blow them off with their baskets. Vannārs are also engaged by cultivators to expel the worms by means of charms called Puḻuvilakkam, which consists of hanging in the infested field on the leaf-stem of a Cycas called Intu, a tender leaf of the coconut tree engrossed with the charm (mantram). This process is considered by superstitious cultivators as proving successful in the expulsion of the obnoxious insect. Lightning in the months of Karkkidakam (July-August) and Vrischikam (November-December), which is the time for the Kanni and Makaram crops to bear ears, makes them (the ears) grainless. Strong winds, by beating the paddy stalks into water, also cause loss.

35. There is also another pest to paddy cultivation. When the paddy is in ears a fly called Chāḻi (ചാഴി) invades them and drinks the milk in them. This is a source of great loss. No sooner are these flies driven away from the field than they return to it again. Chāḻi is confined to certain places in certain seasons. Its ravages are pretty general in the Ponnani Taluk. In jungly parts wild beasts, such as elephants, bear, deer, &c., commit depredations to cultivation, and watchmen generally use fire-arms to prevent them.

Reaping and threshing charges.

36. Reaping and threshing are generally attended to by agricultural laborers, though outsiders are also occasionally employed. Paddy, when cut, is made into sheaves and carried to Kaḷams or barns where threshing is done. The paddy is then separated from chaff and dust by the process of dropping it from a basket when the breeze blows them away; but, if there be no breeze, a cooly winnows the grain. The cooly gets hire called Patam (പതം = reaper's share) at the rate of 1 to 1½ for every 10 measures, or 1 for every 7 measures, according to the custom of the place. In other places, in addition to this, one or two handfuls (കൈടന്ന) of paddy is also given, averaging to half or one Iḍangāḻi of paddy.

37. A thresher who has not assisted at reaping paddy is allowed a Patam (പതം) of ¼ measure for every 10 measures. He is also allowed the indulgence of a handful (കൈടന്ന) of grain.

38. The Janmi's permanent agricultural laborers do each get a sheaf roll of paddy every alternate day during harvest, containing 1 or 2 Iḍangāḻis of paddy. On the day of closing the harvest of each detached holding, all the coolies engaged in it are each given a sheaf of paddy containing 4 or 5 Iḍangāḻis of grain.

39. In addition to this, sheaves of paddy are also given in some places to Carpenters, Blacksmiths, Astrologers, Maṇṇāns and Pāṇans, &c., called the Cherujanmakkār on the last harvest day. A custom prevails in certain places of giving one in every ten sheaves to temples.

Exclusion of reaping and threshing charges.

40. The reaping and threshing charges detailed above have not been included in the costs of cultivation referred to in paras. 16 to 25, as it is not customary to do so.

Price of seed grain.

41. The price of seed grain varies according to the market. But, when the paddy sells at Rs 7½ for 100 Macleod seers, the price of seed grain may be fixed at Rs. 10 for the same quantity. Paddy to serve as seed grain must be well matured and dried.

PUNJA OR DRY LANDS.

Punja crops.

42. The chief punja crops in Malabar are (1) Punam, (2) Mōdan, (3) Paḷḷimanyāyal, and (4) Gingelly. Tax to Government and rent to Janmi are payable on these. The minor crops of chāma, millet, peas, &c., were free from assessment, but have been lately assessed in the Palghat Taluk. They are therefore referred to under the head of "Miscellaneous cultivation."

What lands are suitable for Punja crop.

43. Punam is chiefly cultivated on hills covered with jungle. The soil is a mixture of red and black with gravel or shingle scattered about. This is Paṣima rāṣi land. Mōdan, gingelly, chāma, &c., are cultivated in level waste parambas and sometimes in gardens. The soil is red or sandy mixed with gravel. The Paḷḷiyāl crop is grown on high grounds above Nanja lands and sometimes in parambas. The Paḷḷiyal land approaches Paṣima soil and gradually becomes Nanja land subject to permanent assessment.

44. The Punam crop was originally raised only once in 12 years, but now it is cultivated every 7 or 8 years. The mōdan and gingelly were likewise cultivated formerly at intervals of 4 years, though they are now raised every 2 or 3 years. The lands are allowed to lie fallow in order that they may have rest and accumulate manure. The above crops are raised every year, but on different lands.

When the dry crops are raised.

45. Thirty-eight kinds of punam, 13 sorts of mōdan, and 4 kinds of gingelly seeds are now in use. As the names of the seeds vary in different taluks, it is difficult to distinguish between them. A statement showing the different kinds of punam and mōdan seeds in use in the Chirakkal, Kottayam, and Palghat Taluk is appended.*

Different kinds of Punam, Mōdan, and Gingelly seeds.

* B.

46. For this cultivation the process begins in the month of Dhanu (December-January) when the underwood in jungles is cut down and burnt in the month of Kumbham (February-March). The place is inspected 8 or 9 days after, and, if there be any wood unburnt, it is collected in unbaked soil and burnt. The cracking of the ground is a test of its being well baked. A hedge is then made for the exclusion of beasts and the seed sown in the month of Mēḍam (April-May) or Iḍavam (May-June), and the earth is then turned up with a hoe half a foot deep. In the months of Iḍavam (May-June), Mithunam (June-July), and Karkidakam (July-August) the ground should be weeded and the undergrowth destroyed. The crop is reaped in Chingam (August-September) or Kanni (September-October).

The process of the Punam cultivation and the season of its sowing and reaping.

47. The Punam seed germinates in 4 days, and the cultivation should be watched until the crop is cut. As it is subject to depredations of wild beasts, sheds are formed on trees for the accommodation of watchmen who arm themselves with guns, arrows and slings, &c.

The watching of the Punam crop.

48. The Punam cultivation is mostly undertaken by poor people, who are themselves the cultivators and watchmen. Some of them live in sheds on the cultivated hills till the crop is cut. Very few rich landlords get this cultivation done for them by hillmen and others.

The cultivators of Punam.

49. The Punam tract being rich in soil, the quantity of seed required for sowing it is comparatively small, say about 3 parās per acre. The charges of cultivation, &c., are given below:—

Expenses for cultivating Punam in an acre of land.

Particulars of Expenses.	Charges in Iḍangaḷis.
The hire of 18 coolies to clear the jungle at 2 Iḍangaḷis each	36
Do. of 10 do. for burning the underwood, &c.	20
Do. of 20 do. for sowing and digging	40
Do. of 40 do. for weeding thrice at 1 Iḍangaḷi each	40
Do. for watching in the shape of conjee, sheaves of paddy, &c. ..	80
NOTE.—Three acres of land will be watched by one man till the paddy comes to ears. But when the crop is ready for the sickle 3 watchmen will be required per acre.	
Cost of 3 watch sheds	15
Cost of erecting temporary barn (kaḷam)	5
Total ..	236
Add seed ..	30
Total ..	266

Average produce at fifteenfold		450
Deduct charges		266
Net produce ..		184
Deduct. One-tenth of the gross produce to Janmi ..	45	55
Deduct. Assessment at the rate of 8 annas, as in the Calicut Taluk, per acre	10	
Quantity remaining to cultivator ..		129

50. If the reapers of the crops are themselves the threshers, they get each one-tenth of the quantity threshed as hire, but in certain places one sheaf for every ten sheaves is given as hire. If separate threshers are employed, they get each two Iḍangaḷis for every ten parās threshed. It is customary in some places to give two or three parās of paddy for winnowing 100 parās of paddy. The crop, when cut, is either taken to a Kaḷam on the land itself and threshed there, or, if the cultivator happens to live near, the sheaves are taken to his house to be threshed.

Reaping charges.

51. It is usual in some places to make payments of from one to ten Iḍangaḷis of paddy according to circumstances to carpenters, blacksmiths, Mannāns, and Pānārs who visit the threshing ground. The object of this payment is to facilitate the securing of their services for repairing the agricultural implements, &c. It is also customary to allot 2½ Iḍangaḷis of paddy out of every three parās sowing land for ceremonies performed in honor of the gods haunting the hills. The charges referred to in this and the paragraph above being

Sundry other charges.

fluctuating, have not been, but should be, deducted from the cultivator's share given at the end of para. 49 above.

Crops promiscuously raised with Punam.

52. Dholl (തുവര), *Cajanus Indicus*, and cotton seeds are sometimes sown along with Punam, the ratio being quarter of a nāḻi * of dholl seed and two nāḻis of cotton seed to ten Idangaḻis of the Punam seed. In some places the castor-oil seeds are also sown. This practice obtains in North Malabar. These mixed crops do not attain maturity when the Punam is ready for the sickle. The ground is, therefore, cleared of undergrowths after the Punam harvest and watchmen are set to guard the standing crop. Dholl is harvested in the month of Dhanu (December-January), cotton in Makaram (January-February), and castor-oil seed in Kumbham (February-March).

The process for the Mōḍan cultivation.

53. The process for this cultivation commences in Karkidakam (July-August) when the land is ploughed twice. Then it is ploughed once every month from Chingam (August-September) to Kumbham (February-March). It is again ploughed two rounds in the month of Mēḍam (April-May) when the seed is sown with ten times its quantity of manure in the shape of ashes and cattle-dung. Over the sown bed the plough is plied once again. The land is weeded in the month of Idavam (May-June) and Mithunam (June-July) and the crop is cut in Chingam (August-September).

The charge for cultivating Mōḍan per acre of land.

54. Strictly speaking the land for Mōḍan cultivation requires to be ploughed 18 rounds. But this in practice has now been reduced to 12 rounds.

Particulars of Expenses.		Charges in Idangaḻis.
Paddy hire for ploughing 12 rounds		96
Average charge for weeding		12
Price of 60 baskets of ashes and manure		15
Hire for 20 coolies to tie fence		40
Total		163
Add seed		60
Total		223
Gross produce at sixteenfold	360	
Deduct charges	223	
Net produce	137	
Deduct. Janmi's share of one-tenth of the gross produce .. 36		
Deduct. Tax per acre at 12 annas .. 15	51	
Share left to tenant	86	

Mōḍan reaping charges.

55. On an average the reaping and threshing charges of Mōḍan may be taken at one-tenth of the quantity reaped and threshed. The cultivator's share referred to above will therefore be reduced by this quantity.

The process for Paḻḻiyāl cultivation.

56. The process for this cultivation commences in Idavam (May-June) and the seedlings are planted in Karkidakam (July-August), and the crop is reaped in Kanni (September-October). In Idavam (May-June) the land is ploughed two rounds and the soil pulverized. In Mithunam (June-July) it is again ploughed and harrowed twice. At the end of Karkidakam (July-August) it is ploughed and harrowed four rounds and manured with leaves and dung, and the seedlings are then planted. The seedlings for this crop are raised just in the same way as for the Kanni crop. Transplantation takes place the same day that the seedlings are gathered. The process for the succeeding year's cultivation only begins in Idavam (May-June) following.

The charges for Paḻḻiyāl cultivation per acre of land.

57. The charges for Paḻḻiyāl cultivation are noted below :—

Particulars of Expenses.	Charges in Idangaḻis.
Paddy hire for ploughing 8 rounds	48
Do. for harrowing	12
Wages of 24 women gathering and transplanting seedlings	24
Do. of 12 coolies supplying 60 bundles of leaves	24
Price of 60 baskets of cattle dung	15
Average expense for growing seedlings	10
Total	133
Add seed	60
Total	193

* 4 Nāḻis = 1 Idangaḻi.

Gross produce at sixfold	360
Deduct charges	193
Net produce ..	167
Deduct Janmi's share of one-tenth of the gross produce ..	36
Tenant's share ..	131

From this has to be deducted the Government assessment of the land.

Charges for reaping Palliyal.

58. The average reaping and threshing charges of this crop may also be taken at one-tenth of the quantity reaped and threshed.

59. Gingelly is generally raised on fields off which a Mōḍan crop had been taken and sometimes *vice versâ*. It is also cultivated on separate parambas. The Gingelly crop in Mōḍan fields is raised as follows. After the Mōḍan harvest in Karkidakam (July-August) or Chingam (August-September), the field is ploughed and prepared for Gingelly which is sown in Chingam (August-September) and cut in Dhanu (December-January). This is followed by a crop of Chāma (Millet) on the same field which is then left fallow for 3 or 4 years. If Gingelly cultivation precedes Mōḍan, the processes, &c., for both last for 14 months; but if it follows Mōḍan, the duration of both is 18 months.

Gingelly in parambas.

60. In parambas where gingelly is separately raised the process commences in Karkidakam (July-August), the seed is sown in Chingam (August-September), and the crop reaped in Dhanu (December-January).

The process for gingelly cultivation.

61. The field requires to be ploughed 6 rounds before the seed can be sown. After the sowing the plough is again used to turn the soil over the seeds and some straw or leaves are scattered to form a covering layer.

Charges for cultivating an acre of land with gingelly.

62. The charges for cultivating an acre of ground are given below:—

Particulars of Expenses.	Paddy Charges in Iḍangāḻis.
Hire for ploughing 8 rounds	48
Hire of 6 women to cover the field with straw, &c.	6
Charge for making fence	40
Hire of 15 coolies for cutting the crop	30
Grain price of 1½ Iḍangāḻis of gingelly seed	6
Total ..	130

	Iḍangāḻis Gingelly.
Average gross produce at fiftyfold	75
Gingelly commutation for 130 Iḍangāḻis of paddy	32½
Janmi's share of one-tenth of the gross produce	7½
Assessment at 9 annas per acre	2¼
Total ..	42¼

Average gross produce	75
Deduct charges	42
Tenant's share ..	33

ON GARDENS.

Description of garden.

63. Gardens in Malabar are divided into two main classes—Āttuveppu and Karaveppu. Āttuveppu gardens are by the side of the sea or rivers. They are generally level with loamy soil. Karaveppu gardens are in some places elevated and at others undulating. They are usually by the side of wet lands, about 3 or 4 feet above them or in the slopes of hills. The soil is a mixture of sand and gravel. These two main divisions have been sub-divided into five classes—two in Āttuveppu and three in Karaveppu.

64. Gardens are, as a rule, the homesteads of the people. The sub-division of gardens into small plots was originally intended perhaps for the people to live in. Gardens are on all four sides protected by hedges or embankments for the exclusion of cattle, &c. They are made into small patches of 50 or 100 perukkams (1,210 perukkams = 1 acre), the object being to confine the rain water and manure into these patches without allowing the same to escape into other grounds.

Garden cultivation.

65. The chief product of Kēralam or Malabar is coconut; in fact the name Kēralam * is derived from the Sanscrit Kēram which means coconut. Next in importance come jack, areca, and pepper. Other trees are also reared in gardens, but they

* See para. 53 of Appendix I.

are not so important. These four are categorically known as "Nālubhayam" or the four improvements. In certain parts of the district demises granted by janmies to tenants simply refer to improvements as "Nālubhayam," by which are meant coconut, jack, and areca trees and pepper vines. Malabar, according to tradition, was made a gift of by Paraṣu Rāma to the Brahmins, who in consequence arrogated to themselves the title of janmis or proprietors. A janmi was said to be one in whom were concentrated all the rights in the land.

66. As big janmis almost invariably demise their lands on Kuḻi-Kāṇam or other rights to tenants, the latter are in the majority of cases the reclaimers of garden. Some of the petty janmis, however, reclaim their own lands.

Demises granted to tenants.

67. Demises granted to tenants vary in period from 12 to 20 years. In certain cases the period is not specified, but a clause is inserted enabling the tenant to hold the garden till the coconut tree bears its first fruit. This stage is usually arrived at in 8 or 10 years. On the expiry of the term granted to tenant, the garden is either surrendered by him on receipt of the improvement value fixed by arbitrators according to local rates, or he is allowed to continue in possession by a renewal wherein the value of improvements due to him is shown as the amount of Kāṇam advanced by him. In certain cases the improvement value is paid to the tenant who is allowed to hold the garden on simple lease.

Nominal rent on waste.

68. Although in the generality of cases rents are fixed on gardens having bearing trees, a trifling rent of a fanam or so is sometimes fixed on waste parambās demised for reclamation in token of the proprietary right of the janmi.

Gardens dependent on rains to a certain extent

69. The gardens in Malabar as wet lands are dependent on rains. But the neglect of periodical digging and manuring will render the rains, however copious or timely, almost nugatory in the case of gardens.

The number of trees which could be planted per acre.

70. There is a doctrine which limits 6 jack trees and 1,000 areca trees to a garden which could be planted with 100 coconuts. As a rule 60 coconut trees are planted per acre, though, in order to take the place of trees going out of bearing, coconut plants are put in the intervals of old trees in excess of the above maximum number per acre.

Soil suitable to each description of improvements.

71. Āttuveppu lands suit coconuts better than Karaveppu, but jacks and pepper find a congenial soil in the latter first and second class lands, whilst arecas thrive by the banks of rivers and of wet lands.

The season when these improvements require rain.

72. The garden improvements require rain from Idavam (May-June) to Tulām (October-November), remittently in Mithunam (June-July) and Karkidakam (July-August), and intermittently in Kanni (September-October) and Tulam (October-November). The garden improvements are greatly benefited by the north-east monsoon.

Process of planting seed nuts.

73. Coconuts ripe enough to drop down of itself are in all places selected for planting. These are called Tei-nuts or seed coconuts. They are plucked in the month of Dhanu (December-January) or Kumbham (February-March) from middle-aged coconut trees. The seed coconuts are in some places let down by means of a rope to avoid concussion; such nuts do not at all fail. In some places seed nuts are stored over the ceiling of houses exposed to gentle smoke, whilst in others they are put in rooms. Seed nuts are planted close to one another in nurseries formed in gardens in the month of Mēdam (April-May) or Idavam (May-June). They require watering every day if there is no rain. The plants are transplanted when they are a year old. In Karaveppu lands they are transplanted in six months. These are called Moṭṭa Tei.

How coco-plants are planted.

74. The pits for plants should be pretty far from one another—so far that there might be 60 pits an acre. Pits should be 2 or 2½ feet wide and 3 feet deep. In sandy tracts the width and depth might be less. The plants are generally put in those pits in the month of Idavam (May-June) or Tulam (October-November), but often there is a deviation from this rule.

Manure for the plants.

75. When coco-plants are being transferred to pits made to receive them, one Iḍangāḻi of ashes is generally put in the pits. In some places ¼ or ½ Iḍangāḻi of salt or salt earth is mixed with the ashes. For a year the earth round the plant is stirred every month and ¼ of an Iḍangāḻi of ashes put as manure. Then for 3 years in the months of Iḍavam (May-June) and Tulām (October-November) 3 Iḍangāḻis of ashes are put at the root of plants. The plants are watered for 3 years every day or every 3 days or thrice a month according to the position and condition of the garden. In some places the plants are not watered at all, whilst in others even big trees have to be watered. When the plants arrive at the stage of Maram (forming trunk), ashes and manure are put in the pits, which are then filled in. The earth round the root is then gently dug annually in the month of Mithunam (June-July) to a depth of a foot or a foot-and-a-half, which is filled with leaves. In the month of Tulām (October-November) 10 Iḍangāḻis of ashes are put at the root, and this, with the leaves already deposited there, is covered with earth.

When coconuts come to, and go out of, bearing.

76. The coconut trees come to bearing between the ages of 8 and 16 and sometimes only at 20 years. On an average calculation they bear in 12 years. The coconuts on Āttuveppu lands go out of bearing after 40 years, whilst those on Karaveppu lands yield for 80 years. Coconut trees gone out of bearing are cut down, the timber being used for building small houses. The trees do not all come to bearing together, even though they were planted at the same time, and instances are many where trees planted together have yielded whilst their contemporaries were, a few, in the stage immediately below yielding, and others still lower. On an average two-thirds of the plants of one nursery begin to yield simultaneously.

Cost of planting an acre of land.

77. The charges for planting an acre of land are detailed below :—

	RS.	A.	P.
60 coolies for throwing up mud walls and making terraces at the rate of 3 annas each	11	4	0
12 coolies for digging 60 pits at 3 annas each	2	4	0
Price of 60 plants at 1 anna each	3	12	0
240 Iḍangāḷis of ashes for the first year at the rate of 4 Iḍangāḷis per pit	0	7	3
12 coolies for manuring	2	4	0
For ploughing or digging	6	0	0
For watering 4 months	2	8	0
Total ..	28	7	3

Annual expenses in the second and third years.

78. The annual charges for the second and third years are given below :—

	RS.	A.	P.
360 Iḍangāḷis of ashes, at the rate of 6 Iḍangāḷis per pit	0	10	10
4 coolies for manuring	0	12	0
For ploughing or digging the garden	6	0	0
For watering	2	8	0
Total ..	9	14	10
Expenses for 2 years at the above rate	19	13	8
Do. *for* 7 *do.*	69	7	10
Add total of paragraph 77	28	7	3
Total ..	117	12	9
The charge per coconut tree up to the seventh year	1	15	4

Annual expenses after the seventh year.

	RS.	A.	P.
79. Six hundred Iḍangāḷis of ashes	1	2	0
4 coolies for opening the root of trees	0	12	0
12 coolies for 60 bundles of leaves for depositing round the root ..	2	4	0
10 coolies for spreading the leaves and manure, &c.	1	14	0
Ploughing or digging the garden	6	0	0
10 coolies for repairing the mud wall, &c.	1	14	0
2 coolies for tying pottu or thorns round the trunk of the tree as protection from thieves	0	6	0
3 bundles of thorn for pottu	0	9	7
	14	13	7
The annual expenses per tree after the seventh year	0	3	11

How the rent is fixed.

80. Coconuts are of four sorts according to a Sanscrit work entitled Kēraḷa Kshitiratnamāla, viz., dried, ripe, and green, and Mechchinga or the tenderest nut. These nuts of a tree are counted* and ¼ of the amount is set apart for the tenant and the balance taken as rent. The above work also fixes the number of nuts for each tree, viz., 51 nuts for a 1st-class tree, 32 for a 2nd, 20 for a 3rd, 15 for a 4th, and 10 for a 5th class. The two stanzas from the above work bearing upon this point are here extracted :—

"Adding the number of dried, ripe, green, and the tenderest nut, give up ¼ of the total (as the tenant's share), and the balance goes to the landlord."

"According † to some a first-class tree produces 51 nuts, the second 32, the third 20, the fourth 15, and the fifth 10; whilst others leave out of account some portion of these."

81. But for some time past the Government officials have put up a standard of calculation, which is exhibited in the subjoined table :—

* The custom was to deduct ⅓ of the total number of nuts of all sizes on the trees at one time to cover loss by rats, windfalls, accidents, &c. The balance only, viz., ⅔, was taken as the gross produce.—W.L.

† The *following* averages for coconut produce were adopted by the officers named :—

	Nuts per Tree.
Major Macleod, 1st Principal Collector	48
Mr. Rickards, 2nd Principal Collector	19
Mr. Warden, 3rd Principal Collector	26
Mr. Græme, Special Commissioner	24$\frac{11}{14}$

The Janmi Pymaish Account returned by the people themselves in 981 M.E. (1805-6) gave an average of 24$\frac{11}{14}$ nuts per productive tree.—W.L.

Particulars.		How many Times Coconuts are plucked per Annum.	Average Number of Nuts gathered each Time.	Average Number of Nuts per Annum.	Number of Leaves.	Remarks.
Āttuveppu ..	1st sort ..	8	7	56	40	....
	2nd ,, ..	7	6	42	36	....
Karaveppu ..	1st ,, ..	6	6	36	32	....
	2nd ,, ..	4	6	24	28	....
	3rd ,, ..	3	4	12	24	....

The utility of coconut.

82. In a coconut tree there is nothing which need be discarded, as every part of it serves some end or other. Coconut becomes ripe to be plucked in ten months, and at each stage of its growth it has a separate name. Its first embryo stage is called Kula (കുല) or blossom; when the Kula bursts, *i.e.*, the 2nd stage, it is called Pūkkula (പൂക്കുല); when the Pūkkula forms into small nuts, *i.e.*, the 3rd stage, it is called Mechchinga (മെച്ചിങ്ങ); when the Mechchinga forms soft shells, *i.e.*, the 4th stage, it is called Karikka (കരിക്ക); when the Karikka forms hard shells, *i.e.*, the 5th stage, it is called Eḻannīr (ഇളനീർ = tender coconut); when the Eḻannīr forms black shell, *i.e.*, the 6th stage, it is called Vannanga or Mannanga (വന്നങ്ങ or മന്നങ്ങ); when Vannanga becomes ripe, *i.e.*, the 7th stage, it is called Tēnga (തേങ്ങ or നാളികേരം).

83. Coconut fibre is used for ropes; the leaves for thatching houses, &c.; the stems of the leaves as well as the covering of coconut flowers for firewood and torches; the mid-ribs of palm-leaf strands are used for cleaning teeth, and a number of them tied together form brooms; the trunk of the tree is used for building houses and for firewood, &c. In Malabar it is almost exclusively from the coconut tree that toddy is drawn.

The annual plucking of coconut.

84. Coconuts are plucked four or eight and seldom twelve times annually according to the quality of the land and tree. As already observed they take 10 months to mature, but in some cases they are fit to be gathered in 8 or 9 months.

How coconut leaves are cut.

85. Coconut leaves are cut thrice a year when the nuts are plucked in the months of Vrischikam (November-December), Dhanu (December-January), and Makaram (January-February). From 5 to 9 stems of leaves are cut according to the quality of the tree. The leaves are plaited and used for thatching. They are sold as cut or plaited; in the former case they fetch in towns on an average Rupees 10 and in the latter Rupees 12 per 1,000. In country parts the rate is cheaper. In demises granted by Janmis provision is not unfrequently made for the delivery of a certain number of leaves in addition to the rent fixed.

Charges for plucking coconuts.

86. In some parts of the district the coolies employed for plucking nuts are allotted one coconut for every 4 or 5 trees off which they have gathered the nuts, whilst in other parts they are paid daily wages in money or paddy as in the case of ordinary labor. In either case the coolies when they disperse take each a coconut gratuitously. It is also usual to give a nut to each of the poor neighbours if they happen to be present at the plucking. One cooly plucks nuts from 30 to 50 trees a day.

The process of planting jacks.

87. Jacks are of two sorts—Varikka and Paḻam. Jack fruits which ripen on the tree newly come to bearing are plucked in the months of Minam (March-April) or Medam (April-May) and the kernel within the pulp is extracted without removing the film or pellicle and drilled in beds prepared in baskets or pots. These require to be sprinkled with water daily for a month when they germinate. The plants may be transplanted in 4 months.

The season, &c., for planting jack.

88. Pits about 2 feet square and 3 feet in depth are dug in the month of Iḍavam (May-June) and filled with dung manure and leaves to about ⅔ of its depth. In the month of Chingam (August-September), usually on the 12th asterism of Uttaraḍam, the plants are transferred to the pits prepared as above. The plants are then enclosed with a circular fence called Kūtu to protect them from cattle. They require watering for 4 months during the dry weather for a period of 3 years. In the month of Iḍavam (May-June) the earth round the root is opened and filled with manure and leaves. As a rule only 4 jack trees are planted per acre, though sometimes this number is exceeded or diminished. As the jack is looked after along with coconut trees, no charge is separately incurred on account of it.

When and how long jacks yield.

89. The jack tree usually begins to yield in the 8th year, though in some places according to the quality of the soil it begins to yield a couple of years earlier or later. It is said that the tree lasts for 400 years, but it yields for about 100 years. All the jack trees in a garden do dot yield alike, and in North Malabar the trees planted at the four corners of a garden are believed to yield more than elsewhere in the garden, and as a matter of fact they are paid a higher rate of compensation than the others by the Civil Courts. Twenty fruits per tree is a moderate average with 2 annas for each. The jack fruit is eaten by the rich and poor, green or ripe. The timber is esteemed for making articles of furniture.

The process of planting areca.

90. Ripe arecas plucked in the month of Dhanu (December-January) or Makaram (January-February) from old trees are exposed to the sun for two or three days covered with cow-dung. They are then drilled in beds about 2 inches from one another and watered daily for one or two months when they sprout. They are transplanted in about 9 months.

The season, &c., for planting arecas.

91. Transplantation generally takes place in the month of Karkidakam (July-August). The plants are put in holes made with a pestle about a foot deep with a short interval between sufficient to admit of the leaves of the tree when grown touching one another. But if the planting takes place among other trees,

the plants are not put so near. The plants require watering for 3 years. In the eastern parts of the district tracts by the banks of rivers and hill slopes are thickly planted with arecas numbering nearly 1,200 plants per acre. In such tracts all that need be done is to dig or plough the ground once a year in the month of Tulam (October-November) at a cost of Rs. 2½.

When and how long arecas yield.

92. Areca trees come into bearing in 7 or 8 years and generally only ⅓ of those planted succeeds. Each tree produces from 150 to 500 nuts annually, though in exceptional localities even the latter number is exceeded. 200 nuts per tree is a fair * average, and, taking 400 bearing trees per acre, the produce is 80,000 nuts worth about Rs. 120.

Use of areca.

93. Areca nuts are exclusively used in chewing betel. Medicinally it is administered to dogs and other lower animals as a purgative. The spatha or bark of the areca branch is stitched into buckets for drawing water, whilst the branches are used as brooms. Trees gone out of bearing are cut down and used for rafters of houses and for hedges, &c.

Cost of picking areca nuts.

94. For picking the nuts off an acre of ground 4 coolies are required, their wages amounting to 12 annas. As the trees are planted close to one another, the nuts of four or five trees can be plucked from the top of a tree by drawing together the tops of the rest.

Pepper vine.

95. This is cultivated in parambas. The tender vine is sometimes planted at the foot of existing trees, up which they climb.

Process, &c., of planting pepper.

96. In hilly parts the jungle is cut down in the month of Vrischikam (November-December) or Dhanu (December-January) and burnt in the month of Kumbham (February-March) or Minam (March-April). In the cleared parts small pits about 2 feet square and 1½ feet deep are made in the month of Iḍavam (May-June) and plantain trees planted in them. Along with the plantain trees (sometimes in the same pit and at other times not) are also planted tender Murikku trees (*Erythrina Indica*). In the month of Mithunam (June-July) tender pepper vines are planted at the foot of these plants on which they climb. The soil then is upturned annually in the months of Mithunam (June-July) and Karkidakam (July-August). The vine begins to yield in 4 years, at which stage the plantain trees reared to protect the tender vines from the sun are extirpated. The vine yields for 20 years and then fails gradually.

Pepper produce for an acre.

97. An acre of ground accommodates 600 vines, each yielding from ½ to 7 or 8 Iḍangālis of pepper. Taking 2 Iḍangālis as an average per vine, an acre of ground produces 1,200 Iḍangālis of green pepper, which, when dried, makes nearly 1½ Bhārams valued at about Rs. 96.

Cost of planting pepper vines an acre.

98. The cost of planting an acre is detailed below:—

	RS.	A.	P.
12 coolies for clearing jungle	3	0	0
60 coolies for forming parambas	15	0	0
60 coolies for making pits	15	0	0
6 coolies for planting vines	1	8	0
24 coolies for digging the plantation	6	0	0
Murikku, &c.	15	0	0
Total ..	55	8	0

All that has to be done in addition to these is the digging of the garden annually.

Cost and method of pepper picking.

99. When the berries become ripe a man gets on the standard by means of a ladder and picks each comb of pepper berries called Chīttal and puts it in a basket taken with him for the purpose. When the basket is full it is brought down and the same process is repeated till the berries are fully picked. The berries are then threshed, the wage being 1/10 or ⅛ of what was picked and threshed. In addition to this about ½ Iḍangāli of green pepper is taken by the picker gratuitously.

Improvement rates of Nālubhayam (*i.e.*, coconut, areca, and jack trees and pepper vines).

100. Coconuts were originally divided into 7 stages, *i.e.*, Kuḻi (=plant in pit), Kiḻi (=plant with split leaves), Kutam, Anayaḍi (with stump with the size of an elephant's foot), Maram (trunk formed), Kula (blossomed), and Phalam (bearing); and jacks into four, namely Vadi (stick size), Kuntavadi (spear handle size), Nukam (unbending size when a yoke is put on it) and Phalam (bearing); and arecas into 3, namely, Phalam (bearing), Nālāndu (four years old) and Tanatu (below that stage); and pepper into two—Ṣisu (tender vine) and Phalam (bearing). But of late each of the above improvements has been classed into several sub-divisions, as for instance in the

* The following averages for areca nut produce were adopted by the officers named:—

	Nuts per Tree.
Major Macleod, 1st Principal Collector	200
Mr. Rickards, 2nd Principal Collector	126
Mr. Warden, 3rd Principal Collector	183
Mr. Græme, Special Commissioner	150 22/23

In the Janmi Pymaish Account returned by the people themselves in M.E. 981 (1805-6), the average was stated to be 155 nuts per tree.—W.L.

Ponnani Taluk, where there are no less than 143 classes in regard to coconut. The subjoined table exhibits the maximum and minimum rates which used to be paid about 20 years ago for the abovesaid improvements :—

—	Classes or Stages.	Maximum Rate per Tree.	Minimum Rate per Tree.	Remarks.
		RS. A. P.	RS. A. P.	
Coconut tree	Kuli	0 4 0	0 0 10	2 years old.
	Kiḻi	0 12 0	0 1 7	4 do.
	Kutam	1 0 0	0 2 5	5 do.
	Anayati	1 4 0	0 3 2	6 do.
	Maram	2 0 0	0 3 2	9 do.
	Kula	2 8 0	0 4 0	10 do.
	Phalam	8 0 0	0 4 10	12 do.
Jack tree	Vati	0 4 0	0 3 2	2 do.
	Kuntavati ..	0 8 0	0 4 0	4 do.
	Nukam	3 0 0	0 4 10	6 do.
	Phalam	4 0 0	0 12 10	8 do.
Areca tree	Tanatu	0 0 5	0 0 2	3 do.
	Nālandu	0 2 0	0 0 5	4 do.
	Phalam	0 2 0	0 0 10	8 do.
Pepper vine	Siṣu	0 0 5	0 0 2	2 do.
	Phalam	0 0 10	0 0 5	4 do.

Special customs regarding the improvements.

101. Generally a pepper vine is paid for at a sum equal to the value of its annual produce. In the case of coconuts the practice is various. In some parts of the district bearing trees, however old, are all equally paid for at the customary rate, whilst in other parts $\frac{1}{10}$ the value is deducted as the janmi's share; in some places the tenant enjoys the produce for 24 years without paying rent to the janmi and the improvement value is equally divided between him and the janmi, and in other places a graduated scale is fixed according to the age of the tree; *i.e.*, if the tenant has enjoyed the produce of a tree for 24 years, $\frac{2}{3}$ of the value to him and $\frac{1}{3}$ to the janmi, and if he has enjoyed for 36 years, the value is equally divided between them, and if he has enjoyed for 48 years $\frac{2}{3}$ of the value go to the janmi and $\frac{1}{3}$ to the tenant.

MISCELLANEOUS CULTIVATION.

Cultivation of palmyras.

102. The palmyra tree is chiefly cultivated in the modern Palghat Taluk comprising the old taluks of Temmalapuram and Palghat and in the old Nedunganad Taluk which forms part of the modern taluk of Walluvanād. It is not usual to devote lands for its exclusive cultivation. It is generally planted on the ridges of wet lands and in scattered parambas. An acre of ground, if exclusively used for palmyras, will accommodate 240 trees. In 10 years the trees arrive at a stage when the leaves could be cut; in 20 years they begin to yield. They last for 100 years. The palmyras yield toddy which is distilled into arrack. Its leaves are used for thatching houses and for writing upon. Its tender nuts are drunk to a certain extent, and mature trees are felled to be used for building houses.

Talipot palm.

103. The Talipot palm is reared in dwelling compounds or other parambas during the rainy weather. In growth, &c., it resembles the palmyra tree. Its leaves are used for making umbrellas and thatching houses. It ceases to have leaves when it blossoms and the trees are then cut down and a sort of powder resembling arrowroot is extracted from the pith in its trunk and used by the poor as food.

Sago palm.

104. Although the sago palm is scattered about in the district, they are pretty general in the Calicut and Ernad Taluks. They grow spontaneously and blossom in 10 years and remain in that state for 4 years. They are bled for toddy, and their leaves form forage to elephants; it is therefore sometimes called the elephant palm. Fishing lines are taken from its branches.

Sapan.

105. The Sapan is mainly cultivated in the Calicut and Ernad Taluks. No paramba is exclusively set apart for the growth of sapan. An acre of ground, if solely devoted to the sapan, will accommodate 600 plants. These attain maturity from 12 to 20 years, and they are then sold as an article of dye.

The mango tree.

106. Mangoes are of two kinds—Nāṭṭu or country mango and goa mango. They are planted in Mēdam (April-May) or Iḍavam (May-June). The former begins to yield in 10 and the latter in 7 or 8 years, and both continue to yield for 80 years. Mangoes are eaten raw or ripe. The juice of ripe mangoes is sometimes extracted and made into what is called Kachchu, which is used as an article of food by the poor. Mango pickle is esteemed by the natives.

The timber of country mango is used for making boats and houses.

The tamarind tree and other miscellaneous garden improvements.

107. The tamarind tree, gooseberry tree, citrus of 4 sorts (viz., Cherunāranga (lime), Mātalanāranga (citron), Vatukappulināranga (Pome-citron), and Keipanāranga (lemon), Pomegranate, Pappayam (*Carica papaya*), Ambāḻam (Hogplum or *Spondias mangifera*), Cashew-nut tree, Intha (a cycas), Soapnut tree, Pine apple, plantains, of which there are 24 kinds—(1) Vannan, (2) Mala Vannan, (3) Nāṭṭu Vannan, (4) Tekkan Vannan, (5) Cheru Vannan or Kuru Vannan, (6) Pūvan, (7) Atakka Pūvan, (8) Adukkan Pūvan, (9) Venniran Pūvan, (10) Neyi Pūvan, (11) Tirumutiyan,

(12) Kadali, (13) Chenkadali, (14) Rasa Kadali, (15) Karim Kadali, (16) Māmbilākunnan, (17) Cheruti, (18) Teḻutāni, (19) Tiyanvāḻa, (20) Mysore Vāḻa, (21) Chingan Vāḻa, (22) Kunnan Vāḻa, (23) Karuvāḻa, and (24) Nēndra Vāḻa—are some of the other garden improvements. It may be observed that the cost of cultivating an acre of ground with plantains Nos. 1 to 22 is about Rs. 19, whilst the receipt at an average rate of 2½ annas per plantain tree is Rs. 156. In the case of Nos. 23 and 24 the charge is about Rs. 75 and the income Rs. 125.

Coffee.

108. In the Wynaad Taluk coffee is extensively cultivated. The process, &c., of the cultivation is too well known to require a detailed account here.

Process for ginger cultivation.

109. In Malabar the ginger crop is of recent origin and its cultivation to any extent is confined to the Ernad Taluk. In the month of Mēḏam (April-May) waste parambas, the soil of which is a mixture of gravel and red earth, are ploughed 6 rounds, and platforms about 10 or 12 feet long, 3 feet broad, and 1½ feet high made and the seeds are planted on them 8 inches apart from one another in 3 rows; over this are put dung-manure and sand with leaves of Potiyanni (പൊടിയണ്ണി) and *Mordica Charantia* (പുല്ലാനി). The seeds sprout in 10 days. After weeding the platform, leaves and sand are again put over it in the month of Mithunam (June-July). In Chingam (August-September) the plot is again weeded and leaves are again put over with earth. The weeding has to be constantly attended to. The ginger crop is taken in the month of Dhanu (December-January) nine months after planting.

Ginger seed required for an acre of land.

110. A piece of ground sowing two Iḏangālis of paddy is capable of receiving one Tulām (25 lb.) of ginger seed. An acre of land which requires 60 Idangālis of paddy to sow it therefore receives 30 Tulāms of ginger seed.

Charges for ginger cultivation on an acre of land.

111. The charges for cultivating ginger on an acre of land are detailed below:—

	RS.
Hire for ploughing an acre, 6 rounds	6
Hire for coolies to form platforms and plant seeds	10
Price of 120 baskets of manure	2
360 bundles of leaves required for covering the platforms thrice ..	30
Coolies for spreading the leaves and taking crop	10
Coolies for drying ginger	5
Total ..	63
Add the price of 30 Tulāms of ginger seed at the rate of 1 rupee per Tulām	30
Average janmabhogam or proprietor's share	7
Total ..	100

Ginger produce in 1 acre of land.

112. One Tulām of seed produces on an average 6 Tulāms of green ginger. An acre of land yields on this calculation an average of 180 Tulāms. But 5 Tulāms of green ginger dwindle into one Tulām when dried. Thus 180 Tulams of ginger in an acre of land produce 36 Tulāms of dried ginger, the price of which, at the rate of Rs. 75 per Bhāram, is Rs. 135. The cultivator's profit per acre is therefore Rs. 35. But as a matter of fact he gets more, as the charges of cultivation are given on the assumption that everything has to be paid for. As a rule the cultivators are themselves the laborers, and manure, &c., are available in their houses.

Different kinds of ginger.

113. There are two sorts of ginger—white ginger and country ginger. The former is bleached, but the latter is not. The bleached ginger is dearer than country ginger and fetches a price on an average ½ as much again as the other.

114. Modan, Gingelly and Chāma are profitably cultivated on lands off which a ginger crop had been taken, as the leaves and other manure used for ginger are found to answer well for these crops. The ginger, as already observed, is a comparatively new cultivation in Malabar. Its systematic cultivation to make it an article of trade has been attended to for the last 30 years.

Process for cotton cultivation.

115. The cotton cultivation obtains to a very limited extent. For this cultivation the jungle is cleared in Vrischikam (November-December) and the undergrowth burnt in Minam (March-April). The land is ploughed 8 rounds, being 2 rounds each month from Mithunam (June-July) to Kanni (September-October). The seed is sown in the month of Tulam (October-November) after ploughing the land one round and pulverising clogs of earth. The plough is driven once again after sowing. The seeds germinate in a week. When the seedlings grow one foot high their intervals are ferreted. The weeding must be well attended to. The plants begin to flower early in Makaram (January-February) and fructify in 30 days. The fruits are gathered by the 15th of Kumbham (February-March).

Where cotton is cultivated.

116. This cultivation was confined to certain amsams of the Palghat Taluk and to the old taluk of Kavai (modern taluk of Chirakkal) where it was, as mentioned in para. 52 above, cultivated along with Punam. The cultivation is now altogether on the wane and is hardly carried on anywhere in the district.

Charges for cultivating an acre of ground with cotton.

117. The charges for cultivating cotton on an acre of land are noted below:—

		RS.	A.	P.
Cooly-hire for clearing and burning jungle at 3 annas	..	1	11	0
For ploughing 10 rounds	..	0	10	0
Coolies for weeding	..	1	2	0
For 1½ Tulāms of seed	..	1	8	0
Total	..	14	5	0
Gross produce of an acre of land	..	27	0	0
Deduct charges	..	14	5	0
Net produce	..	12	11	0

Cotton produce per acre.

118. Healthy plants shoot forth 8 or 10 branches each with 3 or 4 fruits in each branch. One acre of land produces more or less 9 Tulāms of cotton valued at Rs. 27.

Peas (ചെറുപയറ്) cultivation.

119. This cultivation is very rare in the district except the Palghat Taluk, where it is carried on on a comparatively large scale. It was also pretty general in the old Kavai Taluk. In the Palghat Taluk it is liable to assessment at the rate of 12 annas per acre. In the Kavai Taluk it is cultivated on Kanni one-crop lands.

Cultivation after clearing the jungles.

120. This cultivation begins by sowing in the month of Iḍavam (May-June) or Mithunam (June-July). One acre of land requires 12 Iḍangālis of seed to sow it. The seeds germinate in 3 days. The crop is gathered in the month of Chingam (August-September) or Kanni (September-October). The average produce is tenfold.

121. In Kanni crop lands the seed is sown in the month of Tulām (October-November) and the crop gathered in Dhanu (December-January) or Makaram (January-February).

Ulunnu (ഉഴുന്ന്) cultivation.

122. This cultivation is carried on in the manner described above as to peas. The produce, &c., is also similar to it. This is subject to assessment in the Palghat Taluk in the same way as peas.

Cultivation of gram.

123. This is cultivated in parambas and Kanni crop lands. It is sown in the month of Chingam (August-September). The plants bear in the months of Vrischikam (November-December) and Dhanu (December-January). The crop is taken at the end of the latter month or the beginning of Makaram (January-February). The average produce is sixfold.

Black and white peas. (കരിമ്പയറ - വെള്ളപ്പയറ)

124. This is cultivated in parambas. The seed is sown in Iḍavam (May-June) and the crop taken in the month of Kanni (September-October). Its average produce is sixfold.

Miscellaneous dry grain cultivation.

125. Chōlam and other dry grains are cultivated in the Palghat Taluk, which to a certain extent partakes of the character of the Eastern Coast. Such grains are not reared in any other taluk in Malabar to any extent worth mentioning.

Chēna (ചേന) Yam.

126. Chēna or Yam is reared in parambas possessing red soil. The ground is ploughed in Tulam (October-November), pits are dug in the month of Kumbham (February-March), in which are put pieces of Chēna with dung, manure, and ashes above and below the seeds. The Chēna germinates in Iḍavam (May-June). The root is dug up in Chingam (August-September). But it attains full maturity in Vrischikam (November-December) or Dhanu (December-January). 3,600 plants of Chēna can be reared in an acre of land. The price of 100 Chēnas varies from Rupees 2 to Rupees 5. At an average rate of Rupees 3 per 100, an acre of land yields Rupees 108.

Charges for Chēna cultivation.

127. The expenses of Chēna cultivation are noted below:—

		RS.
Ploughing and fencing the ground	..	10
To form pits	..	4
Price of 1,200 baskets of manure, at the rate of 1 rupee per 100 baskets	..	12
For spreading leaves in pits and weeding	..	21
Cooly for digging up the roots, &c.	..	3
Total	..	50

		RS.
The produce per acre	..	108
Deduct charges	..	50
Net produce	..	58

Cherukiḻangnga. (ചെറുകിഴങ്ങ) Potikiḻangu. (പൊടികിഴങ്ങ) *Plectranthus rugos.*

128. The seed is planted in Mēdam (April-May) in raised beds prepared for it which are covered by grass or leaves, &c. When the seeds sprout, weeding is attended to, and sticks or branches of trees planted for the vines to creep on. In Karkidakam (July-August) a little sand is put up at the root of the vines. The roots are dug up in Vrischikam (November-December), each vine producing from 2 to 10 roots. 10,000 seeds may be planted in an acre of land, which on an average produce 50,000 roots. The price of 1.000 roots used to be Annas 12, but it has now risen to about a rupee-and-a-half. Taking an average of 1¼ rupees per 1,000, the yield per acre is 62½ rupees. Deducting Rupees 32, being the charges of cultivation, there is a net gain of 40 rupees per acre. The root is used for food.

Nanakiḻangnga or Chitakiḻangnga. (നനകിഴങ്ങ അല്ലെങ്കിൽ ചിതകിഴങ്ങ)

129. The process for this cultivation is similar to that for Cherukiḻangnga. But the seed is sown in Kumbham (February-March). This requires to be watered till the monsoon sets in. 5,000 seeds may be planted per acre. The produce will be about 40,000 roots, which, at an average price of 2 rupees per 1,000, yield Rupees 80. Deducting Rupees 40 as charges incidental to the cultivation, there is left a sum of Rupees 40 to the cultivator.

Kāvuth and Kandikiḻangu roots. (കാവുത്തും കണ്ടികിഴങ്ങും എന്നുപറയുന്നത) *Dioscorea.*

130. The process, &c., for this cultivation is similar to that of Chēna cultivation (*vide* paragraphs 126 and 127). 7,000 seeds may be planted in one acre of land. The produce averages 14 bhārams of roots, which, at an average rate of 7½ annas per bhāram, produces Rupees 105. Deducting Rupees 50, being charges as in the case of yams (paragraph 127), there is left a net balance of Rupees 55.

Saffron.

131. This is not cultivated in this district as an article of trade, but is reared in almost all parambas for domestic use. Its process of cultivation, &c., is similar to that of ginger.

Chēmbu or *Caladium esculentum.*

132. There are nine sorts of Chēmbu or Caladium, namely; (1), Iḻa Chēmbu, said to be brought from Ceylon; 2. Karim Chēmbu, which is black; (3) Kallati Chēmbu, an inferior kind; (4) Nīr Chēmbu or *Sagittaria obtusifolia*; (5) Nila Chēmbu reared in gardens; (6) Mara Chēmbu or Arum Viviparum; (7) Malan Chēmbu, found on hills with eatable stem; (8) Veḻi Chēmbu, an inferior kind; and (9) Vayal Chēmbu, grown in fields. Of these only Nos. 5 and 9 are cultivated in Malabar as an edible root. The former is cultivated in Mēdam (April-May) and the root gathered in Tulam (October-November) or Vrischikam (November-December). The latter is cultivated in Kumbham (February-March) and gathered in Karkitakam (July-August). This is generally used as a condiment by laborers. It has a poor market in towns, whilst in rural parts it is sometimes given to Cherumars as wages. If sold, the produce of an acre fetches on an average Rupees 30, the charges of cultivation amounting to nearly Rupees 20.

Mattan and Iḻavan (two kinds of pumpkins).

133. These are cultivated in parambas or wet lands used for Kanni one crop (*vide* paragraph 10). In parambas the bed is formed in the month of Minam (March-April) and in wet lands in Vrischikam (November-December) or Dhanu (December-January). When the seeds are planted the bed is covered with a layer of ashes and powdered manure and watered every day or every alternate day. In two months the vines begin to yield and the fruits are plucked young or ripe. 600 beds may be made in an acre of ground. Each vine produces from 2 to 15 fruits. Taking an average of 5 fruits per bed, the produce of an acre is 3,000 fruits, which, at the average rate of ½ anna each, fetches about Rupees 95. From this of course have to be deducted the charges of cultivation. Pumpkin is used for condiments by all classes, and Iḻavan is credited with excellent medicinal qualities. It is esteemed as an effectual antidote in arsenic poison.

Veḻḻari (a cucumber; *Cucumis sativus*).

134. This is chiefly cultivated in wet lands after the harvesting of the Kanni or Makaram crop. It is also cultivated on the banks of fresh-water rivers. About 4,800 pits or beds are formed per acre. After ploughing the land 5 or 6 rounds, the beds are manured with ashes and dung, and on the Uchchāral festival of the month of Makaram (end of January) 4 or 5 seeds are drilled in each bed. This requires watering once daily. Each bed or pit produces from 5 to 10 fruits on an average. Veḻḻari is used as condiments by natives who generally store it for use during the rainy weather. They fetch annas 8 per 100 on an average, or Rupees 240 per acre. From this has to be deducted the charge for cultivation. Veḻḻari is ready to be picked in two months.

Keippakka or a bitter gourd; Patōlam or *Trichosanthes dioeca*; Pichchinga or *Cucumis acutangulus.*

135. These are cultivated on parambas or in wet lands, which are either ploughed or dug for the purpose. Beds are then prepared in the same way as for Mattan referred to in paragraph 133 after the north-east monsoon. Four or five seeds are put in each bed. These require watering every day. A pandal about 4 feet high is put up to permit the vines to creep up. These bear fruit in 2 or 2½ months and continue to yield till the end of Mēdam (April-May), but do not thrive during the rainy weather. These are used as condiments by natives.

Brinjals.

136. Brinjal plants are planted in trenches about a foot deep. They require daily watering for a few days. In two months the plants begin to yield. Brinjals are esteemed for condiments by natives, but native physicians attach to them injurious ocular effects.

Vendakka or *Hibiscus esculentus.*

137. This is cultivated on parambas or Kanni wet lands. The seeds are put in Tulām (October-November) or Vrischikam (November-December) in trenches or furrows. This fructifies in two months and continues to yield till the rainy weather. This is also largely used for condiments.

Kakkiri or *Cucumis sativa.*

138. This is planted in parambas in the month of Iḍavam (May-June) or Mithunam (June-July) in furrows or trenches manured with dung and ashes. The vines begin to yield in Karkidakam (July-August) and are picked in Chingam (August-September).

Water melon or *Cucurbita citrullus.*

139. This is cultivated exclusively in Kanni crop lands. The process of cultivation, &c., is similar to that of cucumber referred to in paragraph 134 above. This is esteemed by the people as carminative.

Several kinds of pot herbs and greens.

140. These are cultivated on parambas and the process begins in Kumbham (February-March) when beds are formed and the seed sown. They are uprooted for use when they are 3 or 4 inches high. At this stage they are also transplanted, and when they are well grown the top is pinched off from the stem, which shoots forth fresh branches. This is used for curry by natives.

Chilly or Capiscum frutescens.

141. The process of chilly cultivation is similar to that of brinjals referred to in paragraph 136 above. This yields in 2 or 3 months.

The cultivation of the above vegetables.

142. All classes attend more or less to these cultivations. The well-to-do cultivate them for their domestic use, whilst the poor take the produce to the market. Their cultivation, carried on as it is during the dry weather, does not interfere with grain cultivation.

Arrowroot.

143. This is generally a spontaneous growth in parambas and jungles. In the month of Vrischikam (November-December) the roots of the plants are dug. The root is bleached and scraped on rough stones or other hard surface and washed in a vessel and allowed to settle itself at its bottom. Their washing is repeated thrice, as otherwise the powder retains its bitter taste. This is dried in the sun and the powder used as food or medicine.

Sugarcane.

144. This cultivation is carried on to a limited extent at Cannanore, Tellicherry, and Palghat by certain Christians and Mahrattas. A trench about a foot-and-a-half in depth is dug and manured with dung and ashes. The tender head of the cane is cut and dried and then put in water for 7 days. It is then planted generally in the month of Makaram (January-February) or Kumbham (February-March). The plants require watering every day till the monsoon sets in. The trench is gradually filled in by manure. In Tulam (October-November) or Vrischikam (November-December) they are cut for disposal. In rural parts the juice is expressed and boiled into jaggery, which finds a ready market.

C. KUNHI KANNAN,
Assistant to Special Commissioner of Malabar.

APPENDIX A.

Statement showing the Names of different kinds of Paddy seed in use in Malabar with Particulars of their Cultivation, &c., vide Para. 6 of the Note.

Consecutive Number.	Names of Seeds.	Cultivating Season.		Harvesting Season.		Remarks.
		Malayalam Month.	English Month.	Malayalam Month.	English Month.	
1	Valiya Chamban .. .. (വലിയചമ്പാൻ).	Medam ..	April-May ..	Chingam ..	August-September.	Color of the paddy and rice is grey.
2	Anna Chamban .. .. (അന്നചമ്പാൻ).	Do. ..	Do. ..	Do. ..	Do. ..	Do. do.
3	Muttu Chamban .. .. (മുത്തുചമ്പാൻ).	Kanni ..	September-October.	Dhanu ..	December-January.	Do. This is a Makaram crop.
4	Bengal Chamban.. .. (ബെങ്കാളചമ്പാൻ).	Medam ..	April-May ..	Chingam ..	August-September.	Do. Kanni crop.
5	Irkali Chamban .. .. (ഇർക്കളിചമ്പാൻ).	Do. ..	Do. ..	Do. ..	Do. ..	Paddy is slender and long, Kanni crop.
6	Ānakkomban Chamban .. (ആനക്കൊമ്പൻചമ്പാൻ)	Kanni ..	September-October.	Makaram ..	January-February.	Makaram one crop. Paddy and rice grey.
7	Irippappu Chamban .. (ഇരിപ്പൂപ്പുചമ്പാൻ).	Karkitakam.	July-August.	Vrischikam ..	November-December.	Transplanted in July.
8	Madhura Chamban .. (മധുരചമ്പാൻ.)	Do.	Do. ..	Makaram ..	January-February.	Do. Paddy and rice grey.
9	Mangalore Chamban .. (മംഗലാപുരം ചമ്പാൻ).	Mithunam..	June-July ..	Dhanu ..	December-January.	Do. do.
10	Jiraka Chamban .. .. (ജീരകചമ്പാൻ).	Chingam ..	August-September.	Do. ..	Do. ..	Do. Rice faint grey.

Consecutive Number.	Names of Seeds.	Cultivating Season.		Harvesting Season.		Remarks.
		Malayalam Month.	English Month.	Malayalam Month.	English Month.	
11	Manynyalmuriyan Chamban (മഞ്ഞൾമുറിയൻചമ്പാൻ).	Mithunam	June-July	Makaram	January-February.	Transplanted in July. Paddy saffron color and rice grey.
12	Valiya Churaṇāli (വലിയചുരണാലി).	Do.	Do.	Kanni	September-October.	Paddy red. Rice faint grey.
13	Cheriya Churaṇāli (ചെറിയചുരണാലി).	Do.	Do.	Chingam	August-September.	Do. do.
14	Kaṭṭu Churanlia (കാട്ടുചുരണാലി).	Do.	Do.	Do.	Do.	Do. do. Transplanting crop.
15	Koṭṭayi Churaṇāli (കൊട്ടായിചുരണാലി).	Do.	Do.	Do.	Do.	Do. do. do.
16	Velutta Churaṇāli (വെളുത്തചുരണാലി.)	Do.	Do.	Do.	Do.	Paddy grey. Rice red. Sowing or transplanting crop.
17	Velutta Paṭṭan (വെളുത്തപട്ടൻ).	Mēdam	April-May	Kanni	September-October.	Paddy grey. Rice red. Sowing crop.
18	Chukanna Paṭṭan (ചുകന്നപട്ടൻ).	Do.	Do.	Do.	Do.	Paddy red. Rice faint grey. Sowing crop.
19	Velutta Kaḻama (വെളുത്തകഴമ).	Do.	Do.	Do.	Do.	Paddy grey. Rice faint grey. Sown or transplanted.
20	Karutta Kaḻama (കറുത്തകഴമ).	Do.	Do.	Do.	Do.	Paddy dark. Rice faint grey. Sown, or transplanted.
21	Karāryan (കാരാര്യൻ).	Karkitakam.	July-August.	Tulam	October-November.	Paddy dark. Rice faint grey. Sown; suitable for hill cultivation.
22	Áryan (ആര്യൻ).	Do.	Do.	Do.	Do.	One crop. Paddy red. Transplanted in July.
23	Kuṭṭaṭan (കുട്ടാടൻ).	Mēdam	April-May	Makaram	January-February.	One crop. Requires irrigation.
24	Velutta ariri (വെളുത്തഅരിരി).	Karkitakam.	July-August.	Vrischikam	November-December.	Do. Transplanted in July.
25	Karutta ariri (കറുത്തഅരിരി).	Do.	Do.	Do.	Do.	Do. do.
26	Velutta navara (വെളുത്തനവര).	Iḍavam	May-June	Karkitakam	July-August.	Sown in May. Rice light.
27	Karutta navara (കറുത്തനവര).	Do.	Do.	Do.	Do.	Do. Possess medicinal property.
28	Toṇṇuran paṭṭan (തൊണ്ണൂറാൻപട്ടൻ).	Do.	Do.	Do.	Do.	Do. May be raised on parambas.
29	Mundaka pattan (മുണ്ടകപട്ടൻ).	Chingam	August-September.	Dhanu	December-January.	Makaram crop. Transplanted in August.
30	Kokkan (കൊക്കൻ).	Do.	Do.	Do.	Do.	Do. do.
31	Chukannamundakampāla (ചുകന്നമുണ്ടകംപാല).	Do.	Do.	Do.	Do.	Do. do.
32	Veluttamundakampāla (വെളുത്തമുണ്ടകമ്പാല).	Do.	Do.	Do.	Do.	Do. do.
33	Cherāryan (ചേരാര്യൻ).	Do.	Do.	Vrischikam	November-December.	Do. do.
34	Koṭṭiyan (കൊട്ടിയൻ).	Mēdam	April-May	Makaram	January-February.	One crop. Sown in April. Requires irrigation.
35	Kavunganpūttaḍa (കവുങ്ങൻപൂത്താട).	Mithunam	June-July	Vrischikam	November-December.	Transplanted in June.
36	Karani (കാരണി).	Chingam	August-September.	Dhanu	December-January.	Makaram crop. Transplanted in August.
37	Chittēni (ചിറ്റേനി).	Do.	Do.	Do.	Do.	Do. do.
38	Ponnāryan (പൊന്നാര്യൻ).	Mēdam	April-May	Chingam	August-September.	Suitable for all the three crops.
39	Pokkāḷi (പൊക്കാളി).	Chingam	August-September.	Dhanu	December-January.	Suitable for Makaram and Punja crop. Transplanted in August.
40	Karuṭṭa Karippāli (കറുത്തകരിപ്പാലി). *alias* Kannan Karippāli, (കണ്ണൻകരിപ്പാലി). *alias* Konkan Karippāli, (കൊങ്കൻകരിപ്പാലി). *alias* Eḷan Karippāli. (ഏളൻകരിപ്പാലി).	Mēdam	April-May	Karkitakam	July-August.	Sown in April. Nos. 24 and 25 may be cultivated after the harvest of this crop.
41	Veḷutta Karippāli (വെളുത്തകരിപ്പാലി).	Do.	Do.	Do.	Do.	Do. do.
42	Chembili Piriyan (ചെമ്പിലിപിരിയൻ).	Chingam	August-September.	Makaram	January-February.	One crop. Sown in August. Rice white.
43	Kara (കാര).	Mēdam	April-May	Chingam	August-September.	Sown in April. Paddy dark, cultivated in nurseries.

Consecutive Number.	Names of Seeds.	Cultivating Season.		Harvesting Season.		Remarks.
		Malayalam Month.	English Month.	Malayalam Month.	English Month.	
44	Viṣānam (വിശാനം).	Mithunam	June-July	Makaram	January-February.	One crop; sown in May and transplanted in June.
45	Tavaḷakaṇṇan (തവളകണ്ണൻ).	Do.	Do.	Kanni	September-October.	Sown in April and transplanted in June.
46	Veḷḷa Koli (വെള്ളകൊലി).	Chingam	August-September.	Dhanu	December-January.	Makaram crop. Transplanted in August.
47	Nambakulichambān (നമ്പകുഴിചമ്പാൻ).	Do.	Do.	Do.	Do.	Do. do.
48	Kāḍa Kaḻuttan (കാടകഴുത്തൻ).	Do.	Do.	Do.	Do.	Do. do.
49	Mayil Kaḻuttan (മയിൽകഴുത്തൻ).	Mēdam	April-May	Chingam	August-September.	Sown in April.
50	Malanchoranāli (മലൻചൊരണാലി).	Do.	Do.	Kanni	September-October.	Do.
51	Chembāla (ചെമ്പാള).	Mithunam.	June-July	Makaram	January-February.	Transplanted in June. One crop. Rice white.
52	Chukappa Chambān (ചുകപ്പചമ്പാൻ).	Do.	Do.	Do.	Do.	Do. do.
53	Oṭṭaḍan (ഒട്ടടൻ).	Iḍavam	May-June	Kumbham	February-March.	Rice white.
54	Arupatām Chambān (അറുപതാംചമ്പാൻ)	Do.	Do.	Chingam	August-September.	Two crops. Matures in two months.
55	Tillanāyakam (തില്ലനായകം).	Mithunam	June-July	Makaram	January-February.	One crop. Transplanted in June.
56	Kallakuruvi (കല്ലകുരുവി).	Iḍavam	May-June	Chingam	August-September.	Two crops. Sown in May.
57	Koḍaviḻutala (കൊടവിഴുതല).	Mithunam	June-July	Kumbham	February-March.	One crop. Transplanted in June.
58	Taḍichambān (തടിചമ്പാൻ).	Do.	Do.	Makaram	January-February.	Do. do.
59	Pūnkāri (പൂങ്കാരി).	Iḍavam	May-June	Kanni	September-October.	Two crops. Sown in May.
60	Aruvākkari (അരുവാക്കാരി).	Mēdam	April-May	Chingam	August-September.	Do. do.
61	Koḻivaḷam (കൊഴിവളൻ).	Do.	Do.	Do.	Do.	Do. do.
62	Chukannamundavan (ചുകന്നമുണ്ടവൻ).	Kanni	September-October.	Dhanu	December-January.	Makaram crop. Transplanted in September.
63	Chentārmaṇi (ചെന്താർമണി).	Do.	Do.	Do.	Do.	Do. do.
64	Kumbaḷōn (കമ്പളൊൻ).	Do.	Do.	Do.	Do.	Do. do.
65	Kastūri Chira (കസ്തൂരിചീര).	Mēdam	April-May	Kanni	September-October.	Sown in April. This may be followed by a Makaram crop.
66	Kottambālachira (കൊത്തമ്പാലചീര).	Do.	Do.	Do.	Do.	Do. do.
67	Iḍikandappan (ഇടികണ്ടപ്പൻ).	Do.	Do.	Do.	Do.	Do. do.
68	Chirakattari (ചീരകത്തരി).	Mithunam	June-July	Do.	Do.	Transplanted in June.
69	Vembāla Karuttaḍa (വെമ്പാലകറുത്തട).	Kanni	September-October.	Dhanu	December-January.	Makaram crop.
70	Karutteni (കറുത്തേനി).	Mithunam	June-July	Kanni	September-October.	Transplanted in June.
71	Orumaṇi (ഒരുമണി).	Kanni	September-October.	Vrischikam.	November-December.	Do. in September. Makaram crop.
72	Rāmabānam (രാമബാണം).	Do.	Do.	Makaram	January-February.	Transplanted in September. Makaram crop.
73	Arikkiṭṭari (അരിക്കിട്ടാരി).	Chingam	August-September.	Dhanu	December-January.	Do. do.
74	Kutikkūrma (കടിക്കൂർമ).	Do.	Do.	Do.	Do.	Do. do.
75	Karuttamundambāla (കറുത്തമുണ്ടൻപാല).	Do.	Do.	Do.	Do.	Do. do.
76	Vellayattan (വെള്ളയത്തൻ).	Do.	Do.	Do.	Do.	Do. do.
77	Karutta arimōdan (റുത്തരിമൊടൻ).	Mēdam	April-May	Karkitakam	July-August.	Sown in April. Cultivated in nurseries.
78	Veluṭṭa arimōdan (വെളുത്തരിമൊടൻ).	Do.	Do.	Do.	Do.	Do. do.

Consecutive Number.	Names of Seeds.	Cultivating Season.		Harvesting Season.		Remarks.
		Malayalam Month.	English Month.	Malayalam Month.	English Month.	
79	Krishna Lila (കൃഷ്ണലീല).	Medam	April-May	Chingam	August-September.	Sown in April. Cultivated in nurseries.
80	Ponnaran (പൊന്നാരൻ).	Do.	Do.	Karkitakam	July-August.	Do. do.
81	Pandi (പാണ്ടി).	Do.	Do.	Chingam	August-September.	Is also Punja crop.
82	Iruvakkari (ഇരുവക്കാരി).	Mithunam	June-July	Kanni	September-October.	Sown in June. Double crop.
83	Vellari (വെള്ളരി).	Tulam	October-November.	Makaram	January-February.	Makaram crop. Transplanted in October. Is also Punja crop.
84	Olana (ഓലണ).	Kanni	September-October.	Kumbham	February-March.	Makaram crop. Transplanted in September.
85	Tekkan (തെക്കൻ).	Tulam	October-November.	Makaram	January-February.	Do. do.
86	Konganchira (കൊങ്ങൻചീര).	Do.	Do.	Do.	Do.	Do. do.
87	Chemban mundakam (ചെമ്പൻമുണ്ടകം).	Kanni	September-October.	Dhanu	December-January.	Do. do.
88	Cheriya aryan (ചെറിയ ആര്യൻ)	Do.	Do.	Do.	Do.	Do. do.
89	Chira (ചീര).	Do.	Do.	Do.	Do.	Do. do.
90	Velutta Kodiyan (വെളുത്തകൊടിയൻ).	Medam	April-May	Makaram	January-February.	Sown in April. Requires irrigation.
91	Orapandi, *alias* (ഓരപാണ്ടി). Karinkara (കരിങ്കര).	Mithunam	June-July	Do.	Do.	One crop. Sown or transplanted.
92	Cherupalliyal (ചെറുപള്ളിയാൽ).	Kanni	September-October.	Do.	Do.	Makaram crop. Transplanted in September.
93	Nonnan (നൊണ്ണൻ).	Do.	Do.	Dhanu	December-January.	Do. do.
94	Veluttari (വെളുത്തരി).	Do.	Do.	Do.	Do.	Do. do.
95	Karumundakam (കരുമുണ്ടകം).	Do.	Do.	Do.	Do.	Do. do.
96	Pulikarippali (പുഴികരിപ്പാലി).	Do.	Do.	Do.	Do.	Do. do.
97	Kokkan (കൊക്കൻ)	Do.	Do.	Do.	Do.	Do. do.
98	Cherumundakam (ചെറുമുണ്ടകം).	Do.	Do.	Do.	Do.	Do. do.
99	Tekkan Pandi (തെക്കൻപാണ്ടി).	Do.	Do.	Do.	Do.	Do. do.
100	Churapandi (ചൂരപാണ്ടി).	Do.	Do.	Do.	Do.	Do. do.
101	Velutton (വെളുത്തോൻ).	Do.	Do.	Do.	Do.	Do. do.
102	Chentala (ചെന്താഴ).	Do.	Do.	Do.	Do.	Do. do.
103	Malankari Pali (മലങ്കരിപാലി).	Medam	April-May	Karkitakam	July-August.	Sown in April. This is followed by cultivation of Nos. 24 and 25.
104	Karuva Kalama (കരുവകഴമ).	Do	Do.	Chingam	August-September.	Sown in April or transplanted in June.
105	Undachamban (ഉണ്ടചമ്പാൻ).	Chingam	August-September.	Dhanu	December-January.	Makaram crop. Transplanted in August.
106	Karutta mundakam Pala (കറുത്തമുണ്ടകംപാല).	Do.	Do.	Do.	Do.	Do. do.
107	Palliyara (പള്ളിയാര).	Medam	April-May	Kanni	September-October.	Two crops. Sown in April.
108	Karutta Kuttadan (കറുത്തകുട്ടാടൻ).	Do.	Do.	Makaram	January-February.	Sown in April. Requires irrigation.
109	Vayalattur (വയലത്തൂര).	Do.	Do.	Do.	Do.	Do. do.
110	Chemban (ചെമ്പൻ).	Kanni	September-October.	Do.	Do.	Makaram crop. Transplanted in September.
111	Aniyan (അനിയൻ).	Do.	Do.	Do.	Do.	Do. do.
112	Chemban (ചെമ്പാൻ).	Makaram	January-February.	Medam	April-May	Punja crop. Sown in January.
113	Pulivandi (പുളിവാണ്ടി)	Do.	Do.	Do.	Do.	Do. do. Brackish water favorable.

Consecutive Number.	Names of Seeds.	Cultivating Season. Malayalam Month.	Cultivating Season. English Month.	Harvesting Season. Malayalam Month.	Harvesting Season. English Month.	Remarks.
114	Chennella (ചെന്നെല്ല്).	Makaram	January-February.	Mēdam	April-May	Punja crop. Sown in January.
115	Vennella (വെന്നെല്ല്).	Do.	Do.	Do.	Do.	Same remarks as No. 113.
116	Mundakan (മുണ്ടകൻ).	Kanni	September-October.	Makaram	January-February.	Same remarks as No. 110.
117	Karuttachara (കറുത്തചാര).	Makaram	January-February.	Mēdam	April-May	Punja crop. Sown in January.
118	Atikrari (അതിക്രാരി).	Do.	Do.	Do.	Do.	Do. do.
119	Muvaṭṭa Puḻa (മുവ്വാറ്റുപുഴ).	Do.	Do.	Do.	Do.	Do. do.
120	Veṭṭi Kuṭṭaḍan (വെട്ടികുട്ടാടൻ).	Do.	Do.	Do.	Do.	Do. do.
121	Veluṭṭa Vembala (വെളുത്തവെമ്പാല).	Kanni	September-October.	Dhanu	December-January.	Transplanted in September. Makaram crop.
122	Ānakkutam (ആനക്കുടം).	Mēdam	April-May	Kanni	September-October.	A Travancore seed. Sown in April. Paddy long and dark.
123	Nerimpuḻḻi (നെരിമ്പുള്ളി).	Do.	Do.	Do.	Do.	A Travancore seed. Sown in April. Paddy round and grey.
124	Ānakkayan (ആനക്കായൻ).	Do.	Do.	Do.	Do.	Do. do.
125	Ṣamba Ṣala (ശമ്പശാല).	Dhanu	December-January.	Mēdam	April-May	Sown in December. Paddy red.
126	Chuṭṭiyaran (ചുട്ടിയാരൻ).	Do.	Do.	Do.	Do.	Do. Paddy white.
127	Karuṭṭa Chuttiyāran (കറുത്തചുട്ടിയാരൻ).	Do.	Do.	Do.	Do.	Do. Paddy round.
128	Chambāla (ചമ്പാല).	Do.	Do.	Do.	Do.	Do. Paddy dark.
129	Īkkoli (ഈർക്കോലി).	Do.	Do.	Do.	Do.	Do. do.
130	Arikkōli (അരിക്കോലി).	Do.	Do.	Do.	Do.	Do. do.
131	Karuka (കറുക).	Do.	Do.	Do.	Do.	Do. Paddy white.
132	Etapuḻi (എടപുളി).	Do.	Do.	Do.	Do.	Do. Paddy big and red.
133	Virapatta (വീരപത്ത).	Do.	Do.	Do.	Do.	Do. Paddy dark.
134	Erumakkari (എരുമക്കാരി).	Mēdam	April-May	Kanni	September-October.	A Cochin seed. Paddy dark. Sown in April.
135	Maṇal Āryan (മണൽ ആര്യൻ).	Do.	Do.	Do.	Do.	Do. do.
136	Navara Mukkōṇi (നവരമുക്കൊണി).	Do.	Do.	Do.	Do.	Do. Paddy white do.
137	Kāṭṭa Potta (കാട്ടപൊറ്റ).	Do.	Do.	Do.	Do.	Do. do.
138	Veṭṭikkāḍan (വെട്ടിക്കാടൻ).	Chingam	August-September.	Makaram	January-February.	Do. Transplanted in August.
139	Karutta Kaḍan (കറുത്തകാടൻ).	Do.	Do.	Do.	Do.	Do. Paddy dark do.
140	Payiḻthūr (പയിഴത്തൂര).	Do.	Do.	Do.	Do.	Do. do. do.
141	Kuḍivittu (കുടിവിത്ത).	Do.	Do.	Do.	Do.	Do. Paddy white and round.
142	Mēṣattari (മെശത്തരി).	Do.	Do.	Do.	Do.	Do. Paddy small and white.
143	Tukkaḍāvu (തുക്കടാവു).	Do.	Do.	Do.	Do.	Do. do. do.
144	Karuṭṭa nūva (കറുത്ത നൂവ).	Makaram	January-February.	Idavam	May-June	Paddy small and white. Sown in January.
145	Veluṭṭa nūva (വെളുത്തനൂവ).	Do.	Do.	Do.	Do.	Do. do.
146	Potta (പൊറ്റ.).	Mēdam	April-May	Karkitakam	July-August.	Paddy dark.
147	Vella Chittēni (വെള്ളചിറ്റേനി).	Chingam	August-September.	Makaram	January-February.	Transplanted in August. Makaram crop.
148	Karinkūra (കരിങ്കൂറ).	Do.	Do.	Do.	Do.	Makaram crop. Paddy white or dark.

APPENDIX B.

List of the Punam Seeds in use in the Chirakkal Taluk, vide Para. 45 of the Note.

1. Peruvitta (പെരുവിത്ത).
2. Modan (മൊടൻ).
3. Adukkan (അടുക്കൻ).
4. Narayanpallakkan (നരയൻപള്ളക്കൻ).
5. Parōn (പറൊൻ).
6. Chemmāla (ചെമ്മാല).
7. Chūyyan (ചൂയ്യൻ)
8. Chāttyan (ചാട്ട്യൻ).
9. Prākunynyi (പ്രാകുഞ്ഞി).
10. Tavalakkannan (തവളക്കണ്ണൻ).
11. Kōlipālan (കൊഴിപാലൻ).
12. Kākkaparannan (കാക്കപറന്നൻ).
13. Erōn (എരൊൻ).
14. Chōlaperuvitta (ചൊലപെരുവിത്ത).
15. Karutta Eravan (കറുത്തഎരവൻ).
16. Pallakkan (പള്ളക്കൻ).
17. Ponnariyan (പൊന്നരിയൻ).
18. Kalungngumpūttāda (കഴുങ്ങുംപൂത്താട).
19. Tirumundōn (തിരുമുണ്ടൊൻ).
20. Chukanna Pallakan (ചുകന്നപള്ളകൻ).
21. Vatakkan Perōn (വടക്കൻപെരൊൻ).
22. Vatakkan Vitta (വടക്കൻവിത്ത).
23. Ōdachennella (ഓടചെന്നെല്ല).
24. Chetala (ചെതള).
25. Kayippēn (കയിപ്പെൻ).
26. Vāyen (വായെൻ).
27. Ōda Vāyen (ഓടവായെൻ).
28. Palli Vāyen (പള്ളിവായെൻ).
29. Chennella (ചെന്നെല്ല).
30. Kunynyi Vitta (കുഞ്ഞിവിത്ത).
31. Punakalama (പുനകഴമ).
32. Chōman (ചൊമൻ).
33. Karinchan (കരിഞ്ചൻ).
34. Karippāla (കരിപ്പാല).
35. Malayidumban (മലയിടുമ്പൻ).
36. Tutta Kalama (തുത്തകഴമ).
37. Pannivitta (പന്നിവിത്ത).
38. Jīraka Sāla (ജീരകശാല).

Punam Seeds in use in the Kottayam Taluk.

1. Velutta Koyyāla (വെളുത്തകൊയ്യാള).
2. Karutta Koyyāla (കറുത്തകൊയ്യാള).
3. Ōda Koyyāla (ഓടകൊയ്യാള).
4. Chevidi Koyyāla (ചെവിടികൊയ്യാള).
5. Chōmāla (ചൊമാല).
6. Parakkōdan (പറക്കൊടൻ).
7. Kariyandan (കരിയണ്ടൻ)
8. Kururāyi (കറുറായി)
9. Velutta Kururāyi (വെളുത്തകറുറായി).
10. Villan (വില്ലൻ).
11. Chembatti (ചെമ്പത്തി)
12. Kutti Kalama (കുട്ടികഴമ).
13. Kīripāla (കീരിപാല).
14. Monnan (മൊണ്ണൻ).
15. Chedayan (ചെടയൻ).
16. Ponnalan Kalama (പൊന്നലൻകഴമ).
17. Chīrōkalama (ചിരൊകഴമ).
18. Peruvitta (പെരുവിത്ത).
19. Adukkan (അടുക്കൻ).
20. Karingōd (കരിങ്കൊട).
21. Kannan Kururāyi (കണ്ണൻകറുറായി).
22. Tondan Kalama (തൊണ്ടൻകഴമ).
23. Prākkutti (പ്രാക്കുട്ടി).
24. Chomban (ചൊമ്പൻ).
25. Kurunkalama (കുറുകഴമ).

Punam Seeds in use in the Palghat Taluk.

1. Velutta Koyyāla (വെളുത്തകൊയ്യാള).
2. Ōda Koyyāla (ഓടകൊയ്യാള).
3. Chevitti Koyyāla (ചെവിട്ടികൊയ്യാള).
4. Kattēkoyyāla (കത്തെകൊയ്യാള).
5. Chōmāla (ചൊമാല).
6. Parakkōdan (പറക്കൊടൻ).
7. Kariyandan (കരിയണ്ടൻ).
8. Kururāyi (കറുറായി).
9. Velutta Kururāyi (വെളുത്തകറുറായി).
10. Villan (വില്ലൻ).
11. Chembatti (ചെമ്പത്തി).
12. Kutti Kalama (കുട്ടികഴമ).
13. Kīripāla (കീരിപാല).
14. Monnan (മൊണ്ണൻ).
15. Chedayan (ചെടയൻ).
16. Ponnalankalama (പൊന്നലൻകഴമ).
17. Chīrōkalama (ചിരൊകഴമ).
18. Peruvitta (പെരുവിത്ത).
19. Adukkan (അടുക്കൻ).
20. Karinkoda (കരിങ്കൊട).
21. Kannan Kururāyi (കണ്ണൻകറുറായി).

Note.—Judging from their names, 60 kinds of Punam Seeds are found on an analysis of the above three lists.

Mōdan Seeds in use in the Chirakkal Taluk.

1. Pūttāda (പൂത്താട).
2. Chukanna Vitta (ചുകന്നവിത്ത).
3. Mōdan (മൊടൻ).
4. Kāripunja (കാരിപുഞ്ച).
5. Vayanōkki (വയനൊക്കി)
6. Vadakkan (വടക്കൻ).
7. Paramban Kalama (പറമ്പൻകഴമ).

Mōḍan Seeds in use in the Kottayam Taluk.

1. Veḷutta Vayanōkki (വെളുത്തവയനൊക്കി).
2. Karutta Vayanōkki (കറുത്തവയനൊക്കി).
3. Chōla Peruvitta (ചൊലപെരുവിത്ത).
4. Chōla Chemban (ചൊലചെമ്പൻ).

Mōḍan Seeds in use in the Palghat Taluk.

1. Valiya Mōḍan (വലിയമൊടൻ).
2. Mundakapuḷḷi (മുണ്ടകപ്പുള്ളി).
3. Toṇṇūrān (തൊണ്ണൂറാൻ).
4. Karutta Arimōḍan (കറുത്തഅരിമൊടൻ)
5. Velutta Arimōḍan (വെളുത്തഅരിമൊടൻ).
6. Kuttimōḍan (കുട്ടിമൊടൻ).
7. Veḍakāli (വെടകാളി).
8. Kannan Kūra (കണ്ണൻകൂറ).
9. Chennella (ചെന്നെല്ല).
10. Kiḷakkan Mōḍan (കിഴക്കൻമൊടൻ).
11. Velutta Vayanōkki വെളുത്തവയനൊക്കി).
12. Karutta Vayanōkki (കറുത്തവയനൊക്കി).
13. Chōlaperuvitta (ചൊലപെരുവിത്ത).

NOTE.—An analysis of the above three lists of Mōḍan seed shows that there are, judging from their names, 21 sorts of seeds.

Different kinds of Gingelly seed are noted below :—

1.	Chittel (ചിറ്റെള്).	The oil whereof is used for the body.
2.	Kārel (കാറെള്).	For common oil.
3.	Bombay Gingelly (ബൊമ്പായെള്).	White variety.
4.	Kāṭṭel (കാട്ടെള്).	Wild sesam.

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APPENDIX XV.

STATEMENT SHOWING THE QUANTITY AND VALUE OF PEPPER EXPORTED FROM MALABAR PORTS FROM 1806-7 TO 1880-81.

Years.	Quantity in Cwts.	Value.	Quinquennial Averages. Quantity.	Quinquennial Averages. Value.	Remarks.
		RS.			
1806- 7	29,340	770,473			
1807- 8	30,410	796,973			
1808- 9	23,235	700,265	22,646	613,047·8	
1809-10	20,145	528,809			From 1806 to 1843-44 the value was *ad valorem* under the Regulations shown below:— Regulation 11 of 1803 duty varied from 6 to 8 per cent. on the tariff value. Do. 2 of 1812 duty was 8 per cent. Do. 2 of 1816 do. 2½ do. Do. 4 of 1819, no percentage given
1810-11	10,100	268,719			
1811-12	14,290	374,955			
1812-13	12,090	217,373			
1813-14	55,910	585,215	30,359	477,243·4	
1814-15	25,865	429,045			
1815-16	43,640	779,629			
1816-17	28,190	535,529			
1817-18	35,090	664,454			
1818-19	46,580	884,564	33,265	671,648·6	
1819-20	20,345	388,675			
1820-21	46,020	885,021			
1821-22	28,835	639,607			
1822-23	35,455	803,763			
1823-24	38,815	818,818	38,227	752,153·4	
1824-25	40,700	691,925			
1825-26	47,330	806,654			
1826-27	31,890	542,928			
1827-28	40,835	697,221			
1828-29	32,450	498,685	37,985	569,655·6	
1829-30	36,495	479,102			
1830-31	48,255	630,342			
1831-32	65,510	574,548			
1832-33	63,580	509,589			
1833-34	44,855	384,144	54,211	498,425·4	
1834-35	58,665	586,844			
1835-36	38,445	437,002			
1836-37	62,380	748,620			
1837-38	55,360	666,167			
1838-39	53,095	638,374	55,337	664,464·6	
1839-40	47,685	568,571			
1840-41	58,145	700,591			
1841-42	63,253	760,832			
1842-43	67,969	819,084			
1843-44	59,636	716,556	72,781·4	805,510·2	
1844-45	64,190	771,895			
1845-46	108,859	959,184			From 1845 to 1866-67 the duty was 3 per cent. on the *ad valorem* value under Act VI of 1844. „ VII of 1859. „ X of 1860. „ XI of 1862. „ XVII and XXV of 1865.
1846-47	84,333	1,046,034			
1847-48	57,403	709,727			
1848-49	80,935	999,365	77,109·6	896,984	
1849-50	79,972	976,565			
1850-51	82,905	753,229			
1851-52	93,258	835,894			
1852-53	114,112	917,097			
1853-54	79,120	707,184	99,386·6	869,665·8	
1854-55	75,567	677,268			
1855-56	134,876	1,210,886			
1856-57	70,296	632,673			
1857-58	103,357	933,195			
1858-59	83,338	749,514	83,355·6	834,338	
1859-60	72,984	657,771			
1860-61	86,803	1,198,537			
1861-62	99,771	1,599,835			
1862-63	72,918	1,170,884			
1863-64	72,269	1,156,962	89,950·4	1,441,183·2	
1864-65	91,454	1,463,252			
1865-66	113,340	1,814.983			
1866-67	76,650	1,226,245			
1867-68	71,093	975,968			
1868-69	64,371	965,573	70,743·4	1,058,365·2	From 1868 to 1874-75 the tariff value was Rs. 15 per cwt. and the duty 3 per cent. on the Tariff value under Acts XVII of 1867 and XIII of 1871.
1869-70	64,180	962,704			
1870-71	77,423	1,161,341			
1871-72	94,350	1,415,256			
1872-73	59,950	899,244			
1873-74	83,536	1,253,035	76,598	319,790·2	
1874-75	87,078	1,724,083			
1875-76	58,076	1,307,333			
1876-77	71,195	1,434,821			
1877-78	64,487	1,001,007			
1878-79	69,783	1,284,947	65,906	1,326,550·8	The Tariff value is *ad valorem* and the duty free under Act XVI of 1875.
1879-80	55,785	1,125,801			
1880-81	68,280	1,586,178			

APPENDIX XVI.

COMPARATIVE STATEMENT OF AREA, REVENUE, POPULATION, CULTIVATORS AND LABORERS IN MALABAR, CENSUS 1871.

Taluk.	Total Area in Acres as per Census 1871, Vol. II, p. 352, 640 Acres, = 1 Sq. mile.	Total Area in Acres as per Village Census Returns (1871).	Particulars of Area as per Village Census Returns (1871). Area cultivated. Assessed.	Particulars of Area as per Village Census Returns (1871). Area cultivated. Unassessed.	Particulars of Area as per Village Census Returns (1871). Area culturable but uncultivated.	Particulars of Area as per Village Census Returns (1871). Area unculturable.	Total Land Revenue demand of Taluks for Fasli 1289. (Fraction of a Rupee struck out).	Percentage of this Revenue (Column 8) Assessed on Wet Lands.	Percentage of this Revenue (Column 8) Assessed on Gardens.	Percentage of this Revenue (Column 8) Assessed on Modan.	Percentage of this Revenue (Column 8) Assessed on Punam.	Population. Hindus (Census Statement, 1871, by Taluks of Religion, Vol. II, p. 293).	Population. Muhammadans (Census Statement, 1871, by Taluks of Religion, Vol. II, p. 293).	Population. Others (Census Statement, 1871, by Taluks of Religion, Vol. II, p. 303).	Population. Total (Census Statement, 1871, by Taluks of Religion, Vol. II, p. 303).	Total population as per Schedule Abstracts, Census 1881.	Of whom there are employed as Cultivators (Census Statement, 1871, by Taluks of Occupation, Vol. II, p. 333).	Of whom there are employed as Laborers (Census Statement, 1871, by Taluks of Occupation, Vol. II, p. 338).	Total Number of Cultivators and Laborers (Columns 18 and 19).	Number of Laborers to each Cultivator (Columns 18 and 19).	Number of Acres of Total Area to each Cultivator and Laborer. Column 2 to Column 20.	Number of Acres of Total Area to each Cultivator and Laborer. Column 3 to Column 20.	Number of Acres of cultivated land (Columns 4 and 5) to each Cultivator and Laborer (Column 20).	Number of Acres of culturable land (Column 6) to each Cultivator and Laborer (Column 20).
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Chirakkal ..	432,960	642,088	96,425	13,861	426,656	105,146	198,720	63	32	1	4	197,335	53,963	6,079	257,377	277,160	18,351	22,800	41,151	1·24	10·52	15·60	2·68	10·37
Kōṭṭayam ..	294,400	420,080	50,302	16,678	181,378	171,722	103,000	47	48	..	5	108,007	34,113	1,441	143,561	165,771	13,807	16,221	29,028	1·10	10·14	14·47	2·31	6·25
Kurumbranād.	337,280	261,163	102,010	14,042	69,561	88,550	211,036	43	56	..	1	184,993	58,279	479	243,751	260,710	18,208	32,947	51,155	1·81	6·59	5·11	2·27	1·16
Wynād ..	713,600	612,240	68,190	24,912	474,314	44,824	98,350	37	62	1	..	115,721	8,057	2,160	125,938	63,301	10,482	43,184	53,666	4·12	13·30	11·41	1·73	8·84
Calicut ..	230,400	770,090	58,830	14,294	68,169	628,797	128,303	50	49	1	..	143,420	44,005	2,334	189,768	204,992	13,178	23,958	37,136	1·82	6·20	20·74	1·97	1·84
Ērnād ..	638,080	1,627,332	80,805	13,640	1,016,149	416,738	197,404	69	28	3	..	146,468	141,016	452	287,936	289,820	21,727	45,498	67,225	2·09	9·49	22·72	1·40	15·11
Walluvanād..	596,480	448,961	92,413	30,317	150,724	175,507	237,532	88	8	4	..	216,482	75,945	55	292,482	308,226	30,603	38,936	69,539	1·21	8·58	6·46	1·76	2·17
Pālghat ..	435,840	614,400	116,768	188,136	129,931	179,565	268,723	96	3	1	..	293,356	29,763	2,736	325,855	341,204	23,650	39,730	63,380	1·68	6·88	9·69	4·81	2·05
Ponnāni ..	288,000	258,061	123,898	20,464	51,872	61,827	308,235	63	36	1	..	226,830	134,056	13,870	374,756	392,276	29,328	47,002	76,330	1·60	3·77	3·38	1·89	0·68
Cochin ..	1,920	1,392	1,105	90	113	84	9,646	26	74	..	..	5,293	2,412	12,121	19,826	21,103	185	1,966	2,151	10·63	0·89	0·65	0·56	0·05
Total ..	3,968,960	5,555,807	790,746	336,434	2,558,867	1,869,760	1,760,949	66	32	1	1	1,637,914	581,609	41,727	2,261,250	2,324,563	179,519	311,242	490,761	1·73	8·09	11·32	2·30	5·21

Travellers, &c., not classed under Taluks ..	1,874
Total ..	2,326,437
Population of the Laccadive Islands ..	7,615
Census 1881, Grand Total ..	2,334,052

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APPENDIX XVII.

CULTIVATORS AND LABORERS ARRANGED BY CLASSES WITH PERCENTAGES FOR WHOLE DISTRICT—CENSUS, 1871.

—	Cultivators.	Percentage to Total Number of Cultivators.	Laborers.	Percentage to Total Number of Laborers.
1. Brahmans	1,814	1·01	298	0·10
2. Kshatriyas	9	0·01	34	0·01
3. Chettis	3,237	1·80	2,304	0·74
4. Vellalars	64,274	35·80	14,386	4·62
5. Idaiyars	229	0·13	910	0·29
6. Kammalars	462	0·26	5,762	1·85
7. Kannakars	9	0·01	31	0·01
8. Kaikalars	2,041	1·14	1,855	0·60
9. Vannians	8,077	4·50	7,993	2·57
10. Kusavans	346	0·19	539	0·17
11. Satanis	434	0·24	1,211	0·39
12. Sembadavars	156	0·09	1,685	0·54
13. Shanars	35,549	19·80	81,030	26·03
14. Ambattans	619	0·34	652	0·21
15. Vannans	666	0·37	3,831	1·23
16. Others	9,543	5·32	25,962	8·34
17. Pariahs	2,020	1·12	92,245	29·64
Totals ..	129,485	72·13	2,40,728	77·34
18. Lubbays	697	0·38	1,429	0·46
19. Mappillas	47,964	26·72	66,120	21·24
20. Arabs	..	..	20	0·01
21. Sheikhs	125	0·07	665	0·21
22. Syuds	19	0·02	44	0·02
23. Pattans	77	0·04	271	0·79
24. Moguls	..	..	4	..
25. Other Muhammadans	1,024	0·57	1,873	0·60
Totals ..	49,906	27·80	70,426	22·63
26. Europeans	83	0·05	3	..
27. Eurasians	45	0·02	56	0·02
28. Others	..	..	29	0·01
Totals ..	128	0·07	88	0·03
Grand Totals ..	179,519	100·00	311,242	100·00

APPENDIX XVIII.

LIST OF ÂCHÂRA VÂKKU (ആചാരവാക്ക) OR WORDS USED BY SÛDRAS IN CONVERSATION WITH NAMBÛTIRIS.

No.	Ordinary Word.		Equivalent, when applied to Nambûtiris.		Equivalent, when applied to Sûdras.	
	Malayâḷam.	English.	Malayâḷam.	English.	Malayâḷam.	English.
1	അമ്മ ..	Mother.	..	....	പഴം തള്ള ..	Old mother.
2	അച്ഛൻ ..	Father.	..	....	പഴം തന്ത ..	Old father.
3	അരി ..	Rice.	..	....	കല്ലരി ..	Stony rice.
4	അടക്ക ..	Areca.	..	....	കഴുങ്ങിന്മേൽകായ ..	Unripe fruit of areca tree.
5	അനുസരണം ..	Yes.	..	....	ഏറാൻ ..	Interjection of obedience in answering.
6	ഉറക്കം ..	Sleep.	പള്ളികുറുപ്പ് ..	Sleep of Gods and Kings.	നിലംപൊരുന്നുക ..	Brood on the ground.
7	ഉപ്പ ..	Salt.	..	....	ഉപ്പുമണലപുളിക്കുന്നത	Sandy salt acid.
8	ഉറുപ്പിക ..	Rupees.	..	....	ഉറുപ്പിക ചെമ്പുംകാശ	Copper cash money.
9	ഊണ ..	Food.	അമറേത്ത ..	King's meal.	ക്കുകാരം ..	Vulgar food.
10	എണ്ണതേക്കുക ..	Rub with oil.	ഒലപ്പുണ്ണചാർത്തുക ..	King's rubbing oil.	മിഴുങ്ങ പുരട്ടുക ..	Smear with oil.
11	എഴുത്ത ..	Letter.	തിരുഎഴുത്ത ..	Royal letter.	..	....
12	ഒപ്പിടുക ..	Sign.	തൃക്കയ്യിവിളയാടുക ..	Graciously deigning to put the royal hand.	..	....
13	കണ്ണ ..	Eyes.	തൃക്കണ്ണ ..	Royal eyes.	പഴംകണ്ണ ..	Old or rotten eyes.
14	കല്യാണം ..	Marriage.	വേളി ..	Marriage.	പഴകല്യാണം ..	Old marriage.
15	കത്തി ..	Knife.	തൃക്കത്തി ..	Royal knife.	..	....
16	കട്ടിൽ ..	Cot.	പള്ളികട്ടില ..	Royal cot.	..	....
17	കഞ്ഞി ..	Conjee.	..	....	പഴംകഞ്ഞി ..	Old or rotten conjee.
18	കാശ .	Cash.	..	....	പഴംകാശ ..	Old cash.
19	കാല ..	Legs.	തൃക്കാല ..	Royal legs.	..	....
20	കിണ്ടി ..	Goglet.	പള്ളികിണ്ടി ..	Royal goglet.	..	....
21	കിണ്ണം ..	Plate (metal).	അടിയകിണ്ണം ..	Royal plate.	..	....
22	കിടക്കുന്നമുറി ..	Bed-room.	പള്ളിയറ ..	Royal bed-chamber.	..	....
23	കിടക്ക ..	Bed.	പള്ളികിടക്ക ..	Royal bed.	..	....
24	കുളിക്ക ..	Bathe.	നീരാട്ടുകുളി ..	Royal (lit. royal sport in water) bath.	നനയുക ..	Wet.
25	ചക്ക ..	Jack fruit.	..	....	പിലാവിന്മേൽകായ ..	Unripe fruit of jack tree.
26	ചേന - ചേമ്പ ..	Yam Chēmbu. Caladium esculentum.	..	....	ചൊറിയുന്നത ..	What itches or nettles.
27	ജ്യേഷ്ഠൻ ..	Elder brother.	ജ്യേഷ്ഠൻ തമ്പുരാൻ ..	Senior Tamburān.	മൂത്തവൻ ..	Senior.
28	ഞാൻ ..	I.	..	....	അടിയൻ ..	Your servant.
29	തേങ്ങ ..	Coconut.	..	....	തെങ്ങിന്മേലെകായി	Unripe fruit of coconut tree.
30	ദാസി ..	Servant-maid.	..	....	വൃഷളി ..	Inferior maid servant.
31	ദീനം ..	Illness.	ചൊവ്വില്ലായ ..	Disease of Kings (lit. not straight).	പടുകാലം or പഴകേട	Vulgar disease.
32	നല്ല എണ്ണ ..	Gingelly-oil.	ഒലപ്പുണ്ണ ..	Superior (lit. flowing) oil.	മിഴുങ്ങ ..	Smearing oil.
33	നിങ്ങൾ ..	You.	തമ്പുരാൻ ..	Tamburān.	..	....
34	നൂറ ..	Chunam.	..	....	വെളുത്തത ..	What is white.
35	നെയ്യ ..	Ghee.	..	....	നെയ്മെഴുങ്ങ ..	Smearing ghee.
36	പട്ടിണി ..	Starvation.	..	....	പഴംപട്ടിണി ..	Rotten starvation.
37	പണം ..	Fanam.	..	....	ചെമ്പുംകാശ ..	Copper cash.
38	പറയുക ..	To speak.	അരുളിചെയ്യു ..	Royal mandate ..	വിടകൊള്ളുക ..	Venture to speak.
39	പിണ്ഡം ..	Pindam.	പിണ്ഡവഴയരി ..	Superior pindam.	..	....
40	പിറന്നാൾ ..	Birth-day.	തിരുനാൾ ..	Royal birth-day.	പഴയനാൾ ..	Old birth-day.
41	പുകയില ..	Tobacco.	..	....	ഞെട്ടി ..	Foot-stalk of tobacco leaf.
42	പെട്ടകം ..	Box.	പള്ളിപ്പെട്ടകം ..	Royal box.	പഴംപെട്ടകം ..	Old or rotten box.
43	പോയി ..	Went.	എഴുന്നെള്ളി ..	Royal departure.	വിടകൊണ്ടു ..	Took leave of King.
44	മനസ്സ ..	Mind.	തിരുമനസ്സ ..	Royal mind.	പഴമനസ്സ ..	Old or rotten mind.
45	മരിച്ചു ..	Died.	മുടിഞ്ഞരുളി ..	Royal extinction.	കാടവീണു – കുറ്റം പിഴച്ചു	Inferior's death (lit. falling of jungle; inferior represented as a deserter from duty and so committing a fault).

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List of Áchāra Vakku (ആചാരവാക്ക), *&c.*—(Continued).

No.	Ordinary Word.		Equivalent, when applied to Nambūtiris.		Equivalent, when applied to Sūdras.	
	Malayāḷam.	English.	Malayāḷam.	English.	Malayāḷam.	English.
46	മാസം ..	Anniversary.	തിരുമാസം ..	Royal anniversary.	പഴമാസം ..	Old anniversary.
47	മുണ്ട ..	Cloth.	ഉടയാ ..	Royal dress.	പഴന്തുണി ..	Old or rotten cloth.
48	മുളക ..	Chillies.	..	....	എരിക്കുന്നത ..	What is pungent.
49	മൊര ..	Butter-milk.	..	....	വെളുത്തത ..	What is white.
50	വയറ ..	Stomach.	തിരുവയറ ..	Royal stomach.	പഴം പള്ള ..	Old or rotten belly.
51	വന്നു ..	Came; arrived.	എഴുന്നെള്ളത്ത എത്തി	Royal arrival.	വിടകൊണ്ടുവന്നു ..	Servant's arrival.
52	വായ ..	Mouth.	..	....	പഴം തൊള്ള ..	Old mouth (old or rotten skin).
53	വീട ..	House.	മന - ഇല്ലം ..	Mana, illam.	കുപ്പാട ..	Jungle or heap of sweepings, dung-hill.
54	വെള്ളം ..	Water.	..	.....	തണ്ണീര ..	Vulgar water.
55	വെററിലതിന്നുക	To chew betel.	വെററില അമറെത്ത	Royal chewing of betel.	പഴുത്തില ആകാരിക്ക	Eating ripe or dry leaf.
56	ശർക്കര ..	Jaggery.	..	....	മധുരിക്കുന്നത ..	What is sweet.
57	ശ്രാദ്ധം ..	Anniversary.	തിരുശ്രാദ്ധം ..	Royal anniversary.	പഴംശ്രാദ്ധം or കാക്കാരം	Old anniversary or food to crows.
58	സമ്മാനം ..	Present.	തിരുകാഴ്ച ..	Royal offering.	..	....
59	ക്ഷൌരംചെയ്യു ..	Shave.	തിരുമുടിനറുക്കുക ..	Cropping the Royal hair.	..	....
60	ക്ഷേത്രത്തിൽതൊഴുകക	Worship in temple.	തൃക്കൺപാർക്കുക ..	Royal inspection.	..	....
61	ഭക്ഷണം ..	Food.	..	....	കരിക്കാടി ..	Black water in which rice has been washed.
62	മരണം ..	Death.	തീപ്പെടൽ ..	Royal death.	..	....

Remarks.—Most words take the prefix "പഴം" (old or rotten) when applied to Sūdras and "തിരു" or "തിരു്" when applied to Nambūtiris.

APPENDIX XIX.

POPULATION OF MALABAR—CENSUS, 1881.

District.	Taluks.	Houses		Total population as per last Census.				Population according to the Census of 1881.			Resident Population.		Float no Population.		Difference between Columns 8 and 11.
		Occupied.	Un-occupied.	Popula-tion.	Add for Villages transferred to this.	Deduct for Villages transferred to another Taluk or District.	Net.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Malabar.	*Chirakkal	45,434	7,939	257,377	..	..	257,377	135,730	141,430	277,160	129,848	138,561	5,882	2,869	+ 19,783
	*Kottayam	26,241	5,501	143,561	..	..	143,561	81,433	84,338	165,771	80,548	84,288	835	50	+ 22,210
	Kurumbranād	49,803	5,748	243,751	..	..	243,751	128,870	131,840	260,710	128,283	131,794	587	46	+ 16,959
	Wynād	10,174	583	125,938	..	25,218	100,720	35,579	27,722	63,301	34,822	27,634	757	88	— 37,419
	*Calicut	35,484	2,801	189,768	..	..	189,768	102,443	102,549	204,992	99,722	102,165	2,721	384	+ 15,224
	Ernād	56,822	3,286	287,936	..	..	287,936	145,087	144,733	289,820	144,530	144,679	557	54	+ 1,884
	Walluvanād	55,310	1,553	292,482	..	..	292,482	153,223	155,003	308,226	151,215	154,520	2,008	483	+ 15,744
	*Pālghat	64,417	7,545	325,855	..	..	325,855	164,590	176,614	341,204	162,899	176,216	1,691	398	+ 15,349
	Ponnāni	72,443	4,372	374,756	..	..	374,756	193,768	198,508	392,276	192,512	198,377	1,256	131	+ 17,520
	*Cochin	3,522	510	19,826	..	..	19,826	10,863	10,240	21,103	9,697	10,223	1,166	17	+ 1,277
	Total ..	419,650	39,838	2,261,250	..	25,218	2,236,032	1,151,586	1,172,977	2,324,563	1,134,076	1,168,457	17,510	4,520	+ 88,531
	Add population counted on the Canals in the District	..	..	..	..	..	..	1,556	80	1,636	..	..	..	..	+ 1,636
	Add population counted at the Ports of Chāvakkād and Kallingi	..	..	..	..	..	..	235	..	235	..	..	..	..	+ 235
	Add population in the Sub-Jail at Pālghat	..	..	..	..	..	..	2	..	2	..	..	..	..	+ 2
	Add Railway passengers counted at the Semmugam village	..	..	..	..	..	..	1	..	1	..	..	..	..	+ 1
	Total ..	..	..	..	..	..	..	1,153,380	1,173,057	2,326,437	..	..	..	..	..
	Add population of the Laccadive Islands	..	..	..	..	..	..	3,690	3,925	7,615	3,088	3,311	602	614	+ 7,615
	Grand Total ..	..	..	..	..	..	..	1,157,070	1,176,982	2,334,052	..	..	..	..	+ 98,020
	Municipalities.														
	Cannanore	3,923	1,947	..	..	..	..	13,037	13,331	26,368	12,544	13,310	493	21	..
	Tellicherry	3,439	2,022	..	..	..	..	13,127	13,450	26,577	12,319	13,403	808	47	..
	Calicut	8,672	1,194	..	..	..	..	30,142	27,304	57,446	28,478	27,163	1,664	141	..
	Pālghat	7,296	247	..	..	..	..	17,535	18,693	36,228	16,803	18,469	732	224	..
	Cochin	2,452	372	..	..	..	..	8,094	7,336	15,430	6,945	7,324	1,149	12	..

* The figures for these taluks include those for the Municipalities.

Census Office,
Madras, 5th October 1881.

(Signed) G. STOKES,
Deputy Superintendent of Census.

APPENDIX XX.

Memorandum on Eviction Suit No. 403 *of* 1878 *on the file of the Ernad District Munsif's Court.*

Plaintiffs.—Ūrālars of Metra Kovil Temple, Pallipuram Amsam, Walluvanād Taluk.

Defendant.—Kallatingal Viran, Tenant of Mūttri Kudiyiruppu Paramba (garden) and 15 plots of Palliāl (Rain-fed Wet land) in the above Amsam and Taluk.

Object of Suit.—To evict defendant from the above-said holding and to recover 2 years' arrears of rent.

Description of the Holding.—Extent

Paramba	.. 931½	perukkams	= ¾	acre (about).
Palliyāl	.. 334	do.	= ¼	do.
Total	.. 1,265½	do.	= 1	do.

Government Assessment paid by Defendant.

	RS.	A.	P.
Paramba.	4	3	9
Palliāl	0	14	0
Total ..	5	1	9

	RS.	A.	P.
Held from Plaintiffs by Defendant on—Kānam of 50 new fanams .. =	17	2	3
Paid to Plaintiffs by Defendant annually—Michāram of 7 seers of paddy and 3 new fanams .. .. =	0	13	9
Last Renewal of Kānam Deed.—Took place in 1040 M.E. (A.D. 1865-66).			
Fees paid on that occasion by Defendant—Plaintiff's adutta avakāsam at 15 per cent. on kānam amount	2	9	1
Oppu (signature) and Tusi (writer)	2	0	0
Karyastan (Manager)*	4	0	0
Stamp Papers	2	0	0
	10	9	1

How Defendant had acquired the holding.—By inheritance from his father who had reclaimed the Paramba from waste.

Circumstances which led to Eviction.—Plaintiffs alleged, and defendant admitted before me, that a Cherumar (slave caste) convert to Muhammadanism came to stay with defendant (a Māppilla). The paramba is close to the temple. The plaintiffs alleged that the Cherumar convert would not stand at the required distance (prescribed by caste rules) when he met the plaintiffs (Nambutiri Brahmans) passing to and from the temple. They complained of this to defendant, who alleged he thereupon sent the Cherumar convert away from his house. Moreover the plaintiffs complained that defendant used to make " disagreeable noises " at his house loud enough to be heard at the temple. It was further ascertained that the " disagreeable noises " referred to and complained of by the plaintiffs were those made by him in the course of religious worship.

The Suit was instituted on other grounds, viz., that michāram (rent) was in arrears for 2 years—a fact admitted by defendant—and that the term of the lease had expired—a fact also admitted by defendant. The plaintiffs further stated that they had informed defendant they were ready to repay the kānam amount on his giving up the holding. They made no such allegation as to the value of improvements, which however they valued in the plaint at Rupees 15. Defendant claimed Rupees 400 as value of his improvements.

The Decree was that the defendant should surrender the holding to the plaintiffs, who should pay him the kānam of Rupees 17-2-3, together with the value of chamayam (buildings, &c.,) and improvements to be ascertained at execution and that the defendant should pay to plaintiffs Rupees 2-11-6, the arrears of purappad for two years, and the future annual purappad of Rupees 1-5-9 until the holding is surrendered, as well as the plaintiffs' costs with interest at 6 per cent. per annum, and that the defendant should bear his own costs.

The Execution of the Decree.—The improvements made by defendant in the parambas were thrice inspected, viz.—

Twice by Commissioners deputed from the Court.

Once by myself (on 25th March 1881) 25 months after the decree had been executed.

The results of these inspections were as follow :—

* The Karyastan was well fee'd by the tenant.

Valuation of Improvements.

—	First Court Commissioner's Valuation.		Second Court Commissioner's Valuation.		My Valuation.	
	No. of Trees.	Value.	No. of Trees.	Value.	No. of Trees.	Value.
		RS. A. P.		RS. A. P.		RS. A. P.
Kulikkür.						
Coconut	14	23 0 0	14	35 0 0	13	24 4 0
Areca	353	68 11 0	354	80 2 0	340	45 0 9
Jack	7	18 0 0	7	32 0 0	7	25 0 0
Mango	8	3 12 6	12	8 4 0	8	5 5 3
Sago Palm	16	2 8 8	16	3 11 0	18	1 9 0
Niratti	20	2 1 0	20	2 14 0	22	4 4 6
Teak	8	2 0 0	8	5 0 0	9	2 12 0
Kanyaram		Not mentioned.			2	0 10 0
Puvatti		Do.			2	0 2 0
Pepper vine	15	2 6 0	15	7 4 0	14	3 12 0
Bamboo clumps	6	0 5 3	4	2 4 0	..	....
Pattar plantains	48	0 4 0	50	1 8 0	..	....
Coffee	800	8 5 4	796	20 1 4	..	....
Total ..	1,295	131 5 9	1,296	198 0 4	435	112 11 6
Chamayam.						
House	..	7 8 0	..	7 8 0	..	7 8 0
Water channel *	..	....	..	....	..	2 0 0
Fences *	..	....	..	....	..	20 0 0
Total ..	..	7 8 0	..	7 8 0	..	29 8 0
Grand Total for all improvements ..	..	138 13 9	..	205 8 4	..	142 3 6

Remarks regarding the differences observable in these Valuations.—Counting and classifying a large number of trees growing closely together is a matter of considerable difficulty. The inspection conducted by myself was made under my personal supervision by an experienced Amsam Menon assisted by several peons, and it took nearly 6 hours to count and to classify the trees—435 in number. The coffee bushes had almost entirely disappeared, so that it was judged unnecessary to count them. Had it been necessary to count 800 additional coffee bushes and classify them into bearing trees, 1st, 2nd, 3rd, and 4th classes and into young trees, 1st, 2nd, 3rd, and 4th classes (as the present custom in that part is), the inspection of this ¾ acre paramba would have taken up the whole of a day, and one man without assistance could not possibly have done it in one day. The difficulty does not lie so much in the mere counting, which is done by tying a strip of green coconut leaf round each tree to be counted. The difficulty and delay occur when the valuator has himself to proceed to gather in the strips of leaf so tied. He has to visit each tree in succession, and then and there fix its class by putting the strip of leaf tied round it into its appropriate class bundle. This part of the work requires to be done with great care and discernment.

2. The discrepancies as to numbers do not require much special remark. The paramba had evidently been neglected after defendant's eviction—the coffee trees and plantains had died down or been removed, and several trees of which remains were still lying on the ground had likewise been felled since that event. The question of the number of trees standing on the ground is one that Civil Court Commissioners cannot well extensively tamper with if sharply looked after by a vigilant District Munsif, because the trees and other improvements are there to speak for themselves if a smaller number than exists is returned; and on the other hand, if a larger number than exists is returned, it is very easy in the same way to detect the fault. The discrepancies between the returns of the two Court Commissioners in this case are inconsiderable as regards numbers; but as matter of fact the returns of Commissioners on the point of numbers are very frequently conflicting to an enormous extent.

3. *As regards classification on the other hand the discrepancies are very great.*

4. The following remarks occur to me:—

(*a.*) The same rates precisely were adopted in all three valuations—these rates were it seems drawn up by the present District Munsif of Ernad a year or two ago. They are not the ancient customary rates of the country.

(*b.*) Half the rates of Kulikkür improvements are adjudged, on what principle or practice is not clear, to the land-owner, so that half the rates only is what the tenant gets.

(*c.*) All trees of one kind are divided first into two sorts, viz., I, bearing trees, and II, young trees. Each of these sorts is again sub-divided into four classes, and to each class a valuation is affixed.

(*d.*) The following is a comparative statement of the classification of the first four items:—

* I am unable to understand why these items were not taken into account by the First and Second Commissioners.

—		First Commissioner.	Second Commissioner.	My Valuation.
Coconuts.				
Bearing	1st Class	..	3	3
	2nd do.	2	4	..
	3rd do.	6	4	5
	4th do.	4	3	..
Young	1st do.	2	..	4
	2nd do.	..	..	..
	3rd do.	..	..	1
	4th do.	..	..	..
	Total ..	14	14	13
Arecas.				
Bearing	1st Class	230	280	80
	2nd do.	35	50	90
	3rd do.	25	..	45
	4th do.	..	..	45
Young	1st do.	45	24	10
	2nd do.	..	..	..
	3rd do.	..	..	3
	4th do.	18	..	3
	Unproductive	..	..	64
	Total ..	353	354	340
Jacks.				
Bearing	1st Class	..	4	1
	2nd do.	..	3	2
	3rd do.	4	..	4
	4th do.	3	..	..
Young	1st do.	..	..	..
	2nd do.	..	..	..
	3rd do.	..	..	..
	4th do.	..	..	..
	Total ..	7	7	7
Mangoes.				
Bearing	1st Class	..	2	1
	2nd do.	3	2	2
	3rd do.	..	4	2
	4th do.	3	..	1
Young	1st do.	..	..	..
	2nd do.	..	4	1
	3rd do.	..	..	..
	4th do.	2	..	1
	Total ..	8	12	8

NOTE.—I do not understand how the First Commissioner omitted to count the other four mango trees, for it is quite certain the Second Commissioner's return was the more correct of the two, as the stumps and other remains lying about showed that some mango trees had been cut down subsequently to defendant's eviction.

N.B.—One of the mango trees still standing was a magnificent tree towering high above all others in the neighbourhood. My tent was pitched beneath it; it is difficult to understand how the First Commissioner omitted it from the bearing 1st Class.

(*e.*) It is a matter of very great importance to the tenant, and of course also to the land-owner whether the trees are classed high or low, for the following are the rates in force for these four items :—

—		Coconuts.	Arecas.	Jacks.	Mangoes.
		RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Bearing	1st Class ..	4 0 0	0 4 0	5 0 0	2 0 0
	2nd do. ..	3 0 0	0 3 0	4 0 0	1 0 0
	3rd do. ..	2 0 0	0 2 0	3 0 0	0 8 0
	4th do. ..	1 0 0	0 1 0	2 0 0	0 4 0
Young	1st do. ..	0 8 0	0 0 6	1 0 0	0 2 0
	2nd do. ..	0 6 0	0 0 4	0 8 0	0 1 0
	3rd do. ..	0 4 0	0 0 2	0 4 0	0 0 6
	4th do. ..	0 2 0	0 0 1	0 2 0	0 0 3

The valuation of "Bearing" 1st Class varies from 2½ to 8 times the valuation put on "Bearing" 4th class, *and it is clear from this fact that the power thus put into the hands of a Civil Court Commissioner may be outrageously abused, if it is made worth his while by either party.*

(*f.*) It will be observed that the classification made by me of the Areca trees, *the most perishable of the 4 items*, is considerably lower than those of the two Commissioners. The reason of this is to be found in the fact that such trees very rapidly deteriorate unless properly attended to. The garden had been neglected after defendant's eviction.

(*g.*) Coconut trees likewise thus deteriorate, though less rapidly than Arecas.

(*h.*) The knowlege of the fact stated in classes (*f*) and (*g*) has a most important bearing on the relations between landlord and tenant in the Coconut garden belt of the district, because the landlord knows he will suffer, in deterioration of his garden, if he imposes hard terms on his tenant. The tenant is thus in this tract of country more independent of his landlord than in the grain-producing portions of the district. *This is a very important fact.*

Conclusion of the Suit.—The Second Commissioner's valuation having been confirmed by the Court, the accounts of the respective parties to the suit were thus adjusted :—

	RS.	A.	P.	RS.	A.	P.
Plaintiff's rent, &c., payable by Defendant.—Grain purappad of 3 paras for the years 1052, 1053, 1054, at the rate of 8 annas per para	1	8	0			
Money purappad for the above period at Rupees 0-13-9 per year	2	9	3			
				4	1	3
Court costs up to decree (as mentioned in decree)	6	8	2			
Execution—Copy of judgment and copying charges ..	1	7	6			
Interest on costs	0	1	10			
Vakalat and application	1	0	0			
Vakil's fees	1	0	0			
Amin's and Commissioner's batta	8	0	0			
				18	1	6
Total ..				22	2	9
Defendant's claims payable by Plaintiff. Kāṇam Amount ..	17	2	3			
Defendant's claims payable by Plaintiff. Improvements* ..	106	8	2			
	123	10	5			
Deduct amount due to plaintiff as above ..	22	2	9			
Balance due to defendant ..	101	7	8			

It appears however the defendant's Vakil received as per his receipt Rupees 105-5-0, or Rupees 3-13-4 in excess of what was due to him.

The Munsif in his decree takes the stamp on plaint as worth Rupees 1-8-0, whilst in fact it is Rupees 2. Some mistakes (which it is unnecessary to investigate) were evidently made in the final adjustment of the parties' accounts with the Court.

	RS.	A.	P.	RS.	A.	P.
Defendant's costs paid by himself. Stamp on written statement ..	0	8	0			
Do. do. Vakalatnāma ..	0	8	0			
Vakil's fee	4	0	2			
				5	0	2
Fee to Commissioner appointed at defendant's instance to re-value improvements	7	0	0			
Application for kāṇam, &c., stamp	0	8	0			
Vakalatnama accompanying	0	8	0			
Vakil's fee	1	0	0			
Stamp on receipt for kāṇam and improvement value	0	1	0			
				9	1	0
Total ..				14	1	2

Remarks.—It is not clearly stated in the plaint (as it ought to have been) that Rupees 15 was tendered by plaintiffs to defendant as the value of his improvements along with the kāṇam amount due to him, viz., Rupees 17-2-3. Supposing, however, that those two items were really tendered to him before the suit was instituted, it is clear that as Rupees 15 was by the final decision of the Court found to be altogether too small a valuation to put on the improvements, the defendant was justified in refusing to give up the land to plaintiffs.

It follows of course that plaintiffs and not defendant should have paid the costs of the suit.

* Half of the Kuḻikkūr rates and the whole of the Chamayam rates.

The District Munsif's decree was passed prior to the return of the Commissioner's valuations, so that in framing it and in considering the question of costs he had not before him the fact that defendant's refusal to surrender the land to the plaintiffs was quite justifiable. Defendant had to pay as costs—

	RS.	A.	P.
Plaintiffs	18	1	6
His own	14	1	2
Total ..	32	2	8

i.e., very nearly double the kāṇam amount he had secured on the land.

In this case therefore the universal complaint of the tenants that Court costs "eat up" the whole value of their kāṇam claims was more than amply justified.

Moreover in this case the injustice was further aggravated by the feeling that defendant had had really no course open to him, but to refuse to surrender the land because the tender (if it was ever made, which seems doubtful) of Rupees 15, as value of improvements, was so very inadequate.

Malabar, Special Commissioner's Office,
Calicut, 25th June 1881.

(Signed) W. LOGAN,
Special Commissioner.

APPENDIX XXI.

Statement showing the number of cases, as at present found, in which Janmis have applied to set off Michchāram for more than 3 years against Kāṇam in the District Munsif's Court, Angādipuram.

Year and No. of Suit.		Plaintiff's Residence.			Plaintiff's Name.	The amount of Kāṇam, the amount of Michchāram applied to be set off, and the No. of years for which Michchāram is due.
		Taluk.	Amśam.	Deśam.		
1	2	3	4	5	6	7
1880	18	Waḷḷuvanād..	Kulukkamil-lavūr.	Kulapāda ..	Tekkiniyēḍat Nīlakandhan Nambūtiri, Ūrāḷan of Sukapuram Dakshiṇamūrthi Dēvasvam.	Michchāram amount Rs. 52-8-5, due for 1045 to 1054 inclusive, is set off against Kāṇam amount Rs. 59-6-10.
1880	58	Ponnāni ..	Ātavanād ..	Ātavanād ..	Murkkanūr Chemmangat Nārāyaṇan Bhaṭṭatiripād.	Michchāram Rs. due for 7 years, from 1046 to 1052 inclusive, to be set off against Kāṇam Rs. 8-9-2. Michchāram still in arrears.
1880	167	Do. ..	Mēḷattūr ..	Mēḷttūr ..	Parakat Kaḷi Antarjanam (Female).	Puṟappād due for 11 years, from 1045 to 1055, namely, Rs. 16-15-4, is set off against Kāṇam Rs. 38-11-5.
1880	192	Waḷḷuvanād..	Mangaḍa ..	Mangaḍa ..	Paḷḷikandattil Marath Achchuta Mārār.	Puṟappād amount Rs. 0-11-5 due for 10 years, from 1046 to 1055 inclusive, is set off against Kāṇam Rs. 5-11-5.
1880	222	Do. ..	Kuruva ..	Kuruva ..	Koḍakkāt Manyali Kiḷuviṭṭil Rāma Paṇikkar.	Puṟappād amount Rs. 12-8-0 for 10 years, from 1046 to 1055 inclusive, is set off against Kāṇam Rs. 31-11-5.
1880	246	Do. ..	Ānamangād..	Ānamangād..	Āvanūr Damōdaran Nambūtiri.	Kāṇam amount Rs. 8-9-2 is set off against Puṟappād amount Rs. 11-2-4 for 3 years, from 1050 to 1052. Puṟappād still in arrears, and claimed Puṟappād from 1053 forward.
1880	254	Do. ..	Puḷakkātiri ..	Puḷakkātiri ..	Muttatpurēḍat Chāttu Menon.	Puṟappād amount Rs. 113-4-10 for 11 years, from 1045 to 1055, is set off against Kāṇam Rs. 114-4-7.
1880	258	Do. ..	Kariyavaṭṭam.	Kariyavaṭṭam.	Pūkkōṭṭil Attan Kuṭṭi ..	Puṟappād amount Rs. 5,208 for 7 years, from 1049 to 1055, is set off against Paṇayam amount Rs. 200.
1880	265	Do. ..	Valambūr ..	Valambūr ..	Valiya Vīttil Chāttapuṇṇi Paṇikkar.	Puṟappād Rs. 17-2-2 due for 10 years, from 1046 to 1055, is set off against Kāṇam amount Rs. 20.
1880	279	Do. ..	Mangaḍa ..	Velliyila ..	Karangāt Ēresha Paṇikkar.	Puṟappād amount Rs. 12-7-8 for 9 years, from 1047 to 1055, is set off against Kāṇam Rs. 17-6-10.
1880	318	Do. ..	Paḷḷipuram ..	Paḷḷipuram ..	Perumpaḷḷi Śēkharan Nambutiri.	Puṟappād Rs. 3-11-6 for 13 years, from 1043 to 1055, is set off against Kāṇam amount Rs. 5-11-6.
1880	319	Ernād ..	Pāndikkād ..	Pāndikkad ..	Eriyāt Nārāyaṇan Nambūtiri and another.	Puṟappād Rs. 28-9-2 for 1051 and 1052 is set off against Kāṇam Rs. 28-9-2 and claimed arrears of Puṟappād.
1880	332	Waḷḷuvanād..	Chundampetta.	Chundampetta.	Mandilakōṭṭil Kēluṇṇi Tirupād.	Kāṇam Rs. 5-11-6 is set off against Puṟappād amount Rs. 7-2-4 for 15 years, from 1038 to 1052.
1880	352	Do. ..	Mututala ..	Mēlmuri ..	Karuttēḍat Pulakāt Nārāyaṇan Nambūtiri.	Kāṇam Rs. 85-11-5 is set off against Puṟappād Rs. 164-4-7 for 6 years, from 1050 to 1055.
1880	365	Do. ..	Naḍuvaṭṭam..	Naḍuvaṭṭam..	Mūlamkumat Thamme Iṭṭikōma Paṇikkar.	Puṟappād Rs. 2-8-0 for 5 years, from 1051 to 1055, is set off against Kāṇam Rs. 2-13-9.
1880	366	Do. ..	Do. ..	Do. ..	Do. do. ..	Puṟappād Rs. 7-8-0 for 5 years, from 1051 to 1055, is set off against Kāṇam Rs. 10-0-0.

Statement showing the number of cases, as at present found, in which Janmis have applied, &c.—(Continued).

Year and No. of Suit.		Plaintiff's Residence.			Plaintiff's Name.	The amount of Kāṇam, the amount of Michcharam applied to be set off, and the No. of years for which Michcharam is due.
		Taluk.	Amśam.	Dēśam.		
1	2	3	4	5	6	7
1880	370	Waḷḷuvanād..	Pulamantōl ..	Pulamantōl ..	Āttupurath Paramēsvaran Bhaṭṭatiripād.	Puṛappād Rs. 4 for 7 years, from 1046 to 1052, is set off against Kāṇam Rs. 4-4-7 and claimed further Puṛappād from 1053.
1880	371	Do. ..	Do. ..	Do. ..	Do. do. ..	Puṛappād Rs. 10-11-4 for 5 years, from 1051 to 1055, is set off against Kāṇam Rs. 34-4-7.
1880	373	Do. ..	Perintalmaṇṇa.	Perintalmaṇṇa	Cheṛukunnath Jayantan Nambūtiri and 2 others.	Puṛappād Rs. 18-5-0 for 10 years, from 1042 to 1051, is set off against Kāṇam Rs. 18-9-2.
1880	381	Do. ..	Valambūr ..	Valambūr ..	Mangāt Paḷḷi Dāmōdaran Nambūtiri.	Puṛappād Rs. 4-4-7 for 8 years, from 1048 to 1055, is set off against Kāṇam Rs. 14-4-7.
1880	383	Do. ..	Do. ..	Do. ..	Do. do. ..	Puṛappād Rs. 3-11-5 for 5 years, from 1051 to 1055, is set off against Kāṇam Rs. 14-4-7.
1880	386	Ērnād ..	Nilambūr ..	Nilambūr ..	Chiṛayil Kuḍmanna Kōvilakath Srī Dēvi Lakshmi Kolpād.	Puṛappād Rs. 47-12-10 for 14 years, from 1042 to 1055, is set off against Kāṇam Rs. 1,442-13-9.
1880	393	Waḷḷuvanād..	Kuṛuvambalam.	Mūrkanād ..	Kolakkāttil Rāvuṇṇi Nāyar.	Puṛappād Rs. 1-3-2 for 12 years, from 1044 to 1055, is set off against Kāṇam Rs. 5-11-5.
1880	401	Do. ..	Mangaḍa ..	Mangaḍa ..	Vēdapurath *alias* Valiya Tamburāṭṭi Avargal, of Mangaḍa Kōvilakam.	Puṛappād Rs. 6-12-7 for 8 years, from 1048 to 1055, is set off against Kāṇam Rs. 42-13-9.
1880	404	Do. ..	Angāḍipuram.	Angāḍipuram.	Pandatī Krishna Tarakan.	Puṛappād Rs. 3-6-10 for 12 years, from 1042 to 1053, is set off against Kāṇam Rs. 30.
1880	412	Do. ..	Kuruvambalam.	Kuruvambalam.	Kakkāt Paramēsvaran Akkitiripād.	Puṛappād Rs. 6-0-10 for 11 years, from 1045 to 1055, is set off against Paṇayam Rs. 8-4-7.
1880	420	Ponnāni ..	Triprangōd ..	Triprangōd.	Valapurath Pishārath Manka Pisharasiyār.	Puṛappād Rs. 13-8-0 for 9 years, from 1047 to 1055, is set off against Kāṇam Rs. 28-13-9.
1880	432	Ponnāni ..	Triprangōd ..	Triprangōd.	Do. do. ..	Kāṇam Rs. 28-13-9 is set off against Puṛappād Rs. 43-4-4 for 9 years, from 1047 to 1055.
1880	439	Ponnāni ..	Kāṭṭiparutti ..	Kāṭṭiparutti ..	Vellat Śankara Mēnōn ..	Puṛappād Rs. 16 8-0 for 9 years, from 1048 to 1056, is set off against Paṇayam amount Rs. 50.
1880	447	Waḷḷuvanād.	Elēḍatmaḍamba.	Elēḍatmaḍamba.	Mappat Paramēsvaran Nambūtiripād.	Puṛappād Rs. 1-6-11 for 10 years, from 1046 to 1055, is set off against Kāṇam Rs. 2-13-9.
1880	448	Waḷḷuvanād.	Elēḍatmaḍamba.	Elēḍatmaḍamba.	Do. do. ..	Puṛappād Rs. 2-13-9 for 10 years, from 1046 to 1055, is set off against Kāṇam Rs. 5-11-5.
1880	449	Do. ..	Mangaḍa ..	Mangaḍa ..	Vēdapurath *alias* Valiya Tamburāṭṭi Avargal, of Mangaḍa Kōvilakam.	Puṛappād Rs. 60 for 6 years, from 1050 to 1055, is set off against Kāṇam Rs. 64-4-7.
1880	457	Do. ..	Arakuriśśi ..	Arakuriśśi ..	Kaṭṭilamittath Paramēsvaran Nambūtiri.	Puṛappād Rs. 14 for 14 years, from 1042 to 1055, is set off against Kāṇam Rs. 28-13-9.
1880	476	Do. ..	Kuruvambalam.	Kuruvambalam.	Parakāt Attunni Valiya Nāyar.	Puṛappād Rs. 1-6-5 for 7 years, from 1049 to 1055, is set off against Kāṇam Rs. 8-9-2.
1880	479	Ērnād ..	Nilambūr ..	Nilambūr ..	Chiṛayil Kuḍamanna Kovilakath Srī Dēvi Lakshmi Kolpad.	Kāṇam Rs. 300 is set off against Puṛappād Rs. 1,267-2-6 for 5 years, from 1051 to 1055.
1880	491	Waḷḷuvanād..	Kariyavaṭṭam.	Kariyavaṭṭam.	Palakiya Vāsu Dēvan Nambūtiri.	Puṛappād Rs. 31-8-0 for 7 years, from 1049 to 1055, is set off against Kāṇam Rs. 42-13-9.
1880	526	Do. ..	Nenmini ..	Nenmini ..	Mangalath Govindan Nambūtiri.	Puṛappād Rs. 8-13-2 for 7 years, from 1049 to 1055, is set off against Kāṇam Rs. 11-6-10.
1880	527	Do. ..	Mangaḍa ..	Mangaḍa ..	Vēdapurath *alias* Valiya Tamburāṭṭi Avargal, of Mangaḍa Kōvilakam.	Puṛappād Rs. 30 for 6 years, from 1051 to 1055, is set off against Kāṇam Rs. 42-13-9.

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